


THE THEOSOPHICAL PATH

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Edited by Katherine Tingley



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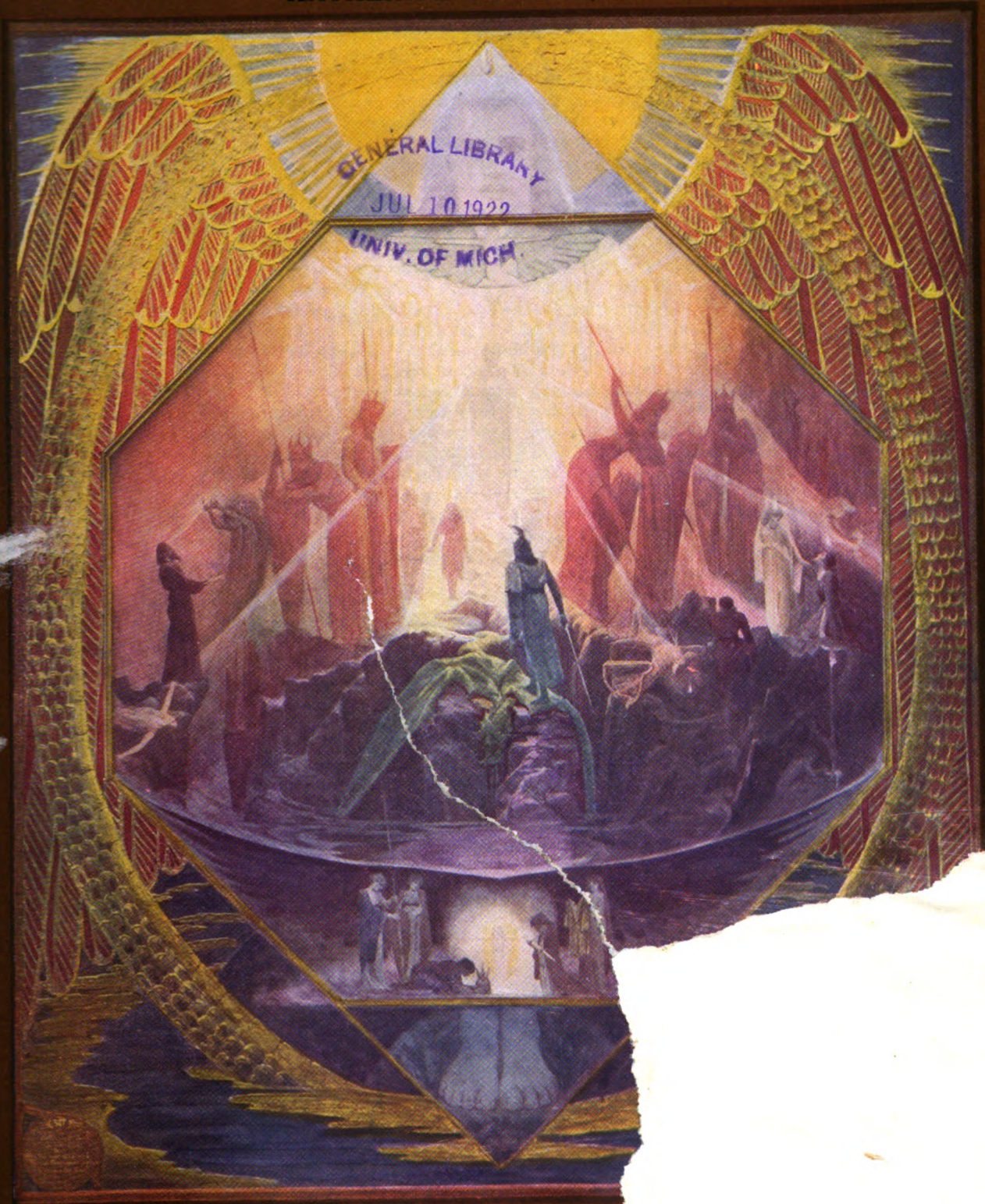
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The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the path is poised above him ready to strike the unworthy in his hour of triumph. Below him lies a bard whose flame is veiled by a red cloud (passion) and who has been struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, to whom the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower, unnoticed by him, but a ray from the heart of the Supreme falls upon him as the reward of selfless devotion, even in a bad cause.

In the underworld, a child stands beneath the wings of the foster-mother and receives the equipment of the Knight, symbols of the armor of power, the spear of will, the helmet of knowledge, the links of which are made of past experiences. The book "The Path is one for all, the means to reach the goal grims."

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The Theosophical Path

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Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

We believe these things to be great matters, because we ourselves are small: there is greatness in many things, not from their own nature, but verily from our own smallness.

What superiority is there in human affairs? (It is) not by filling the seas with ships; nor by planting our standards on the shore of the Red Sea; nor, when our country lacks space, by wandering over the ocean, seeking the unknown; but by seeing all things by the mind, and — there is no greater victory than this — by subduing our vices. They who have held nations and cities in their sway, are innumerable: very few (have held sway) over themselves.

What is superiority? It is to elevate the mind above the threats and promises of fortune; to consider that the fortune thou hopest for has nothing of worth (in it): for what worthy thing has that which thou longest for? Thou, who, as often as thou hast fallen away from intercourse with divine matters to human concerns, art blinded not otherwise than they whose eyes have turned from the brilliant sunlight to dense shadow.

What is superiority? To be able with joyful heart to bear adversity. Whatever may happen, to bear it just as if thou hadst willed it to thyself: for thou hadst been bound to will it, hadst thou known all things to happen by decree of the divinity. Weeping, lamenting, groaning, are revolt.

What is superiority? A mind strong and obstinate against calamity; not so much averse to luxury as uneasy in it; neither eager for danger nor afraid of it; which knows how to make fortune, not merely to await it; and to advance against one and the other (good fortune and ill) intrepid and unconfused, nor to be overpowered by the tumults of the one or the brilliance of the other.

What is superiority? Not to admit evil counsel into the mind; to raise pure hands to heaven; to seek for no good which, that it may pass to thee, someone must give or someone must lose; to wish for that which is wished for without envy — a good mind: other things held by mortals as of great worth, although some hap may have brought them (to thy) home, are to be looked upon just as if they were about to leave thee as they came.

What is superiority? To carry the spirit high over fortuitous happenings; to be mindful of man, so that if thou art fortunate thou mayest know it will not long last; or, if thou art unfortunate, thou mayest know that it affects thee not, if thou believest it not.

What is superiority? To have the breath on the edge of the lips [a proverbial saying, doubtless, meaning: Be ready to die at any moment]. This makes one free, not by the law of the Quirites, but by the law of nature. He is free who has escaped from his bondage, for this latter is constant and unavoidable and weighing upon one equally by day and by night, without intermission, without furlough from it.

Servitude to self is the heaviest bondage, which yet it is easy to break if thou wouldst cease asking many things for thyself; if thou wouldst cease giving thyself rewards; if thou wouldst keep before thy eyes both thy nature and thy age — though this be youth — and wouldst say to thyself: Why am I so senseless? What do I pant after? Why do I sweat? Why do I haunt the earth, the forum? Nor is it a task either difficult or long.

For this it will help us to examine the nature of things: at first we shall leave behind us whatever is vile; then the mind itself—concerning which the need is superlatively great — we shall turn away from the body.— Seneca, *Researches into Nature*, Lib. iii, Pref., 10-18

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Lomeland Photo & Engraving Dept.

THE STOA IN THE GREEK THEATER SEEN FROM THE NORTHEAST ENTRANCE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

This open-air theater, the first in America, was built by Katherine Tingley in 1901.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIII, NO. 1

JULY 1922

"THEOSOPHY is the thread which passes through and strings together all the ancient philosophies and religious systems, and what is more, it reconciles and explains them."

— H. P. BLAVATSKY

Synopsis of Madame Katherine Tingley's Extemporaneous Address at the Mirror Hall, Grand Hotel Stockholm, Sweden, March 1, 1922

"THE mass of mankind will never have any ardent zeal for seeing things as they are; very inadequate ideas will always satisfy them. On these inadequate ideas repose, and must repose, the general practice of the world. That is as much as saying that whoever sets himself to see things as they are will find himself one of a very small circle; but it is only by this small circle resolutely doing its own work that adequate ideas will ever get current at all."

— MATTHEW ARNOLD, in his essay on 'The Function of Criticism'

"THE mission of Theosophy is not to tell you that you can chase an astral orb and find your affinity; or recall a former incarnation and thus gain 'power.' No; the mission of Theosophy is to have you stand face to face with the serious facts of life and the serious problems that surround you; to sound the depths of your natures and find the Light. This you must do if you are to serve, and help lift the burdens of Humanity. Truly you must know yourselves: — 'Man, Know Thyself!' — KATHERINE TINGLEY

In view of the silly stories now being circulated by certain Swedish newspapers, that Madame Tingley claims to be the reincarnation of various Swedish and world-celebrities, the following extract from Madame Tingley's own magazine, THE THEOSOPHICAL PATH, published in May, 1915, expresses her own ideas on the subject. It was written by the noted Welsh Poet, Kenneth Morris, Professor of History and English Literature at the Theosophical University, Point Loma, California, in a brilliant series of historical articles entitled: 'Golden Threads in the Tapestry of History':

"Of course there is no such thing as a fool-proof doctrine. The sublime is never so sublime but that shallowpates can make it ridiculous by merely believing it. Do but mention reincarnation to some [weaklings], and they fall to 'remembering' being Hypatia, Caesar, Confucius, Mary of Scotland, and 'all such folk as that.' Best lay such spooks at once with a plain statement: You can't remember anything of the kind; if this is how you are to use the idea, you had better go back to your [doctrine of] eternal damnation. That in you which lays to itself such flattering unction, has no element of eternity in it, and does not reincarnate; you are about as likely to have the same organ of memory in any two lives, as to wear the same hat. Personal memory, that is; for the soul has a memory of its own, which is character; in respect to which, such vanity argues a silly and commonplace status. Hypatia! — If you had claimed, now, to have been the maiden aunt of some nonentity, or a respectable grocer's wife in the suburbs of Alexandria —"

HIGHER EDUCATION IN SCHOOL AND HOME



Y GOOD FRIENDS: I am very much delighted to find that the larger number of those present do understand English; otherwise I fear I should be afflicting you with something very unpleasant, for it must try your patience to have to listen to an address in a foreign tongue and then have to wait a week or two for its publication in Swedish. I admit that I have done a great injustice

THE THEOSOPHICAL PATH

to your country in not learning your language; but the truth is that for the twenty-six years that I have been at the head of the Universal Brotherhood and Theosophical Society throughout the world I have not had time. But I hope as I grow older and someone takes my place, that I may know the full music of your language.

I am interested in the history of Sweden and its antiquity, and in its noble people. I believe that the majority of the Swedes are people of conscientious purpose and high principles; and I am not yet frightened out of my existence by the dreadful tirades of persecution and slander circulated in your city recently. I have realized that if one thinks at all on the subject, he must see that, to arouse such bitter, unchristianlike hostility; there must be something vital in Theosophy that menaces selfishness, self-sufficiency, sordidness, and fanaticism, and all those things which go for the undoing of a character.

So when I take a broader and higher view of this public example of false statements, I feel that perhaps I had to have this lesson, that I might learn to discriminate between the folly of Sweden and the honor and credit of it. It *may* be the same with all other countries. Human beings are just the same the world over. Evolution brings out all strange conditions and types of humanity. And so one who holds the position that I do must be quite prepared to be persecuted and persecuted, but not to be annihilated. For I am still alive!!!

In thinking over a subject for tonight, I was wondering what would most interest you. I have no right to inflict upon you what I like best, but I must try to bring out some Theosophical thoughts that will convey to you some conception of the lofty meaning of Theosophy. This is my purpose. And I would also call your attention to the necessity for a Higher Education for the youth and the adults of all countries. Sweden, I find, is much in need of this.

Now Theosophy, in trying to bring home to Humanity its beautiful teaching, about which we are so enthusiastic — that is, that man is in essence divine, has many lofty principles to inculcate. The right interpretation of Higher Education means the bringing out of the nobler man, the immortal man, the aspiring man, the man who wishes to become more enlightened, more moral, more intuitive, and of more service — the man who seeks for a larger vision of life.

Such teachings are surely no crime, and no nation is so perfect that it cannot afford to listen to even the simplest exposition of truth that would add to the helpful efforts already being made for the character-building of youth. The Higher Education, in the very simplest sense, means the balancing of all the faculties — the physical, the mental, the moral, and the spiritual. In my exposition of Theosophy, I declare that a man

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must be rounded out in his intellect, in his aspirations, in his hopes, and in a trust that is so sublime that it will hold him when he is in the shadows, in despair, in discouragement, and carry him through the storms of life and bring him to an anchorage of safety, as to Humanity's future.

I was thinking tonight of the suffering of the Russians. And I cannot recall the suffering of one country, without realizing that all countries are suffering. Each nation has its special problems to meet. We must go to the bottom of these conditions and study causes and then we shall better understand effects. We shall very readily find that there is something lacking in all men. There is something yet lacking in me, for I am not infallible, though I believe Miss von Düben says I claim to be, but really I do not!

I am working for high purposes in life. My one great purpose is the Higher Education of man. We must study causes from a new standpoint. If we attempt to understand all the reasons of our distress and our disappointments from merely an intellectual study, we shall be a long time at it, and at the end of our study we shall have opened only one chapter of revelations of human life. We need our scholastic education, we need our intellectual life, but these are merely some of the steps by which we climb, and they give us the key to certain possibilities — the promise, that is all.

We must admit that within ourselves is the most potent factor in human life: it is character. Now if character is to take its proper place in the readjustment of the nations, in the readjustment of home-life, and of many unhappy conditions that we meet from day to day, we must accept the basic thought that man is naturally aspiring, and that evolution is one of the great factors that move us on to greater and better efforts. Thus, instead of feeling that we are shut in and shut off from the better things of life, we shall feel something of companionship with the Supreme, we shall feel the touch of something that raises our eyes a little higher, something that warms our hearts and brings us to a consciousness of the divine power in life. This will bring us new hope, new courage, new patriotism, and new desire to serve Humanity.

If we would rightly understand this subject of the Higher Education, we must first begin in the home. We must fashion there new visions of life. We must put woman on a higher pedestal, and by the compelling power of Theosophy she will remain there. We must also put man there, and by the same compelling power he too will hold his position in trust. And then we shall find that the two together, living the higher, unselfish life, are bringing out the nobility of their character through the touch of a divine benediction and their spiritual wills.

When the heart is attuned to high purposes, the mind goes on broaden-

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ing in its intellectual life, and thus the divine man and the intellectual man are brought into close companionship. It is in this way that we evolve noble manhood and womanhood.

If we are to build up the home-life we must remember that marriage is one of the most sacred of human institutions. It must not be met lightly, as, unfortunately, many of the present-day marriages are. In undertaking this great and sacred duty of marriage, man is not always in his highest mood. Frequently he is beginning to stimulate his desires, and maybe he is on the downward path in just the thought of marriage and the possession of the wife, because he in his selfishness has not fully considered its sacred responsibilities — his soul has not been awakened, and his heart and mind have not been touched by his own divine nature, by the power of aspiration and the determination of the spiritual will to evolve, to grow, to become, and to gain self-mastery.

Self-control! This is the magic word that all mothers and fathers should know and teach to their children. And so I have been preaching for years throughout the world (and have frequently had my statements very much distorted) that we must have fewer marriages and better ones, fewer children and better ones, fewer books and better ones, fewer laws and better ones.

There is nothing in these ideas to lead one away from anything that is noble and good — is there? Self-control places one in a position to challenge himself, to study himself, and to find out the meaning of life.

Could there be anything more serious, more worthy, more beautiful than the Theosophical idea of marriage? Idealizing the home, making it the altar of sacred devotion, man recognises the higher law of life, reaches out for the truth and evokes it, that he may become a father of fathers, a man of destiny, one who holds that marriage is so sacred that it is a part of eternity! Woman doing the same.

According to the Theosophical idea of marriage, it is not for this life only. We believe that the very basis of a real marriage, if it is actuated by true love, unselfish love, ennobling love, is something that has come from the past and *will exist for all eternity*. No matter if what one calls death comes (which to a Theosophist is spiritual birth) if love is based on high, pure, and unselfish purposes, it becomes an eternal part of one's life, and is ever an inspiration.

And then when we consider the bearing of children: how many fathers realize the full sacredness of this? Children come into the world on the objective plane, a part of their parents in the physical life and in inherited tendencies — but also as a part of the Infinite. How many parents are there who have the knowledge and the power of self-control that attracts only souls who are evolving on the same line? We must

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remember that 'like attracts like': the higher the standard of the home-life and marriage-responsibilities, the greater are the possibilities of attracting souls akin to this standard, to the home where the two types I speak of are building the pure life in harmony with the divine law for all eternity. In such a home all the family will find a broader life, a deeper and a more sublime consciousness of truth.

In this, the Theosophical marriage stands out and shames the world for its weaknesses, shames those who decry the truth which brings to humanity such a benediction and such a blessing! It should shame them into silence! If Theosophy had done nothing more than to inculcate and accentuate the sanctity of marriage, the sacredness of the home, and the responsibility of making way for the treasures of the Infinite Law — souls to come back and be a part of earth-life,— it would have played a noble part in this day of degeneracy.

Now to a materialist all this is 'up in the air.' To those who are following precedent and tradition alone for their enlightenment, my words may appear to be nonsense. But to those who think deeply and are willing to suffer because they think — for those who dare to have freedom of thought — these Theosophical teachings bring a message of enlightenment and consolation. It is they who will hear my message. It is they who some day, if they follow the teachings of Theosophy, will bless the hour that they heard one wee note of encouragement from the great Wisdom-Religion of Antiquity.

We have made a word-picture of the possibilities of parents and children. Is it the duty of the parents from the time the new-born babe breathes its life on this plane, to burden it with an over-weight of the objective life, entirely ignoring the Higher Education which Theosophy gives? Must not something of these beautiful ideas be ingrained into its mind and soul even in babyhood, that it may open its eyes in trust, in a spiritual sense, and may rest on its mother's bosom with an assurance of receiving, some time, an answer to its soul's aspiration?

You who are limited to the idea of seventy-seven or a hundred years of earth-life cannot think out anything very inspiring for the future of your children. Such a state of mind limits the possibilities of the children under your care. You know, many of you good mothers and fathers, you have not been satisfied with your own lives. Verily, you have had your disappointments and your heartaches, your questionings, have you not? Now what are you going to do for your child — for this "Star of the East"? — for every child is a star in its soul-life, and every soul in coming to the world is pleading for more light. This child comes to you through the Divine Laws of life, and the purer the state of mind of the parents before it is conceived or born, the higher the character of the child will be.

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Thus it begins to find the knowledge and the strength to meet the battles of life early.

And so in the inner life of the child there is much that is lacking nowadays. Oh! how we feed its body, how we caress it, how we love it; but do we place into the inmost recesses of that being, something out of our very souls, our divine life, that will be a constant inspiration to that child? True love is very beautiful, but there are as many definitions of it as there are rays of the sun. Pure, unselfish, wise love, evoked in both mother and father, makes a grand atmosphere for a happy home. It lifts men and women out of the burdensome, exterior things of life — the non-essentials — so that while meeting the outward demands of duty, while looking out for the bread-and-butter question, the child's inner nature will also be nurtured.

Our children must be imbued in their tender years, even before they can think much for themselves, with the knowledge that life is serious. A child is a sacred trust in the hands of father and mother. Consequently the home should be made an altar of sacred charm, with all the accessories that go to make the life beautiful and simple. When a home of this kind is established, the husband will never find that he must go to the club for recreation night after night. Oh no! He will not find that possible. The man and the woman of the type I am describing — the ideal Theosophical parents — will make of their home a shining example of the glory, the beauty, and the sublimity of human life.

And then the question arises: How are we going to educate this child? We shall take every opportunity of bringing it close to Nature, not merely for the development of the physical, but for the inner spiritual growth of the soul.

We shall teach that child, according to Theosophy before it is five years old, something of the meaning of life, in the simplest language. We shall teach it the science of the outer life in nature; we shall also teach it to love everything that breathes; we shall warm its affection through its aspirations. Its mind will open as the flowers open to the sun. And so when this child arrives at the age of inquiry and asks the world-old questions of father and mother, these, having prepared themselves, having educated themselves for the great responsibility, can take the child in their arms and look in its face, into its innocent eyes and not turn aside bewildered; for every duty that belonged to that child will have been carried out with understanding. Love will be so sublimely expressed that in the course of time there will be no need of words to educate children.

So with the slow process of the balanced education of the outer life blended with the inner life, this child will grow as naturally as the flowers. It will blossom and it will bring into the home a new urge and a larger

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vista. It will abhor the weaknesses that may creep up through heredity into its daily thoughts, and eliminate them. The great secret that Theosophy teaches and that we strive to give to our students is the power of self-control; and *that* today is the necessary factor for every man and woman, every boy and girl, to strive after. But what is the use of talking about self-control unless one can go down to causes and effects — unless parents can preach to their children that this cause produces that result, and that cause produces this result, etc.?

The Infinite Law is full of a power of helpfulness, and not of condemnation. The idea of the soul being born in sin has no place in our teachings. Instead, the child is taught in its babyhood that it has something more to do than to eat, drink, and sleep, and follow all the notions and fancies of the outer world, through desire.

And now we come to a most dreadful thing that a Theosophist has been accused of! And that is that twenty-three years ago, a woman in pity for the suffering was found working among the slums and unfortunates in New York, and in trying to help prisoners and drunkards and street-women, she saw then the necessity for a School of Prevention that would keep people from drifting into the shadows of despairing conditions. And so instead of going on with this sort of work among the poor and helping to pauperize them and to feed them like animals with a few caresses and a little sympathy and a little food and a little help, this American woman dared to purchase land out in California — acres and acres of it — and to build there a school for the higher education of the youth and of all men.

She began with the children — because the lesson that had come home to her when she was visiting the homes of the poor in New York City, and when in her social associations she was in the homes of the rich and saw that there was something lacking in both classes, was the necessity for a School of Prevention. She could not take in all humanity with one sweep — except in her heart — and she could not move the whole world to her views. But she could surely begin her work with the children. No one had a right to prevent her from opening her school for the Higher Education of the young. So she began in 1900 with five children, at Point Loma, California, and it is now the famous College of the world — so the best educationists say — and patronized by hundreds many of whom are from different parts of the world. Witness the following extract from a letter written by Professor Edward S. Stephenson of the Imperial Naval Engineering College of Japan:

“The leading authority on educational matters here, who lately returned from a tour of inspection of schools throughout the world, delegated by the Japanese government, gives first place among the thousands

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of schools, both public and private, visited, to the Râja-Yoga Academy at Point Loma. This report, coming from the greatest specialist in pedagogics in Japan, has aroused much interest here and is a glowing tribute to the wise and effective educational work of Mme. Katherine Tingley."

This, and many similar expressions coming from people who have visited Point Loma, and who know what they are talking about, enable this woman still to have confidence in her work and to retain her equanimity even in Sweden, in spite of what Gurli Linder, Gunnilla von Düben, Anna Maria Roos, and a score of other sensational newspaper writers — *who have never been to Point Loma* — may say. This American lady can afford to pity them, though their conduct has been undignified, cruel, and inexcusable, because they have spoken from prejudice and not from knowledge.

The Râja-Yoga College at Point Loma is not yet up to my ideal, because as long as human nature is imperfect, and the pupils are imperfect, and the teachers are imperfect — splendid as they are,— we cannot expect to see the superb principles of Râja-Yoga and Theosophy fully exemplified in one life-time. But there has been a development and growth and advancement in the solution of educational problems at the International Theosophical Headquarters at Point Loma.

Now it seems that this American lady whom I have been speaking about should be permitted to come to this country at her own expense and bring with her some of her Râja-Yoga students — young men and women who were educated on the lines that have been referred to,— without arousing the persecutive spirit among a certain class of Swedes to such an extent that all the slanderers and queer people came out of their holes of ignorance and intolerance in an effort to grasp the lady's throat and if possible throttle the voice of the beautiful truths of Theosophy!

I am talking facts, and if you doubt me, read our books. I say to you that until each nation and each family takes into its life the fundamental teachings of Theosophy, the race will only be half living, and will go on sleeping in its ignorance. Because, intellectual though a man may be, and of great scholastic attainment, the doors of the soul are closed by the limitations of the objective life.

Let us say at this point: set aside the non-essentials in life. Stop bothering about competition. Do not trouble yourselves about having just as fine a house as your neighbor. Do not tie yourself to the social hell of the present day until you are in a position to control yourself and to choose your path of service in life.

If you were a true Theosophist, you would never put a newspaper under the eyes of one of your children before he was eighteen or nineteen years old; you would fight for your life that the child's mind might be free from

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all pernicious influences and reading. And in your schools, oh! how you would fight for the Higher Education — something that would be in accord with your highest ideals. You would study your children from the inner standpoint, and the objective would follow quite naturally, because that is already too much accentuated.

First take the Higher Education into the home. Thence it will reach out after a while and permeate your educational system, your political system, your legislature and your parliament. Oh! believe me, I am not a prophetess, but I would remind you how Madame Blavatsky worked and died for Theosophy, how she brought the message to the world, how it is sweeping the world with its force in spite of the persecution of its enemies, and how with the staunch following that she has, although she is dead, and in spite of the cruelty of the medieval persecution which is now being inflicted on her memory and her life in some of the Stockholm newspapers — in spite of all, her work lives; and so I believe that even after I am dead and gone my followers will come here to Sweden and there will be breathed back into their lives impressions which perhaps you received, which you may pass over to your children.

My whole aim is to elevate and purify life, to make man stronger and more courageous, to have him find the real interpretation of what living is, what conscience is, what vision is. And as surely as I live, the time will come when some of your children will walk like gods before men, and history will tell of their lives, of their victories.

Self-control in the smallest duty is the stepping-stone to spiritual knowledge. Find out what duty is and do not wear your souls out in playing into the hands of anyone who suggests duty to you when your soul says nay. Follow principle. Live for justice and right action. This is the Higher Education.

OUR HIGHER HEREDITY

H. T. EDGE, M. A.

PREVALENT theories as to heredity will always be at fault as long as people insist on classing man as a member of the animal kingdom. The human race is a kingdom apart, just as much as the animal kingdom is separate from the vegetable. There are some laws applicable to both the vegetable and animal kingdoms, and some laws which are applicable to one kingdom and not to the other. Similarly, some laws apply to animal kingdom and human kingdom both, while other laws are peculiar to these respective kingdoms. There are laws that apply to all the kingdoms, and other laws which only apply to

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one particular kingdom, or to two of the four kingdoms, or to three of the four. All these considerations must be allowed for, if we are not to go astray.

In animals and plants we see a good example of biological heredity, in which the characters of the parents are transmitted with little or no interference from any other influence, for generation after generation; and the result is the continual reproduction of the same type. The same thing happens in man, *but* other things happen also. The physical type of man remains on the whole constant; but he is subject to great variations in moral character and intellect. This of course is due to the fact that he possesses what no lower kingdom of nature possesses, the self-conscious mind, with its power of self-examination and calculated purpose. This is not transmitted by biological heredity, though the parents may transmit a delicacy or peculiar aptitude of physique. The individual character of a man belongs to himself, and has been inherited by him from his own past lives. He brought it over with him when he reincarnated. It begins to act at an early age in the child, starting a current in opposition to the inherited parental tendencies, and varying in strength according to the force of the individual character.

The individual heredity of a man is often called his Karma, and ordinary biological heredity has been described as the servant of Karma. This means that the Karma, besides counteracting and often overriding biological heredity, also determines that heredity; for it is a man's Karma that determines what his biological heredity shall be. The parentage is selected in accordance with the requirements of his Karma. This is what is meant by saying that heredity is the servant of Karma.

To understand man's character, it is always needful to bear in mind these two kinds of heredity, that interact with one another. The relative strength of the two influences varies greatly in different individuals. In some we find an approximation to the condition obtaining in the animal kingdom, the traits of the ancestry being repeated with but little variation. Sometimes whole races are distinguished by a lack of initiative. In such cases the man stands at a low level of development, and the higher side of his nature is not active as compared with the lower side. In other cases we observe great individual initiative, originality, and tendency to depart from the standard type.

The knowledge of these facts is very important in its bearing upon our attitude towards life. There has been so much tendency in a part of the scientific world to accentuate the biological aspect of human nature, and to emphasize man's affinity with the animal kingdom, that this view has tinged and colored our philosophy, perhaps unconsciously to ourselves. The world is at present striving to find out the true way of life; but, to

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do this, it is necessary to cut loose from various notions that have obsessed us. One of these is that partial and inadequate view of evolution which makes man the crown of the animal kingdom; and which strives to achieve consistency by tracing all man's ideas and aspirations back to animal instincts. It should be realized that this view is a passing fad. We do not mean to say that evolution is a fad; for it is a great truth. Only science has not yet understood it, and has mixed a good deal of error with the truths it has discovered, and a great deal of mere conjecture with a few facts. The self-conscious mind of man is not a product of evolution from the lower kingdoms of nature; it is a prior principle, and is rather a cause than a product of evolution. This means that man is by no means dependent upon his animal propensities; but possesses a faculty that renders him entirely independent. He is able to form ideals and to take resolves. He possesses a creative power. The animals do not consciously carry out their evolution; but in man evolution is self-conscious. We perform our own evolution. We are able to do this by reason of the superior mental powers we possess. And these superior powers come to us as a heritage from our *divine* ancestry.

When a man once begins to enter on the path of purposeful endeavor to attain to a higher level, he thereupon taps the stream of his higher line of heredity. His Karma comes into play with greater intensity. It matters now much less what his parents did or what have been the characteristics he has absorbed from his race.

How this higher heredity is transmitted, how the law of Karma acts across the gap of death — if this is unknown, it is at least not unknowable. Experience forces us to admit the actuality of many things whose operation we cannot explain; as, for instance, how the mind acts on the body, or how energy is transmitted from particle to particle. Inability to explain, if set up as an objection to credibility, would invalidate most of the concerns of our daily life. Hence this ground does not militate against the credibility of Karma. Science cannot yet explain physical heredity, though there are sundry rival theories. Much less can it expect to explain phenomena lying beyond the reach of its means of investigation. We suggest the old standby of postulating an ether. It is necessary to recognise the existence of other forms of matter besides physical matter; to know what is the nature of mind and what are its powers; to have an intimate knowledge of the various principles in the human constitution; and many other preliminary matters, before we can be in a fair way to comprehending the mysteries of Karma. But, though we halt at explanations, we can accept facts; and a close study of life reveals its workings, once our observation has been sharpened by a provisional acceptance of the doctrine. The fact that man can tap a source higher than biological

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heredity becomes especially evident if we study life in this new light.

The ordinary science of heredity can work one way but not the other — as is often the case, we fear, with weather forecasts. It is so much easier to tell which way the storms have come than which way they will go. The wind 'bloweth where it listeth,' and we do not know what it listeth or why. And so it is easier to trace back a known character to its ancestral determinants than to predict from the characters of the parents what the characters of the sons will be. Does the germinal cell contain elements designated as A and B, and combining in various proportions to produce various results? Then what determines these proportions? Chance? A universe ruled by chance is a universe ruled by an unknown, inscrutable, and apparently purposeless deity. Is there such a thing as chance at all? Or does the word merely stand for a gap in our knowledge?

We must accept mind and will as fundamental facts in the universe, and deduce other things from them; and the immortal Soul as the real man, knowing and accomplishing his purposes and molding his vehicle.

THE KALEVALA

P. A. MALPAS



THE second volume of *The Secret Doctrine* commences with a quotation from the *Kalevala*, giving in a few lines of poetical imagery of immense antiquity a suggestion of the seven ages of creation and evolution.

"In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of Heaven.

"Seven hundred years she wandered,
Seven hundred years she labored,
Ere her first-born was delivered.

"Ere a beauteous duck descending,
Hastens toward the water-mother.

"Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays them,
Then a *Seventh*, an egg of iron. . . ."

This wonderful epic of past ages was almost unknown to English-speaking people until a metrical translation of great beauty was published

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by Professor John Martin Crawford in 1888, the year that *The Secret Doctrine* of H. P. Blavatsky saw the light.

Max Müller says of the *Kalevala*:

"From the mouths of the aged an epic poem has been collected equaling the *Iliad* in length and completeness; nay, if we can forget for a moment all that *we* in our youth learned to call beautiful, not less beautiful. A Finn is not a Greek, and Wainamoinen was not a Homer [Achilles?]; but if the poet may take his colors from that nature by which he is surrounded, if he may depict the men with whom he lives, the *Kalevala* possesses merits not dissimilar from those of the *Iliad* and will claim its place as the fifth national epic of the world, side by side with the *Ionian Songs*, with the *Mahābhārata*, the *Shāhnāmeh*, and the *Nibelunge*."

Longfellow in *Hiawatha* borrowed the meter of the *Kalevala* of Finland, and this "eight-syllabled trochaic, with part line echo," though often called the Longfellow or Hiawatha meter, is really one of the oldest verse-forms of antiquity, well suited to the wild nature poems of the Northland. The name signifies "Land of Heroes," and like a true epic it describes the doings of heroes of an immensely ancient day, but these heroes at the same time represent far more important things than mere individuals — they are the contestants in the great soul-struggle that always came by a process of popularization of the symbols and glyphs to be related to actual human warfare and carnage.

In the *Kalevala* the Finns are the forces of Light and the Lapps those of Darkness, and undoubtedly there are more meanings than one fitted in like the mosaic of some Bible to the pattern of human and world-evolution with faithful reflexion of unseen processes indescribable in mere words except symbolically.

Says Professor Crawford:

"The numerous myths of the poem are likewise full of significance and beauty, and the *Kalevala* should be read *between the lines*, in order that the full meaning of this great epic may be comprehended. The *Kalevala*, perhaps, more than any other, uses its lines on the surface in symbolism to point the human mind to the brighter gems of truth beneath."

The great epic is full of magic and supermortal beings. Wainamoinen, the ancient minstrel, Ilmarinen "the eternal forgerman," and Lemminkäinen, the reckless wizard, are conceived as being of divine origin.

Nothing is said about the Russians, Germans, or Swedes, and this is taken as pointing to the enormous antiquity of the poem, since it originated before these nations became known, or perhaps before they existed as such. There is evidence that the Finns and the Hungarians were identified in the possession of these songs, and the poem is placed as at least older than 3000 years ago. But there is nothing at all to say that it may not be immensely older than that. After all, 3000 years is a very small portion of the history of Europe.

The *Kalevala* is in no way influenced by the comparatively modern influx of Christianity, and yet the end of the book bears a remarkable

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resemblance to some of the early Christian legends. There is a Virgin Mary, or Mariatta, who is divinely overshadowed, and as a consequence is bitterly persecuted as a woman in fault, exactly as in the Jewish legends happened to the later Virgin Mary. Her child is born in a manger and there are some other striking 'anticipations' of the later legend. Still, the legend is of far greater antiquity than either two or three thousand years ago. Even the English alphabet, from whatever source it may have been derived, is by far older than the Christian era, and yet it is "born in the manger" and used to "end in the cross." The very word 'alpha-bet' (*aleph*, ox, *beth*, house, *Hebrew*), refers to the story of the ox-house, or the manger, as does the actual shape of the letters in their symbolism.

The name Finland is, in Swedish, simply the fen-land, the land of lakes. The native name for Finland is Suomi or Suomenmaa.

The poems were never written for publication until quite recent years, but they were faithfully handed down by groups who clasped hands around the winter-fires and chanted them in that fashion which is often a truer race-record than written words, until the decadence of a race sets in. Just as the Maoris remembered their ancient traditions and records by notched beams, and placing the finger in any notch, would unfailingly recite the incident connected therewith, so the Finns would carefully treasure each incident of their old-time lore and preserve it in the easy rime, or rather alliterative verse, of the *Kalevala* poems.

Creation and the great cosmic processes are beautifully personified and symbolized in terms of nature and the northland.

In the death of Lemminkainen and his restoration to life by his mother, there is a striking parallel to the Egyptian Osiris-legend of the dismembered hero being brought together into a body again by earnest search and effort and magic power, until he is made to live again. In the *Kalevala* the deaf and speechless re-created body is aided by a bee which his mother sends to fly across the seven oceans into the eighth, the magic island of enchanted honey "to the distant Turi-castles . . . there the honey is effective, there the wonder-working balsam, this may heal the wounded hero." Continuous swift flight on the third evening brings the bee "to the island in the ocean, to the meadows rich in honey, to the cataract and fire-flow, to the sacred stream and whirlpool."

The bee brings back the magic balm in seven vessels. But it is ineffective, and the re-created body lies dull and soulless. Lemminkainen's mother then directs the bee to the seventh heaven for the balsam of life used by the Creator, made from the breath of Ukko, the chief god. The bee protests the impossibility of reaching so high, but the wizard's mother insists and sends him beyond the moon and the seven stars to the dwellings of the blessed, and there indeed the bee finds the balsam of irresistible

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power that restores Lemminkainen to life after his long death. The symbolism is rich with soul-truths in every line, and reincarnation in various forms. Almost all magic seems to be accomplished by songs and words.

There seems to be a tremendous protective magic in the knowledge of the ultimate origin of anything — which, *if known*, destroys the power for harm. This is highly reminiscent of the Egyptian system in which no power in the regions of the symbolically defunct can resist the knowledge by the latter of its 'name' — names in real languages always having a soul of real meaning, and being something more than 'dead vocables.'

A peculiarly interesting part of the *Kalevala* to Americans who do not know that their country is one of the oldest in the world, if not the oldest, is the flight of Lemminkainen from his enemies to the Isle of Refuge, far, far across the ocean. His mother tells him of the island and he prepares a boat of copper in which he sails for three months — by the way, this reference to the copper or bronze age and metal ships is significant — until he reaches this far-away island where his father had dwelt before him. He is well received by the natives, and finding all the land taken up and no unclaimed settlement, he 'sings' with his magic mantrams all sorts of wonderful things into existence, oaks and acorns, cuckoos that produced copper and gold and silver from throat and wing and feather, precious metals in abundance, gemstones, pearls and flowers and leafy groves, magic waters full of ducks, and provisions of every kind even to a silver knife with golden handle.

Whatever the symbolism may mean, it is plain that the magic isle of peace and refuge is America, or at least some Atlantean or Antillean Isle. A three months' prosperous voyage to the westward into the Atlantic in a copper ship could hardly pre-suppose a lesser goal than some part of America, even if it were not what Plato, long afterwards, describes as the continent that surrounds the other side of the Atlantic — *terra firma*. Here Lemminkainen the wizard dwelt three years before returning home to Finland, now free from the enemies from whom he had fled by his mother's aid.

If only the epics of the North Americans could be recovered it would be fascinating to search among them for references to Europe, but it is perhaps late in the day for that. Yet the writer has found the Greek myths among the Alaskan Indians in a pure American setting, possibly anterior to their Greek parallels, and doubtless much remains yet undiscovered among these shy peoples.

Every line of two substantial volumes is full of wonder and the beauty of the northern snows and birches, the magic of spells and runes and chants, the lost word found, the distant land over the ocean, the quest of the holy Sampo, serpents and vocal nature, the birth of things, sun- and

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moon-magic and all the lore of prehistory. The farewell of the adept minstrel is beautiful and his parting with the Northland as he grows old. It is prophetic in the highest degree. He

"Sang himself a boat of copper . . .
Westward, Westward, sailed the hero
O'er the blue-black of the waters,
Singing as he left Wainola,
This his plaintive song and echo:
Suns may rise and set in Suomi,
Rise and set for generations,
When the North will learn my teachings,
Will recall my wisdom-sayings,
Hungry for the true religion.
Then will Suomi need my coming,
Watch for me at dawn of morning,
That I may bring back the Sampo,
Bring anew the harp of joyance,
Bring again the golden moonlight,
Bring again the silver sunshine,
Peace and plenty to the Northland.

Thus the ancient Wainamoinen
In his copper-banded vessel,
Left his tribe in Kalevala,
Sailing o'er the rolling billows,
Sailing through the azure vapors,
Sailing through the dark of evening,
Sailing to the fiery sunset,
To the higher landed regions,
To the lower verge of heaven;
Quickly gained the far horizon,
Gained the purple-colored harbor.
There his bark he firmly anchored,
Rested in his bark of copper;
But he left his harp of magic,
Left his songs and wisdom-sayings
To the lasting joy of Suomi."

Yet this grand epic of Finland is only the published wisdom of a bard who knew more than he was willing to tell.

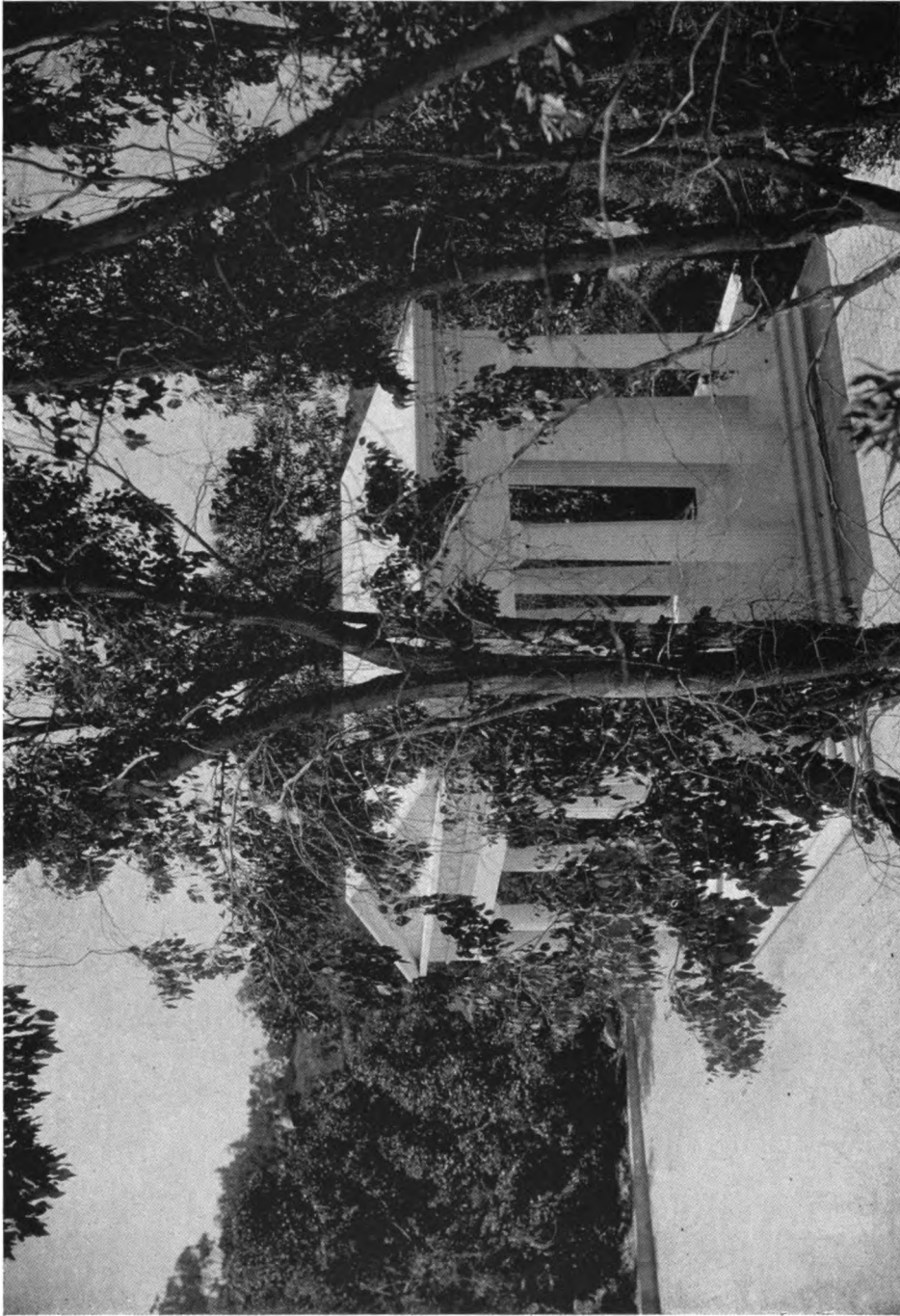
"Often have I heard it chanted,
Often heard the words repeated,
'Worthy cataracts and rivers
Never empty all their waters.'
Thus the wise and worthy singer
Sings not all his garnered wisdom;
Better leave unsung some sayings,
Than to sing them out of season."

Ages have passed since the wisdom of the *Kalevala* was first chanted. Will Suomi "at the dawn of morning" watch again for the coming of Wainamoinen and perchance learn more of sayings "left unsung" in those days of a glorious past and in those days of glorious promise?



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THE PATHWAY TO THE REFECTORY
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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**A GLIMPSE OF THE STOA IN THE GREEK THEATER
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA**



Lomaland Photo & Engraving Dept.

**IN THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA**

At a reception to Ministers of the Swedish Lutheran Church who visited Lomaland during the
Swedish Church Conference held recently in San Diego.



Lomaland Photo & Engraving Dept.

IN THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

At a reception tendered to members of the Parent-Teacher Association and California Congress of Mothers, by Point Loma Students and members of the faculty and student body of the Raja-Yoga College and Theosophical University, on May 25, 1922.

THE NEED OF A NEW POPULAR PHILOSOPHY

KENNETH MORRIS

THE word Philosophy sounds rather abstruse and 'highbrow' as they say; and therefore, to many, repellant. But there is no real reason why it should; and for the purposes of this paper we will dismiss the idea entirely, and say that one's philosophy is simply the way one looks at and explains life and the universe. So it is something that concerns everybody: everybody has some outlook upon things, even if it is merely to take them for granted.

You may go to quite the most lowbrow levels of humanity — to the Congo or Melanesian savage — and you will find that even he has his way of explaining things: he has his philosophy. It is one that he builds up out of his own experience: his way of living affords him materials out of which he fashions his explanation of the stars and the world and life. His chief necessities are food and wives and glory; and he gets them all by hunting. One need say nothing of the first two; the third, glory, is perhaps as indispensable as the others. For glory is comfort for his soul. The universe is a big and lonely sort of place, and a man must have something to make him feel not too insignificant in the midst of it: to prop his sense of self and swell it to a semblance of importance, he must have something to brag about. So he slips off into the forest by night, lies in wait, kills his man, whose dried head he wears thereafter as a trophy; — the more such heads you possess, the more important you are. But there are other ways of dying besides being caught by a human headhunter; and these must be explained. And of course the explanation is obvious. The unseen world also is populated by headhunters of all mysterious and dreadful sorts, following their whim and lust for glory just as the human ones do; they may strike you down at any moment; their blows are disease and natural death. The essence of this way of looking at things is that nothing ever happens except by somebody's will and caprice. You can't depend on anything in life; you can't even depend on dying; you might live on forever if somebody didn't bewitch you, or if some headhunter, human or ghostly, didn't 'get' you. There is no conception of law. The only law in the tribal life consists of certain taboos, — things forbidden for no ascertainable reason, — because they are unlucky: because it is some god headhunter's whim that they shall not be done; or because, if they are done, in some mysterious way it will enable some god headhunter to take you unawares and add your head to his collection.

So you see the savage's philosophy is strictly in harmony with his

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conditions. He is not troubled with doubts and uncertainties. He lives a gay insouciant kind of life, in which the outer and the inner worlds are all of a piece; and everything goes well with him until the white man comes and imposes on him a new philosophy or new conditions; then the harmony is lost and the poor savage commonly dies.

That leads to the idea that to be in a healthy state you must have harmony between your philosophy and your conditions. You must not explain the universe and life in one way, and then conduct your business and your living as if some quite different explanation were the right one. If your civilization has changed and grown, your philosophy must change and grow too, or there will be a disharmony somewhere, a false note that will frustrate your best efforts. And this is not to say that one thing is true in one age, another in another. Truth is always true. The savage knows very little of it; he lives by very low standards; and his philosophy is accordingly limited. He could not take it with him into civilization. To become civilized he must acquire a new philosophy; to raise his standards of living, he must grow a deeper and broader view of life. Otherwise his civilization will be a veneer, his life a sham; and the destination of shams is the trash-pile.

Now to look at people of a somewhat higher grade of culture: that in vogue in Europe during the Middle Ages. There you had at the head of things a king, just as omnipotent as he had the strength and force of character to be. When he lost his temper, he roared at you; his sword or his spear struck you down; he stamped his feet with rage. You were at his mercy. For his own convenience, and to keep his subjects together, he made laws, the expression of his will and pleasure: he had to have organization in order to obtain the material means for upholding and extending his power. So of course the universe too had its king, who governed it at his will and pleasure. Battle, murder, and sudden death were among the things you might expect from your human king; but plague, pestilence, and famine were from the hand of God, the unseen Super-King. He too ordained courses for his subjects, mankind, to follow; he made laws based still entirely on his own caprice, and tending to his own pleasure and convenience and glory. To win favor you flattered him, sang his praises, abased yourself before him; 'right' meant obedience to his regulations, 'wrong,' disobedience. And just as *you* counted for nothing, and had to squirm thoroughly before the king in Paris or London, so you had to appease the great Unseen King by calling and thinking yourself, and doing your best to be, a worm and a miserable sinner.

And just as foreign kings might invade you while your king was busy elsewhere, so God had his enemies who might invade you; and you had to keep him informed as to the way things were going, dunning him for

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protection. You can see this kind of philosophy expressed in many of the *Psalms*, for example: the Jewish tribal god is continually praised and glorified at the expense of the gods of the gentiles: *What god among the gods is equal to our god?* In Christendom one no longer talked of other gods; yet the idea survived: the Super-King God was always at war with Mahound abroad and Beelzebub at home. The philosophy was strictly in harmony with the outer conditions. They were not high conditions by any means; the Medieval European was not a very civilized being. But his philosophy, obsolete now among the intelligent and thoughtful, still lives on among the unthinking.

Our conditions have changed, and that old philosophy is no longer in harmony with them: hence the cry so often raised that the churches are losing hold upon the people. Sometime in the last few centuries European minds became aware that there was such a thing as science. Important discoveries were made, the effect of which was to render the old philosophy untenable. The most important discovery of all, however, has not yet been clearly recognised even by the scientists themselves: it has not yet taken effect upon their philosophy,— so slowly does truth affect men's thinking. And yet it was made when for the first time experiment suggested to the experimenter the existence of Natural Law. It was made when the apple redeemed its reputation (lost one fine day in Eden of old) by falling while Newton was basking under the tree. He saw it fall, and apprehended its significance: there was something that caused it to fall — a law. Here, in this universe, that had supposedly been run by the will and whim of a Big Man God, this new idea put in its appearance: the ruling was not by anyone's will or whim, but by law. Now you know that you cannot have chaos and order existing in the same place at the same time. The two things are opposites: if the one *is*, the other is not. You can't have a universe run by law and by personal caprice. What Newton discovered was — only he did not realize the fact — that everything that happens is the natural effect of some natural cause. That all life, all events, all existence, is a chain of causes and effects; that you can't set in motion a cause without insuring the sequence of its effects; that the universe is law-governed, works by law, is absolutely dependable.

The process of realizing this has been going on very, very slowly ever since. The old conception, once — and not so very long ago — universal in Christendom, that things were run by the caprice of a great personality above the sky, is incompatible with the knowledge that everything we see is the natural result or effect of some natural cause. It is not incompatible with the idea of God; but it forces us to seek a higher and deeper conception of God: it forces us to change our philosophy. Causes are followed by effects: two and two are inevitably four; there can be no such thing

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as an omnipotence that could make them come to anything else. To the medieval mind, two plus two might be five and a half with a candle-end thrown in: it all depended on the will of God.

Another kind of change that came was political. In ancient times there were monarchies, such as the Chinese and the Egyptian, that were founded on true and divine ideas; and they lasted and were beneficent during many ages. But I do not think the same can be said for the monarchies of Europe. When the Roman empire and civilization fell, you had an anarchy in which, whenever a strong man appeared, people grouped themselves around him for protection; and among these groups the strongest won to pre-eminence, and the kings appeared; and by slow degrees the nations formed themselves round the kings. It was simply a case of the strongest arm and the longest head winning to power. English history offers itself as a convenient example. For a long time there was a struggle between the king and the barons, many of whom were nearly as powerful as himself; they fought like heroes for their freedom — that is, for their right to oppress their vassals without kingly interference. Then the kings began to see that, the barons being the natural oppressors of the common people, they, the kings might find a powerful ally in the oppressed. So they established parliaments, and made the people send up their representatives — which at first they were very loath to do; until presently, so nursed by the kings, the people became self-conscious and conscious of their power. The Tudor kings made themselves absolute, resting their power on their popularity with the people; it was the barons they delighted in beheading. Then came the Stuart kings, with the same idea of absolute monarchy, but intending to express it at the expense of the people, whom the Tudors had nursed into strength. So there were revolutions, and the final result was that limited monarchy was established: the ruling power was to be the parliament elected by the people. Already that state of things had gone by which harmonized with the old philosophy of God as a universal absolute monarch. The French and American Revolutions went a step further: did away with kings altogether, and founded the state upon an idea called democracy.

Now the philosophy of the old European system made 'right' consist, as we have seen, of obedience. Good citizenship meant obedience to the behests of the king, whatever they might be; morality meant obedience to the behests of God, whatever *they* might be. Look closely at that, and one sees that it leaves no room for goodness at all: there is no such thing as goodness *per se*. The God that made the ten commandments is omnipotent; and if omnipotent can change his mind; he might enact another ten tomorrow with all the *nots* left out: Thou *shall* steal; thou *shall*

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commit adultery; thou *shalt* murder, and so on. Then those things would be right. No; this is not far-fetched; people often thought that God had told them to do the vilest things. It was always happening; the saddest tragedies and vilest crimes in history came about or were committed precisely because men were convinced that God had expressed his will to that effect. You have only to think of the hideous wars by which Christianity was imposed on the regions south and east of the Baltic; of the Crusades; of the ruin of Mexico and Peru, the native civilizations of America; of the Holy Inquisition and all religious persecutions: — things all of them execrable in the doing and disastrous in the results, and yet done under the conviction that they were pleasing to the will of God.

In England, in the days when you thought of this country or that as the personal possession of an Elizabeth, an Henri IV, a Philip II, or a Gustavus Vasa, it came very naturally to people to address Deity as "High and Mighty, King of kings, the only Ruler of princes"; but how do these words sound here in America, which is founded on the idea that kings have no place in nature, are not desirable at all? For the philosophy behind democracy is that 'right' has its source not in the will of an outstanding individual, but in the hearts, in the general will, of the masses.

Now no political system can solve the problem of human happiness; the solution of that is to be sought elsewhere. One can but say that democracy is the system the world appears to be trying just now, and intending to try. But one must emphasize the fact that when the days of absolute monarchy passed, the old philosophy which had obtained under the kings became a misfit. In religion, men still said that right, moral right, meant obedience to the will of a great personality outside humanity. But they founded their national life on the idea that right derived itself from something innate in humanity, that could express itself through polls and ballots. In religion men were worms and miserable sinners. In politics they were the mine and source from which all excellence should proceed. You were to eat your pudding *and* have it. You can't.

The result is that we live now in a world which no longer fits the old conceptions of life. Time and growth have scrapped the old philosophy. It fitted the Middle Ages well enough: it was the interpretation of the unseen and unknown according to what people then saw and knew. So that period was an age of faith. Men believed in their religion absolutely; it was Hobson's choice. One might be a thief, murderer, liar, and cheat, but one surely was a good church-goer and believer; there was nothing else conceivable to be. But now things are different; this is no longer an age of faith, but an age of transition. The old philosophy is dying out, and no new one has taken its place. People are no longer sure what is right and what wrong; old standards have broken down; heady new wine has

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been poured into the old leather bottles, and has burst them. Either the world must find a new philosophy, in harmony with modern knowledge and conditions,— or drift ever further into the mental and moral anarchy of which already we are seeing far too much.

Let us see what we can posit about this new and needed philosophy.

It must not be a creed; it must formulate no creed; it must proclaim that in an infinite universe, truth is infinite,— a thing of which, if you are on the right way to it, you may forever be discovering more and more, and will forever find more and more to discover. In the Middle Ages, when no discoveries were being made, it was supposed that all there was to know was known; that notion will not serve now, when every year brings new revelations. The new philosophy must point the way to truth; saying, You shall find the truth, if you follow the way.

In a world that has elected to be run by democracy, it must make democracy safe for the world by ennobling and clarifying our conceptions of human nature. It must show us, behind and beyond the worm and miserable sinner, a divine part in man, and direct our efforts to discovering that and making it the vital factor in our lives. If we are not to have kings by divine right, we must be ruled by a king by divine right within ourselves; or instead of divine right we shall suffer more and more of the demoniacal wrong we have been seeing too much of latterly. It must discover to us God not beyond the skies, but in our hearts; and hold up the ideal, not of one personal Christ,— crucified, dead and buried — but of a world full of personal Christs, living and directing the affairs of the world.

It must proclaim a universe governed and worked by law, because we know that this universe is law-governed: science has put that beyond doubt or question. In a world that begins to perceive law in nature, we must have a religion of natural law; seeing law at work in the spiritual as in the physical universe.

It must be universal. There must be no more of the doctrine that we (whoever we are) are the Chosen People. The world is one now, linked together by such close and innumerable ties that we are beginning to realize that we *must* — not ought to, but *must* — live in harmony, nation with nation and man with man, or perish. So its cardinal and outstanding teaching must be Universal Brotherhood: because time and events have shown us that unbrotherliness is the greatest of all breaches of the greatest of all laws: that it is the sin against the Holy Spirit of Man, and a course that must, under the inexorable Law of Cause and Effect, bring disaster. (How many more wars such as the late one do you think civilization could stagger through and live?) They used to say that God stepped in to punish wickedness — understanding by wickedness action that he disliked;

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it is not so; it is that cause produces effect: as two and two make four; as the boy grows into the man; as the river flows into the sea,— so breach of natural law brings disaster,— so selfishness flows into suffering; and all that is happening in Europe now might have been foreseen on the day the war broke out, or at any time since the nations began to play for their own hands only. So our philosophy must clearly state the relation of cause to effect. It must be instinct with the true spirit of science, which leaves nothing to chance; and it must be as universal as science. Newton's apple would have fallen in the same way in China or Peru, in Jerusalem or Madagascar, as it did in England; science is science, truth is truth, cause is followed by effect, everywhere and at all times. So there must be no more dividing lines: no more considering ourselves the Chosen People and our religion the only truth, our savior the only savior.

Madame Blavatsky, far-seeing if ever anyone was far-seeing, realized all this nearly fifty years ago, and came forward to proclaim the new philosophy that the new age needs. New to Christendom; as old as the hills or as truth really; when one sees what it is, one realizes that Jesus was beginning to teach it nineteen centuries ago, and that long before his time the Buddha, Lao-tsze, Confucius, Plato, Zoroaster, Pythagoras, Krishna, had all been teaching it in varying degrees of fulness. Nothing has happened since she came but has proved how great the need was, and how fitly she met it: how utterly necessary her Theosophy is to the world today and to the world of all tomorrows.

Theosophy is not a religion, in the sense in which we have understood that word. It abhors the idea of a creed; it lays down no set of dogmas, with an except-ye-believe-ye-shall-assuredly-be-damned clause appended. It is a way of looking at the universe and life,— a philosophy in that sense. The universe is infinite, and infinity can never be stated in formulae of which you could make dogmas, and which you could lump together into a creed. Any statements that can be made can only be indications of the way you should travel in your quest of truth. Madame Blavatsky was very forceful about this. She raised a signpost, pointed a direction to follow. Perhaps the writing on the signpost might be summarized — very imperfectly — in some such way as this:

Seek for truth; because truth is discoverable, and it is truth that sets man free.

Seek for truth by obeying the laws of life; because life is governed wholly by law. Law is the method of the universe, and the truth that is in the universe is open to him who is in harmony with the universe, living in accord with its laws.

Seek for truth, which is universal, by universalizing your own being. Self, the non-universal, the strictly limited part of you, is the hindrance;

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divest yourself of self, or egotism, by doing service, by living for mankind: this is the path to truth. Right is altruism, and all that it implies; wrong is selfishness, and all that *it* implies — from the effort to save your own soul, or to win truth for your own sake, to the smallest or the most secret act or thought of self-indulgence.

Seek for truth: it is discoverable, because it is within you: it is within you, because the deepest, the universal part of you, is divine, a ray of that light which is God, the Universal Spirit, "that lighteth every man that cometh into the world."

Seek it, and your search shall not be in vain. The divine part of you is eternal: it never began to be, and shall never cease. It is the pilgrim of eternity, entering into life again and again throughout the ages in quest of all the knowledge, all the wisdom, all the truth that experience can bring it. So your quest will not be cut off by death; the fruits of your strivings will not be lost: there where you drop the thread in this life, in the next life you will pick it up. Infinity is within the being of every man; and infinite wisdom, infinite compassion, infinite nobility, are latent and waiting development in all.

Seek the truth — which is also the way, and the life; — because only so can you do your duty to mankind. Only so can you lessen the darkness of the world, letting the light of Godhood shine in through your own purified being. All the suffering of mankind is the result of human selfishness, which is the result of human ignorance: seek the truth, that you may dispel some portion of that ignorance; seek the way, live the life, that you may lessen the sum of that misery. For effect follows cause unerringly, in the moral and spiritual worlds as in the physical. Life is universal; the spirit, the real part of ourselves, is universal: there there is no mine and thine, but the One which is the root of all, Deity, the Supreme Self of the Universe and man. Selfishness is to drag away from that; altruism, to approach it. Selfishness is like a cancerous growth, and of course must bring pain. Universal Brotherhood is a fact in nature; and facts are hard things, and it is a mercy that we stub our toes unmercifully when we kick against them; it is a mercy that we must suffer when we do not recognise the fact of brotherhood,— or how should we learn?

That is some little fragment of the message this great woman brought to a world in which science, growth, discovery had broken and were breaking up the old molds of mind and had made impossible the old views of life. Surely you can see to some extent how it meets the needs of the age; how universal it is; how scientific; how it breathes the true scientific spirit into ethics, giving ethics the basis and sanction of ascertained law; how it spiritualizes science, which lacking spiritualization becomes mere materialism, an unethical and soul-destroying nightmare.

SUFISM

H. TRAVERS, M. A.



PHILOSOPHY teaches that true religious knowledge is everywhere and always one and the same; and that creeds and philosophies are the various rays from the one source of light, which is called the Wisdom-Religion or Secret Doctrine. Many and various are the shapes which faiths may assume at different times and among different peoples; for teachings must be adapted to particular understandings and needs. Yet in all faiths, if we go beneath the outer forms, we shall draw nearer to that point where they merge into one, thus tracing them back to their common fount. It is doubtless possible to classify religions and philosophies in various ways; and one way which may be proposed, for convenience rather than dogmatically, is that of the familiar sevenfold key whose emblems are the seven planetary genii. We can imagine Mercury as presiding over such systems as appeal to the intellect; while fiery Mars might be the patron of cults which extol the virtues of courage and zeal; and patience is a virtue eminently Saturnian. What of that power designated by the name of Venus? Under this head we should be inclined to put Sufism; always bearing in mind, however, that this symbol, like so many others, has often been far degraded from its true meaning, so as to stand for anything between the sublimest perfection of Harmony and celestial Beauty down to mere luxury or sensualism.

Sufism is the subject of an article by Sirdar Ikbāl Ali Shah, in the *Hibbert Journal* for April; and we propose to give a brief abstract and append some remarks. Of the many mystical doctrines, none (thinks the author) is more beautiful or points to so exalted a goal; he who is versed in its tenets and practice has outsoared the shadow of doubt and the possibility of error.

It dates from the latter part of the eleventh century, and was founded by a branch of that sect of Islam known as Ismaelites, headed by Hassan Sabah, a member of the great and mystical Western Lodge of Ismaelites at Cairo. It comprised men and women, who met in separate assemblies, called Societies of Wisdom, whose members were clad in robes of spotless white. The Caliph Haken-bi-emr-illah erected a House of Wisdom for instruction both in law, mathematics, rhetoric, and medicine, and also in a regular course of mystic lore with nine degrees. This institution was afterwards modified by Hassan, who reduced the degrees to seven and made the discipline more rigorous.

Sufism shows the path by which man may attain to communion with

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his own Divinity. Man is an emanation of the Universal Divine Spirit, a broken light from the great Sun. The human body is the prison of the Soul, which seeks to win its way back to freedom. Many commentators would of course try to make out that Sufism was merely a copy of Platonism or Neo-Platonism; but the similarity is due merely to the fact that religion is in essence one and the same — there can be but one Truth. The way to freedom is the old one — to escape from the thralldom of sense and passion, and therewith from error and blindness. Various stages of attainment are recognised. In the earlier ones the disciple is required to observe an implicit obedience to the formal behests of his religion. It will be inferred that, in the higher stages, he transcends these rules; but we say this with caution, as it is so often misunderstood. The disciple can never be beyond the rules of morality; but he can rise to where he understands their *principles*, and so can be more truly obedient to those principles than can he who, not having the same vision, has to be guided by formulated maxims.

If we understand Beauty and Love as being the ideal of Sufism, it is with the proviso that these words really stand for the sublimest and purest conceptions; and that Love which is tainted with selfishness, or Beauty which is narrow and personal, are not the ideal but the obstacles in the way of the ideal. The Love to be attained is a feeling of Harmony with all that lives; and the Beauty is of the Spirit, not of the senses. Thus both goal and pilgrimage are the same as ever; the nature is to be perfected by elimination of the dross.

All religious and mystical systems are couched in language symbolic and allegoric. Some say that this is done designedly, for the purpose of hiding the lore from possible profanation; yet one sometimes thinks that fable and symbol may be the directest and most accurate way of expressing such truths. But in any case the result is the same. The teachings are at once revealed and concealed: revealed to him who knows how to read the symbols; concealed from him who does not. And the difference between these two classes of readers is defined by their difference in practical observance and attainment. By the practice of the sacred doctrines we purify the understanding, so that the veils are removed.

The nature of such allegories and symbols might be variously illustrated: as by alchemy, for example. To one man the instructions seem to be methods for obtaining physical results in a chemical laboratory; another man sees in them priceless instructions in the attainment of wisdom. The latter has the key: he knows what is really meant by the mercury and the gold. Another mystic system uses the symbology of agriculture; another that of architecture; another mathematics or medicine; and so on. In Sufism, it would appear that the symbology of beauty

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and love are used as the veil that at once hides and reveals. Hence, for the not-understanding, the poetry of Sufism appears erotic and hedonistic. But this author, with a few concise and clear directions, shows us how it may be read aright. What a mistake has been made by those who have translated the verbal sense into beautiful English as poems of a pessimistic hedonism! Wine, as a symbol of divine inspiration, is not confined to Sufism. Bacchus is originally the God of divine inspiration; and in his case symbolism has been taken literally and the sense degraded. There can be no more apposite symbol for certain vital spiritual truths than that of love; and this symbol too has been often employed and often degraded. One sees that the Song of Solomon may after all really be a spiritual allegory under the form of an erotic poem, forced as that interpretation may seem to people not acquainted with the above ideas.

It is reassuring to have confirmation that the path of perfection has always been known and trodden; that there is a Religion beyond religions; that all men are spiritually united in a real Brotherhood, whatever their creed; and that it is feasible for them to realize this actually subsisting Brotherhood.

"In whatever way a devotee desires with faith to worship, it is I alone who inspire him with constancy therein. . . . In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine."

"I am the way, the truth, and the life."

And when the aspirant has won his peace, he finds a call to labor among men; for selfish bliss will not satisfy the Spirit he has awaked within him.

The love of Beauty will always be one of the inspiring and lifting incentives of human kind. Both from religion and from science we have often seen it excluded, even contemned. Yet the triad of Goodness, Truth, and Beauty must surely be complete, if wholeness is sought. But if the love of Beauty is restricted to personal satisfaction, it comes under the vibratory law of our lower nature, and we are compelled to oscillate between raptures and horrible reactions. If you are in a state of rapt contemplation, in a beautiful scene and a hallowed spot, and are feeling at peace with the world and in a very good state of mind; and if the approach of a man with a broom and pail arouses ire in your bosom; then something is wrong with your ecstasy. We need a harmony that can be carried into every kind of circumstances; and, for that, we must elevate Beauty above the personal region. In short, neither Beauty nor anything else that is truly worth while, can be attained without sacrifice.

SELF-DEVELOPMENT, TRUE AND FALSE

R. MACHELL

THERE are so many strange things done by some of those who, conscious of their personal limitations, seek to hasten their evolution by self-development, that I think it will be interesting to try to find some sane and safe ground to stand on before venturing to indorse any of the numerous professors of physical, mental, or spiritual development or their methods.

Self-development attracts many people, in many ways; and it is recognised as a duty by some who yet travel roads that are widely divergent from one another, putting faith perhaps in the old and misleading axiom that "all roads lead to Rome," which is obviously untrue, and which would be equally true or false if reversed; for the same road leads both ways, and the traveler will not reach his desired destination if he travels the wrong way even on the right road.

So it is with the path that leads to wisdom. It may be true that all roads lead to experience; but the experience may prove disastrous, and the path may lead the traveler to destruction.

The path of spiritual advancement is interior, and it has been said that he who would tread that path must first become the path — a hard saying, truly.

As soon as one seriously approaches the subject one is met with the question: What do you understand by self? And the difficulty of answering that question lies in the fact that we all naturally feel quite sure that we know all about it because we never doubt our own identity for more than a moment. And yet the wise old Socrates continually uttered the warning "Man know thyself!" and we may safely say that this self of which we are so sure is that which is most difficult of all things in the world to know.

The teachings of Theosophy throw light upon this subject, which has been the object of study by the greatest minds in all ages; and this light shows the two paths clearly. For there are always two paths, though the road is one. It is so in nature. And there are two opposite ways of understanding the self: the one is the universal, the other is the personal.

In Theosophy we find a sharp distinction drawn between the Spiritual Self, which is one in all, and the personal self, which is personal and separate from all others. An illustration is sometimes used of the sun shining in all directions, and its image reflected in every object more or less correctly. All these reflexions are one in origin, but each is distinct from others. To see the original one source of light the observer must

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turn his back on the reflected images and face the source from which they spring. So with the Self. We must turn our backs upon the personal self, if we would realize the true source of self. So too with the path of self-development. As all the sun-rays originate in the one supreme source of energy, yet all go out in various directions and may be reflected in innumerable mirrors, each one of which may present some different picture of the light which still is one, so men may seek self-development along innumerable paths, that all lead the wanderer farther from the one source of light. But if the wanderers turn in their tracks and face the other way, and see the true sun, then for all of them indeed the way is one.

So in the heart of any aspirant to self-knowledge there may be two kinds of aspiration. One springs from a personal desire to rise above others, to acquire power, or to gain knowledge that will distinguish him from the common herd: the other springs from compassionate desire to raise humanity from its degraded state of ignorance and discord, to liberate men from the bondage of their own vices, and from false ideals that lead to disappointment and despair. These two forms of aspiration may coexist in a man's mind and cause confusion of ideals; but sooner or later he must choose between them, for a man cannot follow two paths at once; and if he vacillate he will lose his way altogether.

There are professors of self-culture of every kind; but true teachers are rare. Yet the true teachings are never wholly lost to the world; for there are great souls, whose lives are pledged to the service of humanity, who realize their mission in each new rebirth and who work unceasingly to bring the old teachings once more to those nations in which the light of spiritual wisdom has for a time died out. Such a messenger was H. P. Blavatsky: such another was her co-worker and successor William Quan Judge: such another is our Leader Katherine Tingley, all three of whom have given their lives to this service of humanity. And so once more the teachings of the ancient Wisdom-Religion, or Secret Doctrine, known as Theosophy, have been brought to the knowledge of those races and nations who had lost knowledge of this great fountain of wisdom.

And with the diffusion of this knowledge has sprung up a host of professors of self-culture, whose teachings are not always either true or useful. Some of these professors use the name Theosophy as a guarantee for their teachings, to the confusion of the public mind, and frequently to the discredit of the true Theosophical Society, whose teaching and practice, based on the teachings of Mme. Blavatsky and Mr. Judge, are always sane, and moral, and practical.

The two paths pointed out in the *Book of the Golden Precepts* from which Mme. Blavatsky took her fragments published under the title of *The Voice of the Silence*, indicate clearly the existence of two opposing systems

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of self-culture; one of which puts the acquisition of personal power and knowledge first and the service of humanity second, if indeed they give it any place at all in their consideration. For there are some who teach a pride that scorns the multitude, and seeks to shake off all human attributes which these professors look upon as hindrances to them in their aspiration towards divine powers.

But those who follow the righthand path make compassion the keynote of their effort. They consider themselves pledged to the service of humanity, inseparably linked with all, remembering the warning: "Can there be bliss when all that lives must suffer? Wilt thou be saved, and hear the whole world cry?" And again the teaching: "To live to benefit mankind is the first step: to practise the six glorious virtues is the second."

On both paths self-discipline is necessary, but the whole life must necessarily be colored according to the choice made between these two ideals. It may be said that on both paths knowledge and power are objects of attainment. But on the one path the desire for power is personal, and its attainment separates the student from all sympathetic contact with the masses of the people and tends to the glorification of the personality: whereas upon the other path the power that comes from self-mastery is a power that makes its holder perhaps "appear as nothing in the eyes of men," but which enables him to touch their hearts and turn them towards the light. In seeking to identify himself with suffering humanity he may entirely forget his own personality, and may in turn pass unnoticed in the crowd. He will not mortify his personality, nor will he indulge it, but will use it for the service of the cause he has accepted as his own. He will not seek admiration by a display of virtue; for it is well said that "the wise man does good as naturally as he breathes."

When a disciple chooses this path he challenges his own soul by his profession of faith, and his own soul will put him to the test, demanding proof of his sincerity. He will be called on by his own soul to show which he loves the better, humanity or himself. Will he renounce his personal pride, his independence? This is the ordeal we all invite when we accept as our path the cause of humanity; no serious ordeal to one who is sincere, but an insurmountable obstacle to the one who thinks to travel on two paths at once, for the personal self is eternally different from the Divine Self.

The true Theosophical Society exists for the service of humanity, and the greatest enemy of this cause is selfishness; for selfishness means the forgetting of the avowed object, and separation from the mass of men who need our help. Selfishness is giving to the personality thought and effort already pledged to the welfare of others.

So self renunciation has perhaps sometimes been emphasized in such

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a way as to alarm the earnest disciple, and cause him to lose faith in his own powers of attainment. But Mr. Judge put it well when he said: "this is a conquest of smiles." And Katherine Tingley early in her career made it clear that she had no use for a lot of melancholy ascetics, knowing well that there may be as deep a selfishness in the ascetic as in the sybarite. Forgetfulness of personal interests and personal prejudices is a path of liberation, a path of joy. Who is so happy as the man who has forgotten all his grievances?

In every live movement there must be an outer body and an inner. It is so in nature. There is a physical body and within that there is a mind, and there is the heart, which is the vital organ; and then there is the spiritual principle that is not material. The one who desires to rise to his highest possibilities has to free himself from the turbulent desires of the lower nature, and to control the personal ambitions of the lower mind. And this is done almost unconsciously by the one whose heart is fired with compassion. It is then no effort, no mortification, to forget the personal desires; for they are overwhelmed by the recognition of the true self. That is what compassion means — the power to feel with others; and that means self-forgetfulness of an involuntary kind, the only true selflessness.

The recognition of a high ideal can only come from the higher self which in its essence is impersonal. The personal mind may be trained by the higher self and may become willing to accept the leadership of the impersonal self: but in the nature of things the personality cannot renounce itself of its own volition. The consciousness of a man must rise out of that state into the higher condition, in which the universal impersonal self dwells; and from there must dominate and inspire the lower mind leading it upward. This is the path of evolution. The raising of humanity is a process of gradual illumination by the higher self inspiring the lower with a broader vision and a wider sympathy. Thus the Theosophical Teachers emphasize the ideal of Universal Brotherhood; and they seek to waken compassion in the people, that so the shackles of selfishness may fall off, and men may come to know themselves as one great family, and feel accordingly. This must be done by an interior awakening. It is no mere intellectual proposition to be accomplished by reason and argument.

Man cannot know himself by an exercise of reason. The mind is like a mirror and before it can reflect the truth it must be turned in that direction. The lower self, the personality unaided, cannot realize that its sense of real selfhood is an illusion. Such a perception of truth must come to the mind from the awakened higher self.

In speaking of these interior experiences one is forced to use the

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word 'self' in two senses and yet the two are in origin the same, just as the sun and its reflexions are of one origin.

It seems that the only way to suggest the truth is to use words in a self-contradictory manner: for Truth is not to be defined in words — it can only be suggested by language. Truth itself can only be perceived intuitively by the higher mind. But in the effort to reach to a clear perception of truth the mind is turned away from personal considerations and becomes a clear mirror in which some ray of Truth may be correctly reflected.

The desire for knowledge of the realities of life is natural and proper to man: but the value of such an acquisition will depend upon the purpose of the seeker after truth: for the purpose that prompts the search precedes the quest and colors the mind, so that all the knowledge attained will bear the tint of that purpose. If the purpose is selfish, then a limited version of the reality will be attained. If the student is inspired with a wide sympathy and a real desire to help humanity, his mind will be in tune with the broader sweep of universal principles.

Naturally in this age the seekers for Truth are few compared with the mass of curious inquirers into the mysterious side of nature; and the result is that the demand for teaching along these lower lines has produced a large number of professors of occult arts, many of whom are mere impostors, while a large number of the rest are making money by pandering to a morbid curiosity, rather than giving their clients wholesome advice and warning against the injurious effects of attempts to rouse the psychic forces latent in the human body.

True teachers of such arts, in the countries where such learning has been preserved, always insist upon a severe system of preliminary discipline, and a long preparation of the candidate; for the effect of these forces when awakened in an undisciplined nature is disastrous to health and happiness. But in our present civilization the habit of self-discipline has vanished, and no seeker after psychic power will submit to the severe training necessary. So the professor of secret sciences, eager for dollars, dispenses with the preliminary and precautionary preparation of the student, and starts the unfortunate pupil on a course of breathing exercises and mental gymnastics that will quickly derange all the normal faculties and produce hallucinations of all kinds, to the quick delight of the student and to the ruin of his health and sanity.

Abuses such as this are falsely called self-development; a better name would be self-destruction.

It may seem to be an arbitrary assertion merely to say that real self-knowledge or self-development is impossible to one whose aim is self-aggrandisement, or self-glorification. But if the difference between the

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two selves already alluded to as the higher and the lower be kept in mind, the explanation of the assertion is evident. The lower self, the personal self, being a delusion, or at best a mere reflexion in the mirror of the mind of a single ray from the real Self, cannot be developed to anything more than a reflexion or an illusion, which may be made more deceptive or more brilliant, but not more real; for the reality is of different nature. The real Self is the universal source of all selves, and true self-development is achieved by expanding the field of consciousness, by awakening compassion in the heart, until all sense of separateness between the particular and the universal is lost, and the sense of self is merged in the sense of unity with all that breathes — a wonderful achievement, that may rightly be called self-development; whereas the method of the self-deluded yogi, or of the charlatan professor of occult arts, merely intensifies the egotism, which shuts out the light of spiritual wisdom and hastens the decay of the deluded victim of vanity and curiosity.

Egotism and selfishness are signs that no ray of light from the real self has reached the mind: the selfish seeker after knowledge cuts himself off from all perception of essential realities, living entirely shut up in his castle of illusion, the personality. In the case of people whose mind is untrained and undisciplined, but who have high ideals and generous impulses, as well as personal ambitions, the mind is never still; and the center of consciousness flits back and forth between the lower and the higher nature, identifying itself with each condition in turn, thinking 'this is I' all the time. Hence the uncertainty of such characters, which appear insincere, and false, owing to a lack of self-control, as well as to a lack of understanding of the complex nature of man.

True self-development must be aimed at acquiring self-knowledge; for self-knowledge implies the awakening of the true self, and the submission of the lower nature to its natural lord. When that is accomplished, a man is really his own master; and it is only by awakening the real self, and identifying one's consciousness with that real self, that true self-mastery is attained.

Until the achievement of this condition the disciple accepts the guidance of his teacher, whom he looks upon as the interpreter to him of the teachings that should reach him from his own higher self, but that are not yet recognised by him in that sense.

The submission of a disciple to his teacher is a recognition of the fact that the higher self can make its guidance perceptible to the awakened soul of the teacher, but not to the dormant intuition of the disciple. When the disciple is able to identify his consciousness with the higher self and can resist the promptings of the lower, and can distinguish between them at all times, then he is on the path that leads to real knowledge and

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true power. The great enemy of man in this attempt is self-delusion; man is his own enemy, and he must be eventually his own savior. In becoming that, he becomes a savior of humanity, for his redeeming higher self is the Self of all humanity, with which he has identified his consciousness.

What we call selfishness is in reality a complete ignorance of the true self and slavery to the elemental passions that control the animal man, or to the intellect in which arises the sense of separateness that we call egotism.

In *The Voice of the Silence* above referred to, there is a remarkable passage in which, while ignorance is said to be equivalent to death, it is declared that "even ignorance is better than head-learning with no soul-wisdom to illuminate and guide it." And this becomes intelligible when we understand that "the great dire heresy of separateness" rises in the intellect, and can only be overcome by the awakened spiritual will.

The awakening of intellect and egoism marks the opening of the human consciousness to a sense of responsibility unknown to the animal kingdom.

The awakening of the higher mind, and the perception of "the identity of all souls with the Over-Soul," is the step by which man advances in spiritual evolution towards perfection; and we are taught that humanity now stands at the parting of the ways, the way that leads upward and onward, towards a higher type of manhood and womanhood, and on the other hand the way that leads backward to a condition of elemental barbarism, such as has become the lot of those degenerate survivors of civilizations that failed in ages past, whom we call savages.

Being at this critical point in our evolution we are all confronted with a choice that we must make, willingly or unwillingly, between the two paths, the path of self-indulgence that leads to separation, disintegration, and degeneracy, or the path of compassion that leads upward to a nobler conception of life and evolution.

The Theosophical Movement was founded by Mme. Blavatsky with the avowed object of service to humanity and for the establishment of Universal Brotherhood in the world.

It must be clear, therefore, that no true Theosophist can indorse a system of self-development, that exalts the personality and leads to that separateness from the rest which is the path of the disintegrator, the egotist, the retrograde. True self-development means utter selflessness.

"FORGETTING SELF THE UNIVERSE GROWS I."

"I FEEL A STRIFE WITHIN MY BREAST"

T. HENRY, M. A.

QUENE of the characteristics of the last century, at any rate of the latter part of it, was a great strife between two conflicting outlooks: that of material prowess accompanied by spiritual doubt or indifference — an attitude generally associated with the scientific spirit; and that of a dissatisfaction with the former, and of yearning for a richer and fuller expression of the soul than that outlook affords.

This strife has been reflected in literature; but, for each voice that speaks, how many thousands must there be that are not vocal! The speakers speak not for themselves alone, but voice the feelings of the crowds whereof they are representative. They are typical men, and represent in miniature the drama of their times.

In the period referred to there was a conflict between the Heart and the Head, nor has it by any means yet ceased among us. With the intellect we may accept the findings of modern science, and yet remain unconvinced in our heart; and we may spend a life trying to fit together these seemingly irreconcilable elements in our nature. There is in the human heart an undying love of perfection, which can never be satisfied with any philosophy, any science, any religion, that does not find an answer to *all* its questionings and feed with promise *all* its hopes. And science, however complete it may have seemed, was complete only within certain limits — complete only *because of* those limits; thus leaving apart a vast field for yearning and speculation.

It is characteristic of our civilization that the inquiring function of the mind has been restricted so much to physical matters. There were such terrible religious wars that men at last grew weary of religion altogether and turned their energies into physical science. Thus both religion and science suffered, each for lack of co-operation from the other, and were like a divorced couple. The materialistic spirit brooded over them both. Science introduced us into a teeming world of material knowledge, power, and pleasure, and focused our attention and ambition on things of sense. And religion, forgetting its rightful duty of ennobling man in this life, dwelt insistently on the weakness and sinfulness of human nature and relegated the hope of betterment to a dim future beyond the grave.

Into this state of affairs came Theosophy, with its message that man is essentially divine, and that by virtue of his own inherent divinity he is his own savior. Theosophy reminded us that science and religion are in

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truth not two but one, both being included in a larger province of knowledge.

The strife spoken of may seem to be between science and religion, or between some other pair of claimants; but such strife is in all ages essentially the same, being the strife between the opposite poles of human nature. In this age we have constructed an elaborate mentality which is concerned with external matters, objects of sense, the interests of physical life. Men of science in various departments have contributed their efforts to this result; so that we find ourselves endowed with a mass of ideas and ways of thinking that has grown solid. This makes a crust around the soul, and obscures clearer vision and finer susceptibilities that might otherwise come into play. Hence the meaning of the saying that wisdom is hidden from the learned and revealed to the simple. But it would be a mistake to suppose, as some have done, that we must throw away our science and art and try to go back to some simple peasant state. That would be like a grown person trying to revert to childhood. It is true that we must achieve simplicity; but by going forwards, not backwards. In other words, having acquired the gift of intellect, and having developed it to a great degree, we have to learn what to do with it, where to place it.

The world-view presented by modern science does not offer any satisfactory idea of the meaning, purpose, or goal of life. It favors a focusing of attention on immediate concerns, and looks forward to a very doubtful future of more wonderful discoveries and inventions. And meanwhile the vital sources of our life are running dry. How are we to evoke a power that can stop the headlong rush to mutual destruction of nations, or to national bankruptcy? How can we find the means to stop such threatening perils as the drug-addiction evil? Only by evoking the higher powers latent in human nature.

This shows what is meant by that clause of the Theosophical program according to which it undertakes to study the Spiritual powers in man. Not the psychic powers: those only bring greater dangers. It is the Spiritual powers that are needed, and that alone can rescue humanity from the fix it is in.

The pure in heart shall see God. This is an aphorism to be found in all books of wisdom. The mind is like a great reflecting globe, that can be lighted up with lights of various colors; but the light that it usually reflects is that coming to it from the earth below; and the imagination is tinged with the dull fires of desires and selfish ambitions. The wise in all ages have taught that, before the eye can see wisdom, the mind must be cleansed.

There are fires of inspiration in human nature that burst out here and there in men of genius and are denied expression owing to the sodden mass

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of mediocrity and materialism in which they are doomed to work. These men of genius are crucified by the world, which does not understand them and resents the discomposing influence which they stir up; and too often they themselves are martyrs to disease caused by the attempt to adapt their finer nature to the gross conditions into which they have incarnated. We need something more than isolated geniuses, or yet select coteries of cultured people: the mass needs leavening. Theosophy has a message for all, not for the mere eclectic few. It is seeking to leaven the whole lump of ordinary daily life, by applying its noble principles to every human activity and interest. A new world-view, a fresh outlook on life, is being developed.

The innate unquenchable human spirit, that finds itself at variance with the conventional, the hypocritical, the materialistic, in religion and science, needs a champion, needs a voice, needs a mode of expression. This Theosophy provides, anchoring its faith on the innate divinity of human nature, and thereby raising religion, science, and every other institution, out of the trough wherein they have fallen.

We have spoken of religion and of science; but there is a third, which one does not readily associate with either of these two — Art. This is by no means excluded from the Theosophical program, but occupies a most important place therein. But what is Art? Surely it is the cultivation of all possible means of expressing outwardly the inward spirit of Beauty. Hence it is above all things necessary that such a spirit should be felt. This means that the *life* of the artist, in whatever field, must be beautiful; and that he cannot succeed if he is sensual, sordid, greedy, or hampered by all sorts of bonds and barriers. How can we expect to get art out of people who rush blindly through the incomparable beauties of nature to stare at colored pictures on a screen, and try vainly to discover in a modern city the beauties which they have failed to see in the commonest natural objects around them? A perception consists of two poles: that which is without and that which is within; and unless the nature of the perceiver is tuned to perceive, he will not see any beauty, whatever the exciting cause outside.

To achieve harmony in one's own life is therefore the prime necessity; but no opportunity for this work is afforded by solitary self-culture. The hermit merely shirks the difficulty; and at some future time in his soul's career will have to mingle with men to learn what associated life has to teach him. It has often been said that we can withdraw from the world without retiring into cells or desert places; and likewise that we cannot escape temptation by withdrawing from the life of the world. For the mind is our abode; and, whether in the world of men or apart from it, the mind is our calm refuge or our tempter, according as we make it.

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It is feasible, then, to fix our hearts on ideals that are attainable; and to seek to establish within ourselves a state of harmony and balance which cannot be upset and which can adjust itself to whatever surroundings our destiny has given us. By using the brain-mind as an instrument for dealing with externals, and realizing that we have within us a faculty that is superior, we shall avoid the dreary consequences of trying to materialize the domain of spirit. And, bearing in mind that the animal part of man, whatever its evolution may have been, is but a vehicle for the expression and use of the real spiritual man, we shall escape the despair that comes from considering man as nothing more than a biological product.

That strife that we feel in our breast is the sign of our spiritual origin; for the animal man would not kick against itself. Instead of waiting for some supernal power to give us grace or knowledge, we have to "take the kingdom of heaven by might" — that is, use our own God-given will and intelligence to solve the problems that we meet in our life.

THE HALF-TRUTH OF FATALISM

LYDIA ROSS, M. D.

THE trite expression that 'What is to be will be,' though true enough in one sense, is no argument for fatalism, which is a deceptive half-truth. Unfortunately, the usual vague and purposeless idea of what life means, weakens our faith in the fact that a man literally is 'master' of his fate. The majority take it for granted that we had no choice about being born, that 'luck' decides our course through life and dates our death.

This helpless drifting on the tide of affairs is a cowardly evasion of responsibility. It is a contradiction, in our strenuous, venturesome age. We are something more than human wreckage on an unknown voyage. The curious and illogical idea that every soul is a special creation at birth is also misleading. The fact is that the Soul is the real Child of Destiny; and at birth it puts on a suitable body when it comes to explore the mazes of earth experience. The external "coats of skin" are only garments that the inner man wears during his earth-trips. He finds the body made of the earth itself, to be suitable clothing for the time and place, just as we choose furs for Arctic travel, or take cool, thin fabrics for the tropics.

Now the Ancients had no such vague and misleading views of human

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life and destiny as we have. They taught that "the universe exists for the soul's experience and emancipation." In short, they recognised earth-life as the Great Adventure of the inner man who, knowingly, had become *involved* in a body of selfish impulses and desires, that he might *evolve* consciously into a unity of greater strength and beauty. A perfect human being is something of a contract, you'll agree; but it is quite possible, as immortality has no time-limit. Moreover, this puts meaning into life, as a work worthy of the soul; and nothing less than our innate divinity would be equal to it. Here, too, is the clue to the justice underlying the endless variety of conditions which make up a different stage-setting for each of us. We embarked on this voyage of incarnations when the world was young; and something within us is bound to complete the trip, undismayed by any kind of adventure.

The modern view of life is a contradiction in itself. Despite our intense intellectualism, we do not even expect to find a logical 'science of life.' We keep feverishly busy playing a game for which we have no accepted rules, and when death calls for our score, no one knows how to figure it up. Can you imagine an artist, or a musician, or an actor, trying to express himself by ignoring the rules of composition, or of harmony, or of dramatic unity, or how could an engineer safely and sanely handle nature's raw material, without knowledge of the laws of physics and mathematics? No one expects that a military commander, however well equipped with men and supplies, can 'muddle through' to victory without knowledge of the rules of the game. The home-maker must have something more vital than a housekeeper's knowledge of the family's material wants. She must meet the deeper needs of mind and heart; and this subtil service is a more lasting reality than the food and clothing and shelter which she handles in expressing it.

In short, while we expect to make a business of politics and science and art and education and industry and love and war and of every department of human affairs, we have but a vague idea of how rightly to handle the scheme of life as a whole. Generations come and go, investing untold capital in the line of experience, without knowing what it is all about, or whether it is a paying business or a losing game in a cosmic lottery.

Our commercial age figures to a fraction the profits and losses on every kind of venture, and probes every situation with the query: 'What do I get out of it?' But most of us forget the main question: 'What shall it profit a man to gain the whole world,' and lose sight of the foundation-fact that he *is a soul*, entitled to a suitable return for the time and experience invested in this earth-business.

Now the inner man, the real self, is no namby-pamby, goody-goody

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affair, but is wise, courageous, pure, and invincible — an ideal warrior in fact. And because of this, he is equal to facing any problem of poverty, ignorance, disease, vice, injustice, and what is often as hard to handle rightly, wealth, vigorous animal health, misleading knowledge or bigoted propriety. Would not the battle be half won if we believed from the first that we ourselves had chosen the conditions of our birth, so that we might winnow some valuable wisdom out of the heaped-up chaff of experience? And the way to know this intuitively is to know our real self better.

Something in every one *does know* more than his mere brain-mind, which too often prides itself on knowing things that are not so. Notice how a new-born baby, whose brain cannot reason, knows quite well how to love its mother from the start. Here is a mystic hint of the truth that “pure love is immortal,” and that it attracts the incoming soul to the family-ties and to the home-place that fit its need of experience. That the choice may be bitter medicine for the body and the brain to take does not daunt the real self, bent on curing his human weaknesses. We certainly are fated to meet whatever effects result from the many causes we have set in motion in the past, but we are no less free to build better for the future.

If, instead of resenting surrounding conditions, and evading our duty to them, we willingly worked out the needed lesson they hold for us, the inner self would easily move on to new fields of endeavor. Our very acceptance of the duty at hand would reveal it in a new light. A determined, honest effort *to try* can never wholly fail. For the unerring Higher Law, ever working for perfection, checks us up with the discomfort of our mistakes, until, in time, we learn the better way.

Fatalism is true only in the sense that we have set the stage for our playing before we begin; but *how we play our part* is an open question, for each one to decide, *hour by hour*. We are free to make an early or a late victory of it; for the voyage goes on and on until each one has learned what is to be known.

Now the advocates of fatalism and of free will each present arguments well worthy of attention. Neither side can be ignored as wholly false or accepted as wholly true. And when there is logic in two opposing views of a matter, the solution lies in a truth which is universal enough to include both, and to relate each rightly to the other. To illustrate, take ten as the perfect number, including all numbers. Then each idea or belief would have the relative value of its fraction of truth, and each fraction would have a definite relation to every other fraction. Suppose the ratio of free will theory to the whole truth was five to ten, and the ratio of the fatalistic theory to the whole truth was the same. They would

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balance each other, and together would sum up the truth of the case.

This question, 'Are we free or fated?' could not have come down the centuries as a vital issue, unless it had been kept alive by germs of truth in both sides. Now the Ancients *did know* the solution. But as the old Wisdom-Religion has been lost sight of for long ages, its universal truths have been known only in fragments. And these treasures have too often been obscured by the artificial creeds and dogmas and errors in which countless religions and philosophies dressed up some special form of naked truth. As the eye of intuition weakened through selfishness, the faulty personality could not face the sun of truth in its searching glory. That believers too often mistook the bewildering dress of creed or cult for the truth it covered has been human history ever since the illumined days when infant humanity, first taught by divine instructors, was finally left to work out its own salvation.

The Golden Age is no poetic dream, but cosmic history, as H. P. Blavatsky reveals in *The Secret Doctrine*. In the beginning, innocent humanity knew through its intuition. Then, as the incarnating souls descended in successive cycles into ever-deepening levels of materiality, selfishness blurred the intuitive vision. Still the vague memory of illumined knowledge remained as an ever-present urge to find the perfect truth again. Art, science, religion, sociology, and indeed the great common heart, are all reaching out for the unknown reality of justice and spiritual beauty. And all reach out with a confidence not accounted for by the present life and conditions. The ideals impressed upon the inner nature of infant humanity by its divine guardians have survived the lifetime of mighty continents and many incarnations. Civilizations have arisen and flourished and fallen into forgetfulness under the dust of ages. Still the human mind and heart have ever vibrated, as they do now, with the lingering echoes of a perfected reality. When these echoes die away, men doubt and despair and degenerate. But always, when the echoes come again, something in the heart reawakens the dormant hope and belief and aspiration. All history shows how men have struggled and fought and even died for fragments of truth,—many times paying the supreme price for even its pale counterfeits.

That Theosophy is the modern name of the ancient truth is evident from its unique power to comprehend every religion and philosophy, and synthetically to arrange them in right relation to each other. Surely the interrelation of opposing theories can only be analysed by knowing the universal truth of which each logical idea has its fractional share. Mme. Blavatsky came to restore this knowledge of universal truth to the modern world. She foresaw that the marked analytical quality and specializing of the strenuous new era of thought and feeling was born of the spirit of

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separateness which had multiplied religious sects. This lack of religious unity would be reflected in various dividing lines between social and industrial classes, between countries and races. She saw the trend of vital, social currents, sufficient for healthy, all-round human development, deflected by selfish ambition and power into abnormal growths of mental and material interests. She knew the danger of selfish motives back of more highly-organized industries, of more scientific military equipment, of gigantic fortunes and of unreckoning political power. The general welfare of the body politic was predestined to suffer while the social life-blood went to build up these burdensome and malign tumors of intensive self-interest. So-called progress, without the balance of spiritual development, was doomed to fail in normal growth and to produce disease-forms, which would break down finally like cancer and poison the social life-blood.

Because of these disintegrating influences, Mme. Blavatsky foresaw the inevitable conflict between nations and the chaotic social conditions which appal and challenge the whole world today. She spoke of the present as the synthetic century, in which men at last for very self-preservation would perforce turn from dangerous half-truths to the old teaching of unity. She wrote of universal brotherhood based upon a birthright of divinity, and of Theosophy as the synthesis of religion and science.

In restoring knowledge of man's essential divinity — an incarnating soul in an animal body — Mme. Blavatsky supplied science with the missing link in its evolutionary knowledge, and she harmonized the scientific and religious truth about human growth and grandeur. In relating the divinity in man to the divine humanity in the Elder Brother Christ, she showed the scientific basis of man's evolution up to conscious perfection of type. And in presenting Christ as the point where, with the animal nature overcome, evolved manhood merges naturally into godhood, she showed the right relation between a real Teacher and the pupil disciples. The Teacher becomes an intimate presence of the living truth, illustrating "the way, the truth, and the life." This throws new light on the Bible-saying that the captain of salvation was perfected by suffering. He must have suffered on earth, not in heaven, and perfection cannot be attained in one life.

The ideal government calls for spiritual leadership; and as practical knowledge of the higher law must be gained by experience, nothing but reincarnation and self-conquest can account for real leaders.

The sages and Saviors of all ages are living answers to the query: 'Is man a blind puppet of fate?' Their wisdom and compassion are not negative or casual elements of human nature, but are positive qualities,

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consciously ingrained into their whole being. They wear the hard-won laurels of a self-directed evolution.

In restoring the truth of Reincarnation to Christianity, Theosophy explains the logic of the otherwise unproved rule that whatever a man sows he must also reap. Nothing but repeated lives affords this opportunity for justice and balance between cause and effect. In fact, knowledge of the laws of Karma and Reincarnation clears up many a mystery in human life. The fatalist is right in so far as the past is concerned. Every thought and deed and feeling are imprinted indelibly upon the invisible screen of time, which is nature's enduring film of fixed facts. The *effect* of these pictures may be more or less modified by a different kind of pictures; but nothing can be erased from the record of actualities, which each fact writes in its turn. Truly the lines of the past are permanently laid down, for

"The moving finger writes, and having writ
Moves on; nor all your piety nor wit
Can lure it back to cancel half a line,
Nor all your tears wipe out a word of it."

The fatalist may be granted five-tenths of the truth. But the whole future belongs to the realm of free will. The larger truth is that

"No man can choose what coming hours may bring
To him of need, of joy, of suffering;
But what each soul shall bring unto each hour
To meet its challenge — this is in his power."

A little reflexion will show that many times something in a person's nature is clearly related to his birthright of environment. Perhaps the conditions bring home with painful emphasis some lesson to one whose acts express the same quality which he objects to in others. Indeed the wise say that what we find especially irritating or offensive in others is akin to some weakness or fault in ourselves. Unconsciously we feel the like quality of limitation, which works out in us in unrecognised ways. We rarely read the running text of our own faults as they are pictured in the acts of others, because we lack self-knowledge.

Our ignorance of self dates back to centuries of misleading half-truths which obscured the fact that we are incarnating souls in animal bodies. The clue of human duality, to be found by seeking within, was lost when good and evil were located in a personal god and a personal devil. According to Theosophy a man's heaven and his hell are only to be found within himself,— his own creations, where he reaps whatever he sows.

And this brings us back to the idea that in many an unhappy harvest, we only await opportunity to sow again the tares which we think we are

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suffering from innocently. Take the history of the Puritans, who sought a home for religious liberty in the New World. Instead of leaving intolerance behind them, did they not bring over within their natures a quality akin to that of their persecutors? Doubtless they did not see their own case repeated in Roger Williams, when he protested against the use of civil power to impose faith and worship. Their banishment of Williams was sowing new cause for some future harvest of persecution. Incidentally, one may try to imagine how the lame recital of unrelated facts called history would compare with the whole record, which the law of Karma writes upon the imperishable screen of time.

Those who query why we do not remember our past lives, might note how soon the Puritans forgot the hard karmic lesson of religious intolerance while they had the same bodies and brains that had felt the experience.

Somehow, we are so busy complaining of the stabs and stings from the crop of thorns and thistles we have sown, we fail to study our responsibility for the unwelcome harvest. Christianity, robbed of the master-key of Reincarnation, leaves no logical basis for belief in justice. Also with so many ways to evade human laws, our vague and uncertain conceptions of the Higher Law make us hope to escape it somehow. So we go on, blindly sowing the good and bad in our dual nature.

Any injustice in assigning the easy, pleasant places and conditions to one group of souls, and giving the undesirable things to others, if all were new to earth-experience, would inevitably disturb the whole cosmic scheme of human relations. Some sort of disastrous explosion would disperse the social units in this meaningless disorder, and return them to a normal status of equality of opportunity. An unjust plan of human destiny would be as self-destructive as an unbalanced solar system. We can trust the karmic law to know what belongs to us.

Mr. Judge once wrote to a young student:

"So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger."

May not his words hint at the cause of the increasing mental, nervous, and degenerative diseases, which physicians are puzzled to account for and to control? The house divided against itself cannot stand. What wonder, then, if the house of clay is weakened and shattered by the inner conflict between the soul and the selfish personality. The highly organized modern body and brain which have achieved so much in mental and material results, is fitted to function normally upon the higher lines of endeavor. The material instrument is capable of registering the im-

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pulses of high motives; but it is jarred and injured by the coarser vibrations of strenuous but unspiritual uses. In failing to make our ideals keep pace with our evolving acts and ideas, our unbalanced growth reacts upon our health and peace and sanity.

There is no more reason to doubt the ethical justice of each man's fate than to question the balance of material forces that keep the earth poised in its own path through trackless space. The earth is quite a secondary matter to the humanity that uses it for a material garment and a home, while the soul studies to acquire the powers of matter. The scientist tells how finely adjusted are the dual forces of attraction and repulsion that hold our planet to its orb of duty. And the other planets and suns and moons are as finely poised in their places. But for the balanced pull toward the center and toward the circumference, would we not be drawn within our earth, or pulled off its surface? As the revolving earth approaches or retires from the influence of the moon, the watery surface responds in the daily tides. Every heavenly body affects every other in some degree; yet the universal adjustment is beyond the grasp of the mind.

"Brotherhood is a fact in Nature," says Theosophy. Not only are the cosmic spheres linked in orderly relation, but human souls are likewise bound together in a common destiny. The same law and order which keeps Nature from falling into chaos, is no less imperative in the evolution of human nature. Justice is the primeval and universal law. The disorder, disease, and suffering in humanity are the penalties men pay for continued attempts to evade and to break the law. The lower animals escape these checks, because they follow nature's lead. Their natural, healthy, contented lives are a reproach to us, as they move on toward perfection of animal types. Man, made in the image of godhood, has 'sought out many inventions' by which to escape the penalties of lawlessness. Suffering is the symbol of the law minus — it is the negative evidence that the law works for perfection, and that it can never be deflected from a just balance. It is not because of fate that we suffer more than the animals; on the contrary, it is because we use our free will to choose unwisely. The destiny of the lower kingdoms is mapped out by nature, who leads the stone on and upward, to become a plant, and the plant to become an animal, and the animal to become a man. Even the higher animals have no choice but to follow their instinct, which, for them, is fate. The animal's brain can think but it cannot reason. The light of reason is possessed by man only, as is the power of free will. Thus, as he stands between the downward pull of his animal body's instincts and the aspiring urge of intuition to live in his higher nature, he *will be* what he *wills* to be. When he goes wrong, the just but merciful

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law warns him with suffering, until, in his own time, he is aroused to use his higher power to rise from the mire and to climb the path of real progress.

The time comes in some life, when the prodigal has had enough of husks, and then he returns to his father's kingdom,— the kingdom of heaven within. The father receives him with open arms; and then the son uses his previously misdirected will-power to work out what Katherine Tingley describes as "self-directed evolution." The sages are those who have become dissatisfied with husks sooner than the majority of us. For the same divine strength is latent in all, waiting for us to use it, when we weary of yielding to our weaknesses. As Emerson says:

"Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces."

In *The Secret Doctrine*, Mme. Blavatsky says:

"It is only the knowledge of the constant rebirths of one and the same individuality throughout the life-cycle; . . . rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; . . . it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues — far more deserving in every way — perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him — that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator. . . .

" . . . This Law — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. . . . Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigor. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men."— II, pp. 303-305

The knowledge of Karma and Reincarnation at once explains why things are as they are. Also it gives one courage to accept and to work out the duty of the hour. We are confronted with a past of our own making; but the present and future are ours to mold at will. Fortunately, we cannot remember our past lives. For inevitably, in re-living vivid

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bygone experiences we should lose sight of present opportunities and duties. It is best to "let the past dead bury the dead." Katherine Tingley has said:

"Do every act as an intent and loving service of the Divine Self of the world, putting your best into it in that way.

"Thus living, your struggles will gradually end, one by one, in victory. Success does not come without effort, without long and often repeated effort, but the intensity and imposed necessity of the struggle, your very desire to make the effort, show you that there is already a 'living power' within your heart that demands and will reward beyond all conception your strong and unfaltering service.

"Fear nothing, for every renewed effort raises all former failures into lessons, all sins into experiences. Understand me when I say that in the light of renewed effort the Karma of all your past alters; it no longer threatens; it passes from the plane of penalty before the soul's eye, up to that of tuition. It stands as a Monument, a reminder of past weakness and a warning against future failure. So fear nothing for yourself; you are behind the shield of your reborn endeavor, though you have failed a hundred times. Try slowly to make it your motive for fidelity that others may be faithful. Fear only to fail in your duty to others, and even then let your fear be for *them*, not yourself. Not for thousands of years have the opposing forces been so accentuated. Not one of you can remain neutral; if you think you can, and seek to do so, in reality you are adding your powers to those of darkness and lending your strength to the forces of evil. The cry has gone out to each, and each must choose. This is your opportunity."

"You are face to face with the defeats of the past, but in your hands is a new weapon forged in all past struggles. Wherefore, arise, claim your own, move on to the Sublime Peace that shall follow the final Victory."

"This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and, taking that which is your own and all men's, abide with it in peace for evermore."

Is not this a timely and inspiring message for a bewildered world, challenged by the chaos, the doubt, the despair and bitter suffering that it is reaping from the sowing of past errors and half-truths? Here is the solution of all the problems — individual, national, and international — dual forces everywhere in conflict, Karma and Reincarnation to be reckoned with, and victory awaiting our recognition of the divine inner Warrior. True, it is a radical change of view from the old belittling, skeptical, confusing, and timid ideas we have had for centuries. But it is as comprehensive as it is simple and practical. Is it not useless longer to look for light from other quarters? Science has nothing adequate to offer from its specialty. The church, after centuries of appeal to the fears of 'miserable sinners,' to be saved by vicarious suffering, has lost the clue to the divinity within which can and must 'work out' salvation from self-made wrongs. The erstwhile confident theories and plans of financiers and captains of industry and diplomats and reformers and military authorities and educators and other specialists, fall short in the face of the present problems involving the welfare of the whole human family.

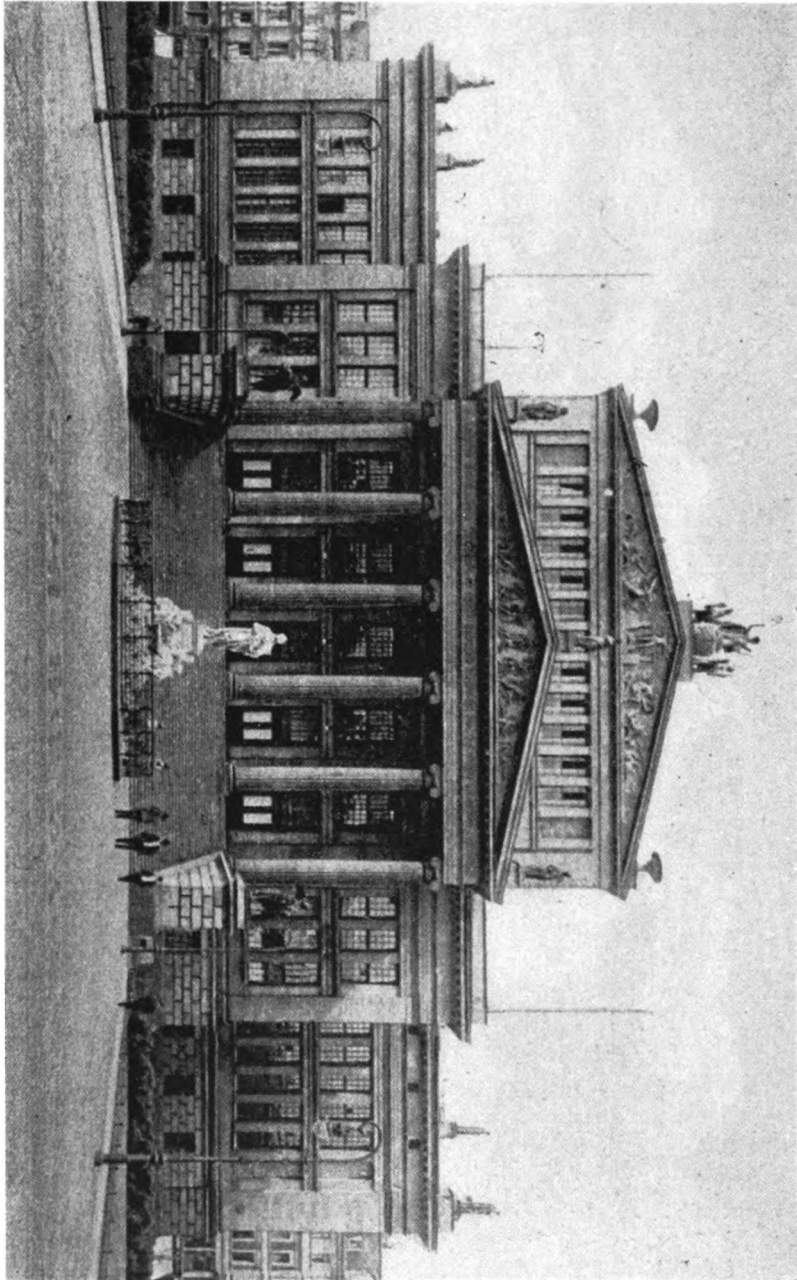
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The entire structure of modern civilization is recognised as in danger. Its gigantic and elaborate institutions are insecure because built without due regard to each other and upon inadequate foundations. The Ancients warned against the 'heresy of separateness,' knowing that selfishness is fated to work out its own disintegration. The simple, direct, immediate and only sure way out of the world's present dilemma is to think in terms of brotherhood and to believe in the whole truth. The modern world is too closely knit together in mental and material interests safely to ignore its primal spiritual solidarity. Our systems of transportation, of commerce, of industry, our arts and sciences, our fashions and fads and follies, have made the world an international neighborhood. And the lesson is forced home upon us now that we are our neighbor's keepers.

Because brotherhood is founded upon man's divine birthright, whatever victory is won by one, in the way of real liberty and progress, the same reacts to benefit all. The common enemy is the selfish animal nature which has dominated the body and used the brain for its own ends for many lives. But there is a new order of things impending, and all may hasten its advent. It is a time to carry our military and organizing experience on to a plane of action that is worthy of the inner warrior. The first practical step toward finding the hidden power of the real self is to believe in it, and the next step is to act on that faith. It only needs high motives in operating the mental and material machinery of modern life, to work out a world-democracy of endeavor, with equality of opportunity for every soul to find its own path of light and liberation.

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"THERE are many men and women now on earth who studied and practised occultism long ago in other lives and made some progress. But they went too much along the line of astral science, of alchemy or magic, pure and simple. Thus they not only deluded themselves, but made a strong affinity between themselves and the lower group of agents in nature. The consequence is that they are now reborn with two natures, the one opposing the other. One is the old force of a desire for a really spiritual life, and the other a strong passional nature that is due to the forces generated along the lower lines of force. A continual war is set up. The old astral knowledge is obscured; the old spiritual desire is present; while the astral knowledge and practice, as well as the alchemical study or force, has been transformed into passion, and trouble and delay are the result."— W. Q. JUDGE



THE ROYAL THEATER, BERLIN, GERMANY
The monument to Friedrich v. Schiller in the foreground.

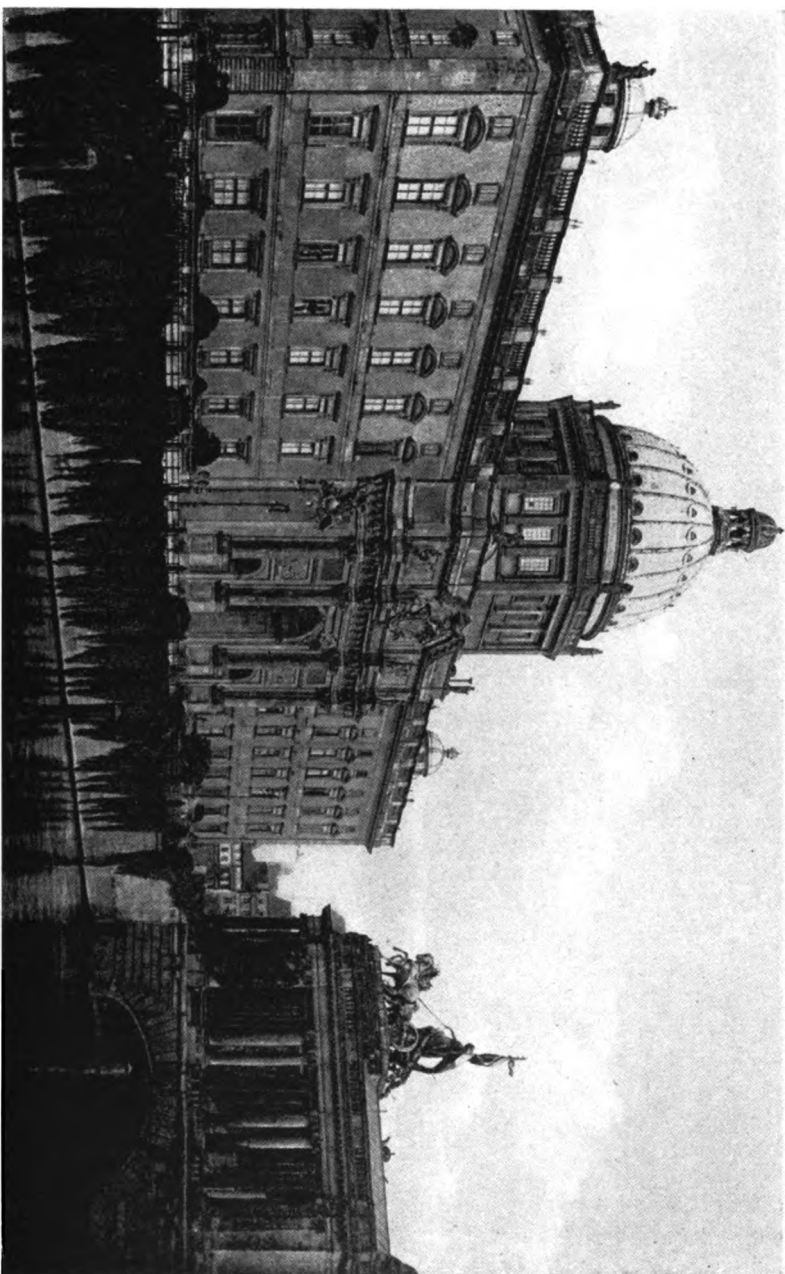
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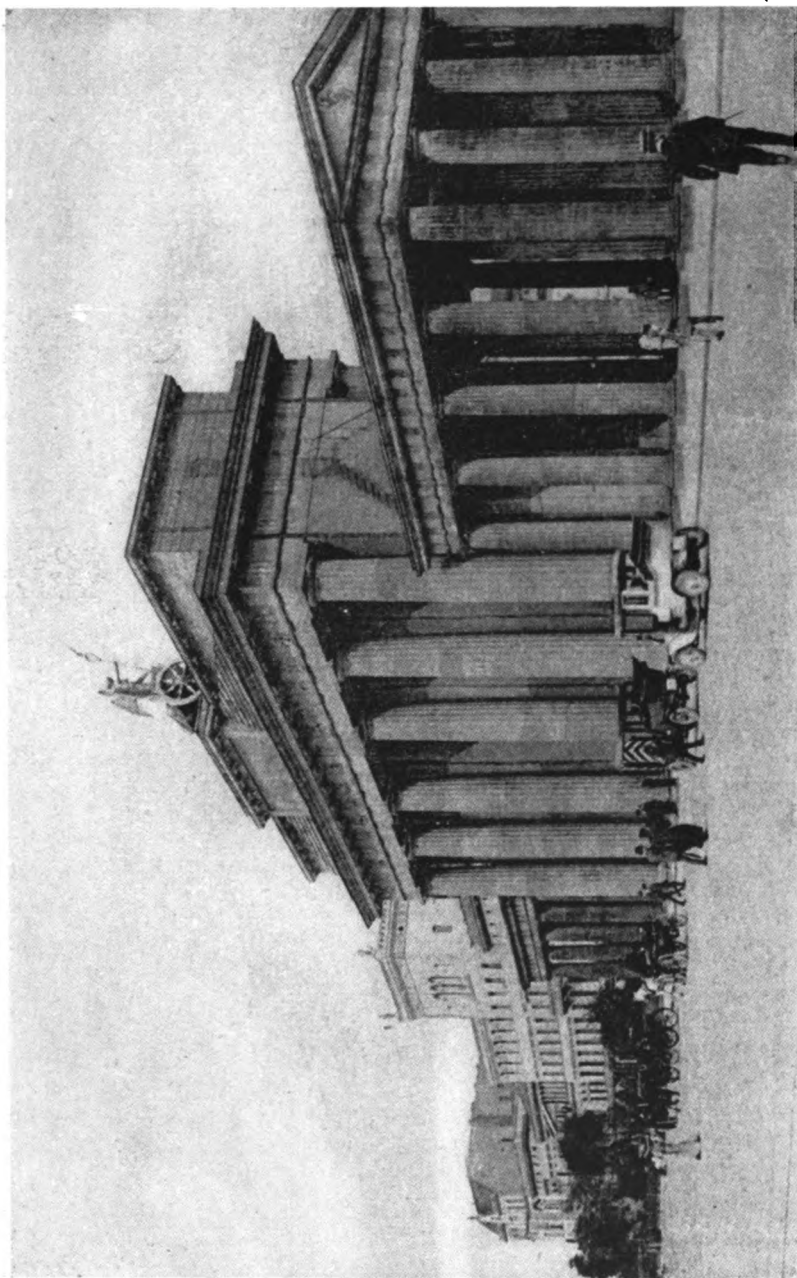
THE ROYAL PALACE AND NATIONAL MONUMENT, BERLIN

Germany was one of the countries visited by the Theosophical Leader, Katherine Tingley, and her party, during her recent Theosophical tour in Europe.



THE ROYAL PALACE, BERLIN

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THE BRANDENBURGER TOR (BRANDENBURG GATE), BERLIN

ARCHAEOLOGICAL NOTES

C. J. RYAN



NEW piece of evidence in the ever-interesting problem of the descent of man has just been found in Africa, in the 'Bone Cave' at Broken Hill, Northern Rhodesia. It consists of a skull and parts of other bones of a 'primitive' type of human being. The skull and the tibia are in excellent preservation, very little if at all mineralized. The remains have been presented to the Natural History Museum, South Kensington, London, and are now the subject of highly technical scientific discussion. And well they may be, for they present new problems not easily solved upon the lines of popular Darwinism.

The skull combines curiously inconsistent attributes. There is a marked gorilla-like prominence of the eyebrow-ridges, giving the upper part of the face an ape-like appearance and obscuring the shape of the forehead; the lower part of the face projects considerably, and there must have been an immense lower jaw (missing) of the Neanderthal type. (The Neanderthal race was not ancestral to modern man, but was a separate and now extinct species, with low forehead, but very large brain.) In contrast to the ape-like characters, the brain-case is modern in type with only the thickness and structure of the average European and is larger than that of many existing races; the upper jaw, though large is typically human, the palate being well-domed and perfectly adapted for speech. The teeth are absolutely human, and are partly decayed by disease. The head was perfectly balanced on the trunk, not, as in Neanderthal man, pushed forward. The posture of the figure, on the assumption that the leg bones belong to the skull, was quite upright, there being no trace of the crouching attitude of some degraded types.

In fact, the remains display a strange combination of human and animal characters, and the experts are naturally puzzled and unable to place this ancient African in sequence. The position in which the bones were found and their condition afford no conclusive evidence as to their possible date; it looks as if they will raise more difficulties from the Darwinian standpoint, than they will solve.

From the Theosophical point of view the new discovery is not surprising, for we know that all kinds of barbaric, more or less degraded, types were in existence in various parts of the world contemporaneously with the Atlantean civilization, and hybrids (many of them ancestors of the modern anthropoid apes) were thrown off in the early Tertiary period

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by illicit breeding between men and the lower apes — a possibility then. It does not follow that the Rhodesian individual was sub-human; he appears to have been truly man, though of low grade.

It is profoundly interesting to the student of Theosophy — particularly to those who worked in the early days of the Movement when the teachings of the Secret Doctrine were first brought to the attention of the western world by the devotion and energy of H. P. Blavatsky in daring defiance of the materialistic dogmatism of some scientists,— to find that the whole trend of the science of the present epoch is in the exact direction she indicated and for stating which she was so shamefully attacked! On the lines of evolution she declared that man was not the progeny of the anthropoid ape nor of any kind of ape, but that at the time the Tertiary anthropoids were roaming the European or Asiatic forests there were certain parts of the earth in which a truly civilized human race flourished, and that the real origin of man had to be looked for millions of years before the first anthropoid came into existence. Today, we find that the ape-ancestry theory is being abandoned by its best friends. To be sure, scientists have not yet accepted (or discovered) the spiritual origin of self-conscious, reasoning man, as outlined in *The Secret Doctrine*, but no biologist can give us one single fact to prove, from the ordinary biological standpoint, where or how intelligent man, *Homo sapiens*, came first into existence. Everything is in the melting-pot, so to speak. The famous Professor Sir Arthur Keith says:

“Even expert geologists, anatomists, and archaeologists will have some sense of the humorous situation we have reached in human palaeontology.”

The problem of the famous Java ‘Ape-man,’ *Pithecanthropus erectus*, is a genuine source of humor to the dispassionate outsider. Professor Boule, of France, says the remains are those of a giant gibbon “moving towards the human stem” in development. Professor Keith and several other distinguished authorities believe that it probably “represents a very early stage in human evolution,” but that it is of *very low development* if human. Now what is the very latest about *Pithecanthropus*? To quote from the *Journal of the American Medical Association* for April 22, 1922:

“At the last meeting of the Berlin Anthropological Society, the Berlin anatomist Dr. Mair gave an illustrated lecture on the bregma (the point of junction of the sagittal and coronal sutures) discussing more particularly the *pithecanthropus*. Mair has made researches on 2,000 skulls. . . . Following the statements made by Gustav Schwalbe, the lecturer gave a description of the skull-cap of *Pithecanthropus erectus*, which was found by Dubois in Java, some thirty years ago, along with a femur bone and a tooth. Whereas Rudolf Virchow considered these remains to be those of an anthropoid ape, Schwalbe recognised in them a combination of human and animal characteristics. Mair, however, expressed his opinion to the effect that the *pithecanthropus* skull did not differ essentially from other types of human skulls, and that *it coincided very closely with that of the Aurignac man*. [Italics ours.] An extensive

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discussion following the lecture led to no common agreement with reference to the position of pithecanthropus in the chain of highly organized mammals."

What is the Aurignac man? According to Professor Keith (who says the Java man is probably *sub-human*) the Aurignac race made carvings in ivory, necklaces, barbed implements of bone as well as flint implements; their brain-capacity was much larger than the modern average, they were very tall and well-developed, and altogether a magnificent race "capable of conceiving and appreciating high works of art." (Keith, *The Antiquity of Man*, ch. iii.) Surely there is some element of humor in the fact that one authority can speak of Pithecanthropus as practically the missing link, a sub-human creature, while another determines that he "coincided very closely" with the splendid Aurignacian race!

To quote further; the *Journal of the American Medical Association* for March 4, 1922, in a report of a lecture by Professor Heck of the Berlin Zoological Garden on anthropoid apes and man, says:

"Whereas apes during the juvenile period show a certain resemblance to human beings, with increasing age an ever greater diversity can be noted. On the basis of anatomical findings and from comparisons with the skeleton of the Neanderthal man, Heck shows that the present-day apes cannot possibly be our ancestors. The anthropoid apes must have at a very early period branched off from an ancestral type common to man and owing to their arboreal habits got 'stuck' as it were, thus failing to develop."

In *The Secret Doctrine*, H. P. Blavatsky shows how perfectly the fact that the anthropoid apes become less human as they grow older harmonizes with and illustrates the Theosophical teaching that they had a partly human ancestry. A newspaper report from Paris announces that Professor Coutière has just stated before the Academy of Medicine that "man evolved parallel with monkeys, but not from monkeys, and that in this evolutionary process the monkeys split into a multitude of species while man developed only one." (March 22, 1922) Professor P. I. Pocock, in *Conquest*, January, 1922, after an exhaustive discussion of the remains of early man, says:

"An answer can now be given to your question: 'Have researches into the past history of man revealed the existence of a species combining to such an extent the characters of apes and men as to deserve the title 'Missing Link'?' The answer is emphatically 'No.' Admittedly, every one of the species above enumerated shows in a varying degree ape-like characters more or less lost in existing man; but so far as the material available warrants an opinion, they all belong unmistakably to the human family. Even the so-called ape-man of Java. . . ."

In regard to an impression widely held that the geological periods are thoroughly well known as far as their order of succession goes this is not necessarily correct. To quote from G. McReady Price, professor of geology at the Pacific Union College, California:

"Recent discoveries in geology have raised the whole question of the accuracy and reliability of the geological classifications. Among other things, the great areas where the rocks

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have been found in the 'wrong' order, the so-called 'older' on top and the so-called 'younger' below, as in the Rocky Mountains of Alberta and Montana, have, in the minds of some scientists, thrown the whole question of geological 'ages' into the melting-pot. Some geologists think they have explained these matters in such a way as to save their theory, but others have grown quite skeptical."

This being so, the relative ages of the various prehistoric skulls is also thrown into the melting-pot! Even the calculations of the absolute age of such recent (geologically-speaking) periods as the Tertiary have been greatly shaken by the discovery of radio-activity. From the rate of the breaking down of uranium into radium, the Eocene, the earliest Tertiary formation, has been calculated to be not less than 31,000,000 years old, instead of a paltry three or four million as generally supposed, and the Oligocene, *in which human flint implements* have been found, dates from at least 6,000,000 years ago!

A very curious discovery is reported from the Humboldt Mountains in Nevada, and if true as described, may be possibly explained on the basis that the geologists have actually got the order of the stratified rocks out of place in their tables. This discovery consists of what appears to be a petrified sole of a shoe with smoothly cut edges and with a double row of stitches, one near the outside edge and the other about a third of an inch inside the first. It has been submitted by Mr. J. T. Reid, a mining engineer of Lovelock, Nebraska, to several eminent scientists. Mr. Reid says that under a strong glass the tiny holes appeared with such exact regularity that it set at naught the laws of probability to believe that the fossil was anything except the handiwork of man. The symmetry is preserved throughout and the edges are rounded off as if it were freshly cut leather from the hands of an expert shoemaker. Yet as it comes from the blue limestone of the Triassic period (a later division of the Secondary Age) which may have been laid down a hundred million years ago, no orthodox geologist can possibly admit that it is anything more than a 'freak of nature.' Dr. Matthew, Palaeontologist of the American Museum of Natural History, and Dr. Kemp, Professor of Geology at Columbia University, both agreed that it was the most surprising imitation of man's work that had ever come to their attention, but Mr. Reid was told that any detailed study of the thing was useless because man did not exist in the Triassic period according to the theory of evolution, which only allowed the human race 500,000 years or so in Europe and perhaps 30,000 in America. Mr. Reid is apparently not satisfied with being put off this way, for he says:

"The two scientists that I have talked to take their stand that the Darwinian theory is so completely proved that man could not have possibly existed during the Triassic period, that only lower forms of life then existed, and they say that no amount of evidence that this was a genuine fossil shoe would convince them that it was such, although they admit that the resem-

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blance to the sole of a shoe is exact and extends to so many particulars. Under a glass, it is perfectly plain that the leather was first perforated by a fine perforating machine before it was sewed. But they admitted that they would not consider any evidence of the genuineness of the fossil because they were so wedded to a theory which would make it impossible."

We need not accept the authenticity of the so-called fossil shoe-sole without further corroboration, but we must remember that there are several well-known cases in which human remains have been reported in strata of such enormous antiquity that the anthropologists refused to accept them as authentic because they put the existence of man "too far back." For instance, there are the famous Calaveras County (California) remains — a skull and stone implements, weapons and ornaments — about which Dr. Keith says:

"were such discoveries in accordance with our expectations, if they were in harmony with the theories we have formed regarding the date of man's evolution, no one would ever dream of doubting them, much less of rejecting them."— *Antiquity of Man*, p. 284

And Dr. Munro:

"If the so-called Calaveras skull be accepted as a genuine relic of the period . . . it would prove the existence of a highly developed man earlier than the Pliocene period. . . . People who profess to believe that the . . . stone implements, weapons, and ornaments . . . are relics of a human civilization of that period, are upholding opinions, which, if true, would be absolutely subversive, not only of the doctrine of human evolution, but of the principles on which modern archaeology is founded."— *Archaeology and Fake Antiquities*

There are many other relics of ancient man, such as the Nampa Image, the skeletons at Castenedolo, Italy, etc., which are entirely out of place according to the modern archaeological doctrine, but which are yet quite unexplained — except by denial.* It will be interesting for students of Theosophy to see how many discoveries of Tertiary intelligent man will be requisite before science accepts the teaching of Theosophy that civilized man was on earth at least eighteen millions of years ago!

Before leaving the subject of prehistoric man mention must be made of a recent confirmation of the existence of intelligent man — *not* the most brutal type — in England before the Red Crag period of the Tertiary. Clumsy flint implements, eoliths, have been found in that immensely ancient deposit, brought down by aqueous agency from some nearby land-surface, and there has been much learned discussion about them, many denying that they were really worked by man. They are the rudest and simplest kind of chipped stones we know of, and have been used by some to testify to the extremely*animal condition of primitive man at the earliest period known to science. But now comes the remark-

*This question is fully discussed in Paper Number 13, *Prehistoric Man and Darwinism*, of the School of Antiquity, Point Loma.

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ably interesting information that flint implements have been recognised in the Red Crag of a far more advanced character, in fact resembling those of the Mousterian period, thousands, perhaps millions of years later, when the Neanderthal men, a large-brained and indisputably intelligent race, occupied parts of Europe. To quote from an article in the *Revue Scientifique* (Paris) by Dr. Capitan, Professor of the Collège de France, etc.:

"L'étude de ces silex a permis de reconnaître sur une quarantaine d'entre eux les caractères d'une taille intentionnelle indiscutable, particulièrement sur six pièces, racloirs ou pointes du type moustérien, dont nous devons la communication à M. Moir lui-même qui en possède environ une vingtaine semblables, d'après l'abbé Breuil qui les a examinées sur place. . . . La taille intentionnelle des silex d'Ipswich, reconnue authentique, constitue un fait considérable pour l'histoire de l'Homme dont l'origine se trouve ainsi reculée à une époque formidablement éloignée."*

The archaeologist Breuil is one of the highest authorities on primitive man, and the question of well-made chipped stone tools at this enormously early period is now settled. It is indeed a "formidable" fact when we consider that according to the theory that man is a comparatively recent descendant of some kind of animal nothing of the kind should be found, until far later.

In spite of the many popularizers of the materialistic theory of evolution, it is noteworthy that the 'design'-argument is coming to the front again in advanced scientific minds; that there is less of the crass materialism which insisted that the orders and families of living beings were determined by pure chance and that 'accidental' variations account for everything, including the presence of man on earth. For instance, the recent address by Dr. Lucien Cuentot, the eminent French biologist, before the Second International Congress of Eugenics, upon the ingenious mechanical devices to be found in the insect world, was inspired by the principle that there was something deeper than chance and mechanical, blind force as a moving cause. In considering the possibilities of the design-theory, he mentioned an immense number of perfectly-formed artifices in animal structure, such as the faculty of the cuttle-fish to blacken the water with ink in order to escape, and its system of snaps, like those on a glove, to buckle its outer skin to its throat (a device only patented by man about forty years ago) and especially the flying apparatus of the birds. On the design-theory of evolution it would seem reasonable that special organs were gradually developed before their opportunity came

*A study of these flints has enabled one to recognise on some forty of them the marks of indisputably intentional chipping, particularly on six specimens, scrapers or [arrow-]heads of the Mousterian type, a fact communicated to us by M. Moir himself, who possesses about a score of others similar, according to the abbé Breuil who has examined them in place. . . . The intentional chipping — recognised as real — of the Ipswich flints, constitutes an important fact for the history of Man, whose origin is thus moved back to a period formidably distant.

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for actual use; on the chance-theory such organs, while yet incomplete or imperfect, being not only useless but injurious, would perish.

The archaeopteryx, the earliest known member of the feathered tribe, extinct for millions of years, was a link between reptiles and modern birds, but it had true feathers and could fly. No predecessor of the archaeopteryx has been found, but Dr. Cuentot predicted that such an ancestor would be discovered and that it would be a feathered reptile *without the power of flight*, a definite stage on the journey *towards the 'final intention,'* the true bird,— the Idea in the Archetypal Mind of Divinity as we should say in Theosophy. In the evolution of the horse from a small five-toed animal, we have fossils of a considerable number of stages through which the *final intention* was reached. — Students of Theosophy, who greatly desire to see modern thought shake off the fetters of atheistic materialism, can ask nothing better than to see the more intuitive minds in science moving in the direction indicated by Dr. Cuentot's remarks.

Ars longa, vita brevis: recent discoveries in the caves and hollows under rocks in Spain prove that however short our individual lives may be, the art instinct in man is indeed of immense antiquity. The drawings and paintings found there have at last forced upon archaeologists (who have only lately accepted the facts, after the most strenuous denials*) the unexpected knowledge that one school of artists, living in the Quaternary Period — probably not *less* than fifty thousand years ago — worked in the spirit of the most vigorous modern art and showed a brilliant appreciation of vital action and movement in the human figure. An exhibition of the prehistoric art of Spain has lately been held at Madrid by the Amigos de los Artes which has made a profound impression upon all who have seen it, not only on account of the curious archaeological interest of the works but mostly because of the wonderful skill in drawing, painting, and sculpture displayed by the prehistoric artists. In contrast to the well-known animal-paintings in the dark caverns of Altamira in northern Spain, etc., which are portrait-like in accuracy but not distinguished by the representation of action, the southern examples from the Levante district, though far more sketchy in drawing, are characterized by a vigor and energy unknown except to the best art of the historic period. In place of single figures, chiefly of animals, such as have been found in palaeolithic art, these drawings consist largely of groups of human figures in action. Sr. Elias Tormo, a well-known Spanish critic, says in the catalog:

*The Altamira cave-pictures were discovered by Don Marcelino de Santuola in 1879, but it was not till 1902 that Professor Cartailhac published his famous '*Mea culpa d'un sceptique.*'

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"In the presence of scenes of the chase, of fighting, and running, briefly annotated in these rough drawings, the whole art of the ancient Egyptians (so many thousands of years posterior) and the art of Mesopotamia appear very old things. . . . When one observes how the truth of line is sacrificed to the expression of dynamic truth, one sees the triumph of a surprising and unexpected modernism."

Till lately, when the term 'archaic art' was used, one immediately thought of the stiff and formal statues of Egypt, Mesopotamia, or early Greece, and of the crude carvings of modern savages, and so it naturally comes as a shock to many to find a school of art so old that Egypt is but as yesterday in which 'archaic' rigidity of style is conspicuously absent and the keen observation of human and animal life in spirited action is the leading feature. One of the sketches represents a person on a rope-ladder collecting honey in a basket from a hole in a cliff while the bees are attacking his bare skin! Another shows a tremendous fight between several men armed with bows and arrows.

The finding of these works proves how truly H. P. Blavatsky spoke when she said that totally unexpected discoveries would be made, apparently by accident (just as these Spanish pictures were) which would compel modern scientists to revise their limited views about the pre-history of man in the direction indicated in *The Secret Doctrine*. It is of great interest to students of Theosophy to observe how every new discovery tends to confirm the outlines of her teachings. With reference to the few prehistoric drawings (on bone and ivory) known when she wrote (1888) she says they represent an atavistic return or flash of the immensely older culture of the lost continent of Atlantis reappearing among the semi-savage descendants of some of the Atlanteans who colonized Europe, egos whose progress was retarded for thousands of years by the weight of the bad karma they had generated in the spiritually debased decline of Atlantis during previous incarnations. Though we have turned the corner we have hindrances yet before we become really civilized!



"THE dwelling-place of the Word is man, and its truth is Love.
No way is hard where the heart is simple.
Nor is there any wound where the thoughts are upright.
Nor is there any storm in the depths of illuminated thought."

— From *Odes and Psalms of Solomon*,
a MS. unearthed near the Tigris.

GEOPHYSICS

FRED. J. DICK, M. INST. C. E.

THE 'creep' of the Earth is occupying a certain amount of scientific attention at present. An article on this in *The Century Path* of November 14, 1909, contained some results of analysis of ancient data taken mainly from *The Secret Doctrine*, which were further examined in an essay, 'Ancient Astronomy in Egypt,' published in 1916, which latter included some heterodox views regarding the "law of the theory" of gravitation (also based on *The Secret Doctrine*).*

An important point as regards geophysics is that forces capable of producing the upheaval and submersion of immense continental systems, like those of the Lemurian and Atlantean epochs, must belong to a category of causes immensely and incalculably more powerful than anything so comparatively feeble and unvarying as 'gravitational' and 'centrifugal' so-called forces. At all events, suppose we grant this hypothesis, and further assume that the Earth actually does the same as has been recently suspected of the Sun (and other living things): namely that it expands axially while contracting equatorially, followed after a long period by the inverse process, and so on. It should be fairly obvious that internal powers capable of such effects must be easily competent, especially when cumulative action supervenes, of producing at times phenomena much more extensive than the 975,000 cubic miles of earth-displacement in the San Francisco region in 1906, adduced by Dr. A. C. Lawson.

Whether such alternations of shape do or do not occur, we do not propose to discuss. *The Secret Doctrine* says they do, and that is a sufficient hint for some people. But what may prove of particular interest at present is: the curious deductions that follow from the abandonment of the rather absurd notion that mother Earth is absolutely dead, along with the rest of the universe. Whereas the actual fact is that all in the universe, down to the tiniest atom, is alive and constantly "becoming" — during a Mahâmanvantara.

It is usually assumed, apparently, that an increase of latitude means a northward (or southward, in the southern hemisphere) movement of the ground. Not necessarily so. To illustrate this let us take a point on

*It is interesting to find Professor William H. Pickering now stating in *Popular Astronomy*, May 1922: "There is no direct attraction between a planet and the sun, and no centrifugal force exhibited. We thus see that it is an error to state that bodies attract one another across empty space, and we also find an additional reason . . . to believe in the existence of the ether."

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the Earth's ground-surface at mean sea-level, at $45^{\circ} 1' 57''$ north latitude, say 68,000 years ago, when the equatorial radius was say 3964.03 miles, and the polar 3948.615 — the spheroid-volume being assumed the same as at present. That point must then have been 3097.972 miles from the equator, measured along the surface. The length of the quadrant from equator to pole would then have been 6214.582 miles, whereas now it is 6215.123. If the expansion of length were equally distributed, the present position of the same point would be 3098.241 miles from the equator, but its latitude would be exactly 45° . (Present equatorial radius taken as 3963.34, and polar 3949.99.) So we have a northward movement of the ground corresponding to a *decrease* of latitude.

Again, if we take a point 30° north 68,000 years ago, it would have been 2061.548 miles from the equator. The same point would now be 2061.725 north, with a latitude of $29^{\circ} 58' 51''$ (that of the Great Pyramid). A northward movement, but a decrease of latitude.

What may be the actual period of such possible alternations, is a moot point. Possibly one 'vibration' or half-cycle may occupy 'three hours,' if one 'hour' means 3600 years, but this is mere speculation, as still more powerful causes of change appear to become operative from time to time.

CONCERNING LAW-BREAKERS

LUCIEN B. COPELAND



D ID you ever break the law? . . . You did? — *break* it? Well, everyone will probably say so too,— if he's honest. But, all the same, he hasn't. No, not man made laws — the *dos* and *don'ts* written in statute-books; but real laws, the kind that need no writing, that do not even have to be legislated, because they *are*.

Now most of us will admit having broken these laws — God's laws, if you please; and point — if we have to — to this and that sorry result as proof: poor health, an ineffective life, a damaged reputation, an unhappy home,— any one or more of a thousand things counted as unfortunate or reprehensible and making for disintegration.

But wait a minute! What is disintegration? — the opposite of integration? Quite so.

But does it follow that one is the result of law kept and the other of law broken? Hardly.

The process of disintegration is accomplished, not by breaking, but

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by keeping the law — the law of disintegration,— just as integration is accomplished by keeping its law.

And the more strictly and devotedly either law is kept, the greater must be its results. A trite enough comment, but worth recognition.

Of course it is obvious that no law can be broken, and that the expression, 'breaking the law,' is only a figure of speech. Someone may add that to debate the matter at all is at best but a rhetorical quibble.

Still, inaccuracy in expression, more often than not, is a fairly faithful reflexion of inaccuracy in thought; and a surprising number of minds seem to entertain a kind of vague idea that certain laws, when disregarded, have a sort of back-action, as it were, almost as if endowed with personality — and a jealous one, which can show resentment.

By the way, can that be where we really get our idea of 'divine retribution'?

But how often does it occur to us that the consequences we dislike are but the logical results of law-operations we have ourselves evoked, consciously or carelessly?

It is a fact — isn't it? We *started* it — didn't we? — every time.

As this thought settles in, the grim pall of personal responsibility may settle also,— which is quite as it should be. But its secondary action may be — *can* be — to open our mental shutters to opportunity.

Now opportunities are of two kinds: those that just come and those we invite; the sort that *seem* to happen fortuitously, as if so ordered by a supervising providence; and another sort that is free from any suspicion of chance origin, because consciously summoned by one's own volition.

So why wait for opportunity to knock at the door?

Why not knock at the door of opportunity?

Human conduct is the knocker; volition, the hand that raises it.

Like everything else under the sun, opportunity must be the product of natural law; and since we cannot help evoking law, in every act of our lives, why not be good evokers? — evokers of good? — good to ourselves? — to everyone?

Is not this the working basis for the wonderful promises in the *Book of the Golden Precepts*? —

"Thou canst create this 'day' thy chances for thy 'morrow.'"

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."

What a spur to effort! — to a try at "self-directed evolution"!

THE INHERITANCE

R. MACHELL

(Continued from the June issue)

MARK'S natural reserve kept him from any desire to become intimate with those he met at the lodge-meetings. He tried to escape notice, but was a keenly interested observer. His ignorance oppressed him and inclined him to look upon some of the most prominent persons as people of a higher order, who were on intimate terms with occult arts and sciences of which he knew nothing. Later he found reason to be less generous in his acceptance of these imposing personalities at their own valuation, but for a time he felt himself outclassed intellectually and more or less an intruder.

But one evening as these people were debating and discussing, he noticed a strange look in the eyes of Madame Blavatsky, who was gazing into the far end of the room as if in search of someone, and there was a sadness and disappointment in her look that to Mark seemed like loneliness. He thought that he could see behind the veil and realized that the teacher was indeed alone, not finding one to understand her purpose or appreciate her teaching in all the crowd of visitors.

He felt a pang of sympathy for the greathearted woman who was so tragically isolated. The impression was but momentary and then he was swept off by the tide of discussion into the backwater of his own ignorance. But it seemed to him that a veil had been lifted for him to see the great Theosophical teacher standing alone among her followers, holding open a door for them to pass through into the light, if they could see the way.

The day hung heavily on his hands and when he tried to write his experiences to Maggie he could only tell her of his loneliness and his homesickness. He spent much time in reading Theosophy, between his visits to the hospital and long wanderings in the city, choosing by preference the crowded district of Shoreditch that lay between the hospital and his hotel. The dirt and degradation of that region seemed more human than the respectability and commercialism of the prosperous quarters. But his favorite place of meditation in fine weather was the top of an omnibus, where he could read or dream undisturbed by the roaring traffic of the streets.

Gradually he began to realize that he had entered a stream of thought and feeling with which he was moving towards some goal not clearly visible. Membership in this Society would mean a new moral responsibility. He knew that he would not be able to satisfy his conscience by making donations to the expenses of the lodge, nor by attending meetings. He must work in some way, and he knew that his services would be worth little to such a cause unless he could qualify himself to stand as a Theosophist.

The obvious preliminary was to study the teaching and try to apply the principles to his own way of living before attempting to teach others; and in

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this respect he differed widely from the majority of new members, who generally seemed to think that the only duty of a Theosophist was to talk Theosophy.

Mark was too practical to fool himself in that way. He had a great admiration for the quick understanding of his friend Malcolm Forster, whose time was fully occupied with his art and with the demands of a large circle of acquaintances and who yet found time to study *The Secret Doctrine*, Madame Blavatsky's new work, and to study it intelligently. But he could not help thinking that the majority of members who talked so learnedly showed little inclination to allow their high ideals to interfere with their ordinary habits of life.

The role of propagandist was altogether foreign to his nature, but he decided to make an effort in that direction by talking to Tony. The experiment was hardly a success because he found himself unable to explain clearly the drift of Theosophy and the definite aims of the Society. Tony was not antagonistic, and listened to what Mark had to say without objection but also without enthusiasm. Feeling that he was not making headway in his missionary enterprise he fell back upon the book that had so deeply stirred his own imagination and offered it to the boy with the recommendation of Margaret's name attached. This guarantee was enough to insure its being read attentively at least, and Mark felt that he had better leave the matter there.

Next time he visited the hospital, Tony produced the book from under his pillow, saying: "I wish Aunt Nita was here."

Mark understood and smiled. "You will see her soon at home."

"At home?" echoed Tony wonderingly, as if the words were strange to him.

Mark nodded cheerily as he replied: "Yes. The doctor says you can travel in a day or two, and so we shall be home in no time now. Nita has got your room ready for you."

"It's awfully good of you to talk like that to me," said the boy with genuine gratitude in his voice. Then with a smile of almost childish delight he added: "Fancy! Going home! and Nita there!"

Mark noticed that he was still holding the book, and he wondered what would be the verdict, but waited patiently, speaking of Nita and the journey and such things while Tony kept the book in his hand. At last he alluded to it diffidently, asking Mark if it would be possible for him to get a copy of it.

"Keep that!" said Mark. "I will get another. I mean to take a lot of books down to Crawley when we go home." They both felt it impossible to discuss the subject there in the ward; and Tony was glad to have time to digest what he had read before venturing to formulate an opinion, for his mind was in confusion; clear thinking is not easy to untrained minds, though lack of education may be no hindrance to the intuitive perception of truth and beauty.

Mark's kindness affected the boy deeply; kindness of that kind had never before been offered to him, nor had he ever expected it. He had provided for himself without help, and had never known the need of it till now. To help

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others was natural to him but it was a new experience to be dependent on the kindness of strangers.

Somehow he could not look upon Mark Anstruther in that light, and Crawley manor-house had been a familiar fable to him from infancy; and now it was Nita's home. So he felt no hesitation in allowing Mark to arrange for his journey there nor in accepting hospitality that was so delicately disguised as to resemble more a natural family-arrangement than an invitation to a stranger. The air of mystery surrounding the fabled home of his ancestors had not been lessened by his moonlight visit to the place, and even now he could hardly take it seriously.

The presence of Nita there was still a mystery, but the joy of finding her in such a home was such a relief from his long anxiety on her account that he could easily forgo his curiosity as to how she came there.

Mark would have warned the boy not to question her, but felt it would be indelicate to suggest that her mind was unbalanced, and so he left the matter to Miss Margaret herself, who closely questioned her little brother as to his past life but told him nothing of her own.

Tony had nothing to conceal so far as his own conduct was concerned; but he drew the veil over the darker side of human life encountered in his wanderings, out of consideration for his 'Aunt Nita,' who was a kind of guardian-angel in his eyes.

But she had learned to read men's hearts and look unmoved upon the unveiled savagery that ran riot there; and now she saw with joy that 'little Tony' had grown up into a youth with generous and chivalrous ideals which had not been corrupted by his contact with the world. The joy of this discovery was tempered by the flood of memories that it let loose upon her. It seemed as if the flood-gates of forgetfulness had broken to release the ghostly torrent. But the broken gates still held, and by an effort she shut out the ghosts of memory and turned the tide of recollection.

Her brother wondered at her reticence, expecting still to hear the story of her life from her own lips. But of that she never spoke, and he forbore to question her, suspecting that the tale would give her pain; but never dreaming that her mind was clouded so that she could not disentangle memories from dreams and fancies.

Nor was Mark Anstruther communicative. He too seemed more than willing to forget the past; so Tony was tempted to try Rebecca, but he concluded that it would be as profitless as to interrogate the Sphinx. The manor-house was not a home for gossip, most assuredly. A veil was drawn across the picture of the past and no one tried to raise it. Tony accepted the silence as part of the mystery of his new home, where all was beautiful. His sister seemed happy and utterly content.

But the journey and the change in his surroundings had upset him; he was restless and unreasonable. He lay and wondered what was the story of her life. He found it hard to keep silence when she sat with him alone sewing

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or reading. Soon she guessed what was passing in his mind, and would have told him all, but could not. So she opened the old piano, hoping to work a magic spell upon him; and in that she was successful.

Tony listened in rapture and became a child again, clapping his hands and crying "More, more!" as soon as she stopped. It seemed to him that the veil had vanished and the mystery was cleared away. He hardly cared to know the past; the present moment was so full of beauty; and it seemed to bridge the gulf of time so that it was the Nita of his childhood who was singing him to sleep as she had done so often in his infancy. And just as then, he fell asleep contentedly and Margaret herself forgot the darkness of the years that lay between those days and this. Time is a magician in his way, a great deluder surely; but the spells he weaves are powerless before the magic of a song when the singer of the song is love.

And Mark, listening outside, thought that the sunset was more wonderful than usual. It seemed to have a magic in it that was new to him; but he was at no loss to explain the mystery. He was initiated and knew the power of music to lift the veil of nature and reveal the spirit-world behind the barriers of matter.

And Tony dreamed that he had lost his way in a dark labyrinth of caves and could not find the light, when all at once a song came floating down to him and wrapped him in a luminous mantle and bore him up out of the darkness into the sweet light of day, and laid him on a bed of heather where the west wind fanned his cheek. Then the song melted into the glow of sunset and Nita sat beside him reading to him, and he was a child again, but full grown.

Next day when he awoke it seemed to him as if a new life had opened. He looked around him: nothing was changed in his surroundings; he could not walk and any exertion gave him pain, but he was happy, serenely happy, and content to lie there and to dream. It seemed as if he had become one of this household, where the past was blotted out by mutual consent. He was at home. That in itself was a new experience. He tried to understand just what it meant to be at home and got no farther than the sense of being where he belonged.

In reality this simple idea was a philosophical discovery of considerable importance; for it implied the recognition of the existence of law in life, a general law that assigns to each one the place where he belongs according to the inherent fitness of things. This discovery reduced that great fetish CHANCE to a mere name for unknown causes and undiscovered laws.

This was a step towards Theosophy which had not yet been openly discussed, perhaps because all the family were reading and thinking on the same lines, and even Rebecca felt that there was something happening, though what it was she could not guess.

The work at Crawley had increased with the arrival of the invalid, and Jane Wetherby had been engaged as general helper under Rebecca's directions. Her experience with old Sally made the severity of Rebecca's rule

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seem gentle; for Sally was a tyrant in her way, and had been feared by many; but Jane was protected against such fears by the torpor of her imagination and by her imperturbable good humor.

She had heard many weird tales of the doings at Crawley in the old days before wrecking and piracy were suppressed, and she still nursed a belief in the existence of several well-authenticated ghosts who haunted the lower regions of the manor-house. But she was not afraid to walk home in the dark to old Sally's cottage, of which she now had charge, nor to sleep there alone. The Crawley ghosts would not appear to any but a Cayley, so she was immune. But she avoided the lower regions of the house after sundown, not wishing to tempt providence.

She had a firm conviction that the Cayley family had been in league with the devil, and that the last of the name had gone to settle his account with his master among the heathen savages of California. Occasionally she would hold forth in this strain to the invalid, who thus learned many strange tales about his ancestry and who began to feel doubtful if he had done justice to the depth and blackness of his father's infamy. The late Dick Cayley began to assume the character of a hero in the magnificence of his crimes, which lifted him out of the ruck of common adventurers whom Tony had known in their sordid, unromantic villainy and vulgarity before he left the golden west.

He felt no inclination to claim kinship with such a family and was content to pass as an orphan foster-brother to the niece of Mark Anstruther, whose family history was a matter of some speculation to the gossips of the countryside.

From Jane he heard some stories of the romance of Sally's daughter, which explained what he already knew of Margaret's relationship to the old woman, which Jane supposed to be purely imaginary. Jane also recounted some of old Jimmy's tales with explanations of her own, that made a kind of 'crazy quilt' out of the fabric woven by the old fisherman's imagination. So her patient was told of the wreck and of the return of the ghost of poor Molly. And Tony wondered if there might not be some thread of actual fact interwoven in the tangled fairytale that Jane presented for his entertainment. She herself put no faith in Jimmy's stories; but Tony was still wondering how his half-sister had found her way home to Crawley as the niece of their father's partner. He began to realize that there was much that Nita could not tell him if she would.

His faith in her was such that it never entered his head to believe it possible that her history could contain pages of shame; and indeed if such had proved to be the case it would have made his love for her only more pitiful and tender. Nita could do no wrong,—whatever wrong she might have suffered in her struggle for freedom from the fetters fate and her father had put upon her life.

He felt that Mark had something of the same veneration for the one they both loved so unquestioningly. And now they had found a bond of union that lifted their fellowship to a plane above the chance of circumstance.

THE INHERITANCE

For they all three had felt that in Theosophy they had discovered the foundations of reality in life and knew that their existence had a purpose and a meaning inseparably interwoven with the destiny of the whole human race. Beside the reality of this union the accidents of life seemed small indeed. The essential was their own acceptance of that reality.

In London Mark had met people who yearned to have knowledge of their own past lives. This seemed to him the most incredible insanity; for what hell can be more horrible than memory of shame: and how many lives are free from secret shame? and what boon more merciful than death, if death only means forgetfulness? Trying to peer into past lives seemed to him as bad as digging up a family graveyard. He was not troubled with this kind of curiosity, nor had he any desire for the phenomena of thaumaturgy and astral jugglery, which seemed to be the only subjects of interest to some of the most eager students of Theosophy.

The great problem of life, and the meaning of suffering, the possibility of progress, and man's responsibility for his own evolution, these and other similar subjects seemed to him worthy of a man's devotion, and Theosophy to him meant not so much knowledge to be acquired as a life to be lived with the crowning purpose of the establishment on earth of universal brotherhood.

He had heard learned students and expounders of Theosophy deplore the perversity of the 'old lady,' as they called Madame Blavatsky, in wasting her time teaching people the 'parrot-cry' of brotherhood, when she might have been more profitably employed in displaying her own psychic powers for the enlightenment of science or for the instruction of students in magic.

He saw clearly that for her, brotherhood was no parrot-cry nor a mere sentimental dream, but a necessary step in human evolution.

He understood that humanity, bewildered by false lights of speculation, and cramped by old dogmas in science and religion, was drifting to destruction on the rocks of materialism and selfishness. And the Theosophical Society seemed to him like an ark of safety that was building for the rescue of human society and civilization from the deluge of anarchy, foreseen and predicted by the founders of the Theosophical Movement. The building of this ark of safety was evidently hindered by the crowd of eager seekers for strange powers, and by the more frivolous dabblers in occult arts who, like village gossips, only wanted some new sensation or some marvel for their entertainment.

Mark was inclined to take the teachings of Theosophy on their own merits; and on his own judgment he decided that the teacher of such a doctrine was worthy of all the respect and gratitude at his disposal.

He had hesitated to apply for membership in the new Society merely because he feared to disgrace such a body by his own past. But Malcolm Forster had suggested that the future was more important than the past; and the future was his own to create at his will while the past could be forgotten also by an effort of will. So he had allowed himself to be persuaded, and put in his application feeling that in doing so he was actually pledging

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himself to a new ideal of life. To make this new ideal effective he felt that he must forget the past and live in the future. This seemed easy because it was so desirable; but memory is automatic and cannot be inhibited by a single effort of will.

Mark soon began to realize that he had undertaken a big task when he decided to wipe out the past. He saw that this operation might require considerable time to accomplish but he determined to convince himself of his own sincerity by making a sacrifice. Since he had been in London he had often sighed for a glass of the old brown brandy stored at Crawley in the secret cellar of the Cayleys. He would renounce the use of alcohol; and on his return the first thing he did was to close the contraband storehouse permanently. When this was done he felt that one ghost was laid.

This closing of the old cellar assumed the character of a mystic rite in the imagination of the master of Crawley. It was to him "an outward and visible sign of an inward and spiritual grace," and marked his decisive break with the past.

It is easier, however, to wall up a doorway than to close the mouth of a babbler; and as long as Jane Wetherby lived she would be talking. Gossip was the breath of life to her; it was not malicious talebearing, indeed it was more akin to the innocent prattle of a child. But gossip however innocent is always malignant. It is like a cold draught that may be composed of pure air but which may prove fatal in its effects.

Jane would not injure any one alive and could not believe that anything she could say about the dead would affect them; so for Tony's entertainment she revived many strange tales of the doings of his ancestors, some of which tales were gruesome enough to have called for a protest from the ghosts that she declared to be still residents of the old house; but which only made her patient laugh incredulously.

There was one story that Jane loved to tell. She got it in part from old Jimmy Somers and partly from recollections of her reading of the *Family Herald*, with some additions of her own. The heroine was beautiful and extremely aristocratic, and she loved a particularly criminal Cayley, who disposed of his superfluous wives by enticing them to visit his secret store of precious stones and jewelry of fabulous value, which could only be reached by an underground passage with a trap in the floor that would give way beneath the feet of the victim; who was plunged into a deep well from which there was no escape.

Jane reveled in the dying agonies of the heroine and the fiendish glee of her demon-spouse, and then in whispers she described the rising of the ghost from the depths with a gurgling groan; and after that the final doom of the betrayer caught in his own trap and lured to his doom by the avenging ghost.

Tony's practical mind was shocked by this unsanitary way of disposing of superfluous wives, and his imagination being active began to make him fancy that there might be such a death-trap somewhere underneath the old smugglers' home from which rose odors of dampness and decay.

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He laughed at these stories without in the least offending the narrator, but they left in his mind a gloomy flavor that was not wholesome.

One day he told this story to Mark and was surprised to find that his host was seriously annoyed to hear that Jane was talking such nonsense. He earnestly begged Tony not to repeat anything of the sort in Margaret's hearing, hinting that her nervous condition might be aggravated by such morbid suggestions.

This was the first warning that the boy had received that all was not well with his sister. His own physical condition had occupied so much attention that he had not suspected any weakness in Nita's mental state.

Now he began to notice how carefully all allusion to her past life was avoided, particularly the period of which he knew nothing. Mark, too, seemed very unwilling to be drawn into reminiscences of any kind; and Tony was forced to conclude that there were dark places in the past and things to be forgotten, or at least most carefully concealed.

Thinking over these things as he lay alone in the room that his sister had arranged for his occupation, he began to wonder if Jane's ridiculous story with all its melodramatic horrors were not a fairly true allegory of life. The greed of wealth that acts as a lure to entice its victims to their doom was certainly not far-fetched, nor was the plunge into oblivion through the floor of the underground passage without its parallel in the life of men and women as he had seen it in the slums of cities as well as in the wilds of the 'golden west.' What were these poor mockeries of humanity, whose dreams of wealth had ended in black ruin and the oblivion of the pit, but ghosts that hovered near the fatal well like noxious vapors from the underworld where hopes decay and dreams of fabulous wealth are changed to slow remorse and memories of the things that might have been! What allegory can be as gruesome and grotesque as bare reality?

The accident that had so completely changed his own life had given an opportunity to his imagination to reveal to him all sorts of mysterious possibilities in the lives of others while reducing his own activities to the unaccustomed field of speculative philosophy. Every evening the three would meet in Tony's room to discuss Theosophy, and the discussion usually branched off as soon as started into all sorts of by-paths.

It seemed impossible for them to arrive at any conclusion on any single point, for the minds of all were stretching out to explore new fields of thought; and while the new teachings seemed strangely old and curiously familiar, yet each one looked at the familiar truth through a colored glass of changing tint and ever-varying focus. At times agreement seemed impossible, and discussion only added to the obstacles, until at last in despair they all were silent. Then music was called in to clear the clouds of thought away and to let in the light, and it was seldom that they did not find, each for himself, some simple resolution of the mental dissonances which discussion could display but never solve. For music is a marvelous solvent of the discords of the mind. It is like sunlight, whose radiance makes even the shadows luminous.

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Margaret's repertoire seemed inexhaustible, but she was really grateful for the supplies of new music that Malcolm Forster sent from time to time. His studio was somewhat of a meeting-place for musicians of all sorts, and in his letters he occasionally alluded to them as some new star of the lesser magnitude came into notice and enjoyed a brief popularity.

These letters were written to be read by Miss Margaret as well as Mark, and so he generally read them out for Tony's benefit also.

In one of them he spoke of a Spaniard who interested him more than the rest, because of his familiarity with certain aspects of Theosophy which had also a peculiar fascination for the painter. The Spaniard, who had traveled much, had learned some of the secret arts of certain Indian tribes and was himself a mesmerist of considerable power. He was, moreover, a fine musician with a reputation as a teacher that would have made him prosperous if he were content to settle down permanently anywhere. He was a diligent attendant at all Theosophical gatherings and devoted much pains to an attempt to beguile Madame Blavatsky into instructing him in those arts that she was supposed to have mastered in a high degree. But his efforts were fruitless. The founder of the Theosophical Society had more important matters to attend to, and Senor Morra got little encouragement from her in his anxiety to acquire knowledge of ceremonial magic. Indeed, on one occasion she had warned Malcolm Forster to be more careful as to his choice of friends. The artist was inclined to think that Madame Blavatsky was too hard on Morra, who certainly was a great musician and earnest in his desire for knowledge.

When Tony heard this name he looked at Nita and was surprised to see no sign of recognition in her face. She merely said the name was that of a well-known musical family, but showed no special interest in the man.

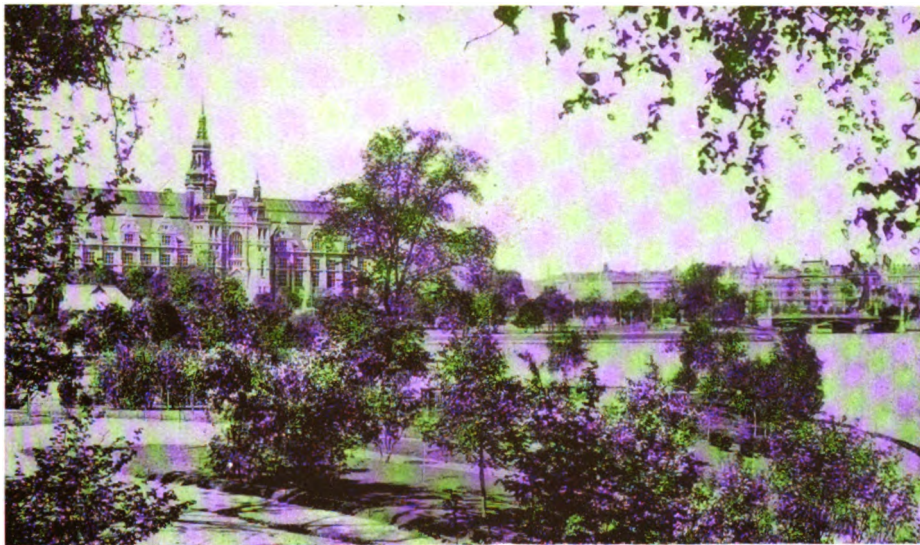
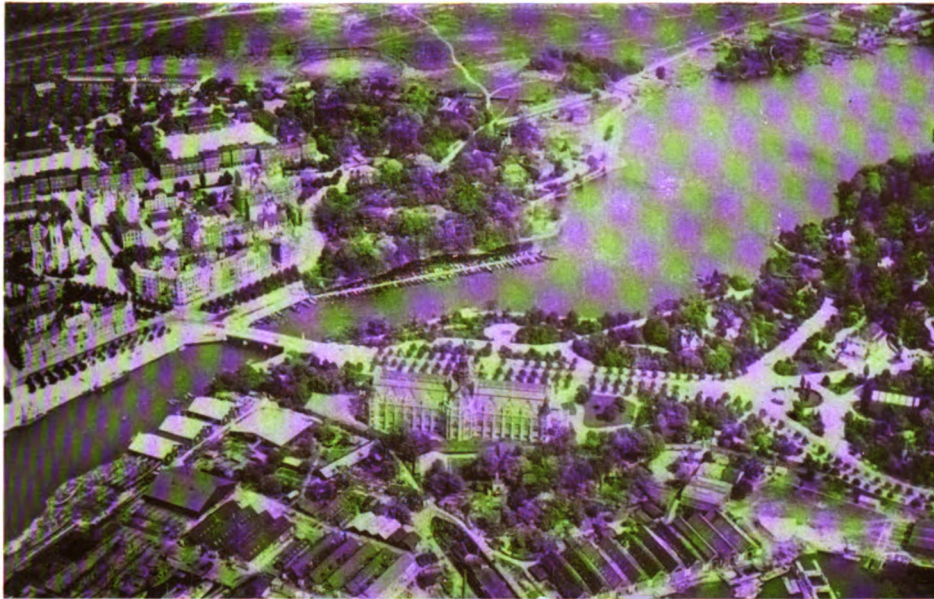
Could she have forgotten her old teacher? Certainly she never spoke of him now.

Mark remembered the name that Tony had let fall in telling his own story, and now he noticed the boy's look of surprise at Nita's lack of interest in the name. He wondered if Tony understood the situation, but he could not bring himself to discuss it, and the matter dropped.

(To be continued)

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"WHEN Heaven is about to confer a great office on any man, it first exercises his mind with suffering and his sinews and bones with toil. It exposes his body to hunger, subjects him to extreme poverty, and confounds his undertakings. In all these ways it stimulates his mind, strengthens his nature, and supplies his incompetencies."— MENCIVS



Lomaland Photo & Engraving Dept.

STOCKHOLM, SWEDEN

(ABOVE) An airplane View of Stockholm with the island of Djurgården in the foreground. Strandvägen 47 — where Katherine Tingley and her party stayed while in Stockholm, during her recent Theosophical tour,— can be seen across the bridge to the left.

(BELOW) A glimpse from the island of Djurgården, Stockholm.

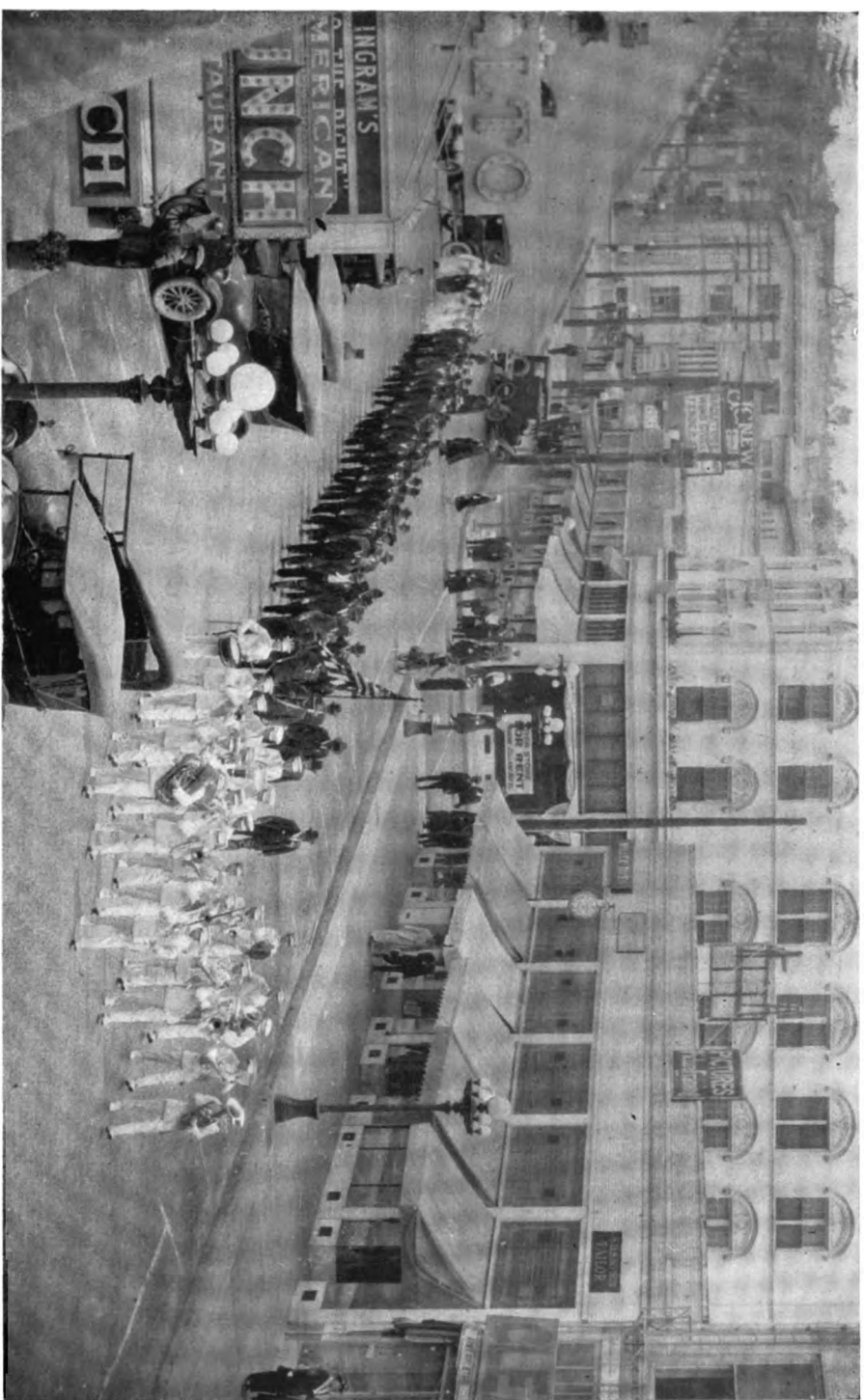


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STOCKHOLM, SWEDEN

(ABOVE) Djurgårdsbron, the bridge connecting the island of Djurgården with the mainland. Strandvägen 47 can be seen at the extreme left.

(BELOW) A View from Saltsjöbaden, one of the suburbs of Stockholm.



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MEMORIAL SUNDAY AT ISIS THEATER, SAN DIEGO, CALIFORNIA

Local G. A. R. Organizations being escorted by the Raja-Yoga College Band to the Memorial Services,
held in Isis Theater, May 28, 1922.



Lomeland Photo & Engraving Dept.

MEMORIAL SUNDAY AT ISIS THEATER, SAN DIEGO, CALIFORNIA

The G. A. R. Organizations entering Isis Theater for Memorial Services, Sunday, May 28, 1922, the Rāja-Yoga College Band having escorted them from the Masonic Temple, where they assembled.



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

MME. KATHERINE TINGLEY IN EUROPE

(From *The Berlin American*, May 16, 1922)

AMERICAN THEOSOPHY EXPONENT ADDRESSES RECORD AUDIENCES IN BERLIN

KATHERINE TINGLEY'S LECTURES HIGHLY APPRECIATED BY
INTERNATIONAL AUDIENCES

KATHERINE TINGLEY, the American exponent of Theosophy, who, on Friday last, showed at the Beethoven Hall a most interesting series of colored lantern-slides and motion-pictures, illustrating the story of the foundation and organization of the Râja-Yoga High School College and the Theosophical University at Point Loma, California, and who, on Sunday evening lectured to an overflowing house on the 'Basic Factors in the Reconstruction of Nations' gave another most interesting lecture on 'Higher Education for the Youth, Theosophically Interpreted,' last night.

The pictures told the story of how Katherine Tingley was deeply struck, when a mere child, by the cruel treatment meted out to the prisoners in the jail of her home-town in Massachusetts. As early as at that time, she conceived the idea that moral uplift and wise teaching could make all people good and happy. This was her life's dream at eight years of age, and a memorable meeting many years later with General John C. Fremont, known all over the United States as 'the Pathfinder' confirmed her early declaration that she would some day build a school for the world's children in the 'Gold-land of the West.' So she ultimately turned her steps to that wonderful spot on the Pacific Coast where there stands at present time the world headquarters of Theosophy, an ideal Educational Center and Organization, which trains its young people not only in harmony with the broadest scholarship, but also for a pure spiritual and moral life, fitting them for the highest destinies, and teaching them to go forth into the world as powers for the good of their fellow men and women.

The audience was largely composed of Germans, with a few Americans and some of Katherine Tingley's Swedish followers. She has just been touring

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the Baltic ports, meeting with the greatest success in Helsingfors, Stockholm, Hälsingborg, Göteborg, and Malmö.

On leaving Berlin she will next lecture at Nürnberg, and the brightest intellects in Germany are enthusiastic at the soul-inspiring doctrines and the wonderful clearness and fire of eloquence which the gifted speaker throws into her addresses. Of course the speeches are given in English, and then translated rapidly into Swedish or German, as the case may be, and it has been remarked by some of the German listeners that such is the force of Katherine Tingley's dramatic fire, energy, and conviction and earnestness, that they fully sense her meaning before the paragraphs are translated, even though they do not know a word of English. There is full literature in German on the aims and objects and discoveries, history, etc., of Theosophy, the 'Ancient Wisdom-Religion' by Madame Helena Petrovna Blavatsky, whose successor Madame Tingley now is, as the head of the movement, and copies may be obtained through all booksellers, or direct from the publisher, J. Th. Heller, 13 Vestnertorgraben, Nürnberg.

Some points in Katherine Tingley's address:

"My object in my lectures throughout Europe and America is to arouse the people of every country to a knowledge of their own divinity, to a realization that their real strength lies within themselves, that truth lies within, and that self-knowledge must be sought within. 'Man, Know Thyself.'

"While you as a people are suffering under the pressure of the present discussion of the treaty, which tears my soul apart when I think of it, it seems to me that in Genoa so little is being done. I fear it is just an exposition of intellectual ideas -- in some ways a sort of comedy, when we consider your heart-aches and your suffering, and your intense anxiety.

"There are many people in the world outside of Germany who believe just as I do, and who feel as I do, that a great injustice has been done Germany in exacting such an enormous indemnity. And as an American I wish that all America believed as I do. I do not censure my countrymen. It would not become me to censure them, because they may not know your suffering as I do.

"If I were to tell those who represent England, Russia, and France that I knew the secret of arranging this whole affair, they would mock me. Why? Because they know nothing of the inner life of man and his higher states of consciousness -- of his soul and his conscience. They know not that 'as they sow, so must they also reap.'

"I am determined to leave some impression upon your minds that will give you a larger courage than you ever had, a larger confidence in yourselves, a larger vision of life, a trust in the divine laws governing man and the Universe, and a conviction that no matter how many injustices are done, or how it goes with this dickering and bickering in Genoa, justice will ultimately prevail. It is bound to prevail, for the spirit of justice is not yet dead.

"For me to stand here as a Theosophist and censure those I am referring to would not do, for they do not know that there lies latent in the very make-up of man a power divine, a knowledge that will bring man to his heritage, to

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his right — a knowledge and a power that will enable him to sway the world with noble actions and compassionate service.

“How absurd it will seem in a hundred years to think that the life and happiness of a great nation hung on the judgment of three or four minds that were trying to build up the nations in peace on a basis of mere intellect! It will never be done. It can never be done. Transitory, but never permanent results, may be obtained in this way.

“I feel an affection for your country because of your suffering. I too have gone through my suffering and my persecution in free America, because I did not believe in war, and because I did not believe that America should go to war. And so I am in sympathy with you upon the common ground of brotherhood and justice. I know I have not the power, though I wish I had, to straighten out this whole international tangle and bring to all a permanent peace.

“What we need in order to adjust the nations of the world, is for each man to realize the power of the spiritual life and of the spiritual will in man — the nobility and grandeur of the example of a perfect life. The spirit of brotherhood is the only thing that is going to straighten the nations out on a basis of permanent peace. We cannot expect our statesmen to adjust the affairs of the world peacefully, except it be on the basis of brotherhood and justice to all.

“If Jesus were to present himself to the world today, what treatment would he receive? Think of the possibilities for the human race, if his teachings could have been rightly interpreted and lived! Theosophy rescues Jesus and makes him grander and more human and understandable than the old dogmas; brings him more intimately in sympathy with humanity.

“The God that the Theosophists believe in does not convey favors. The Divine Laws are immutable. All we have to do is to work on lines of least resistance with these spiritual laws. Then we shall find ourselves, challenge ourselves, meet life more courageously, recognise our weaknesses and overcome them. Then we shall begin really to reconstruct our nations through the power of example, carrying out the teaching that man is his brother's keeper.

“I will imagine myself a German for the moment and say: The way to adjust this country is to arouse ourselves to a point of looking at life from another standpoint — getting a broader vision of life. We must get out of this tied-in, psychological feeling of suffering and doubt and move into an imaginative state. No artist in the world has ever painted a picture without having a conception of the picture more perfect than he could put on the canvas. No composer has ever stepped out into the realm of harmony and grand music, without first broadening his vision and drinking from the infinite unseen power of imagination some of life's glorious symphonies. And so we have got to begin to readjust the nations on that philosophy of life. That is true occultism. True occultism is the science of right living. It has nothing to do with psychism, spiritism, astrology, palmistry, etc. Life is too serious and sacred, and the moments are too precious to Theosophists

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to play with the opportunities for service immediately at hand. We must realize that man has the power to challenge himself, find his strength, begin to conquer and gain self-control. Let one here, another there, and then a few more become imbued with this spirit, and ere long your beautiful country will be invincible.

"The world needs peace. For ages men have been fighting and giving their precious lives for territory and power and fame. It is time that sort of thing stopped. Let us have our purpose so strong and pure that we are not only willing to die for our countries, but to live for them. Is it not better for all humankind to live for the world than to die realizing the failure of all we have sacrificed in this great struggle for conquest? When you read Theosophy you will find it was all needless. You will find that there was another way. But alas! man knew not his power at the critical moment when the war began.

"As uninteresting as my speech may be, I hope that I shall drive into the minds of a few this idea: that as a nation you must call for peace, demand peace, fight for it and live for it! (Prolonged Applause.)

"The study of Theosophy will give you an anchorage that will enable your nation slowly but surely to be built on a solid foundation of brotherhood. Your politics will be so clean and strong and pure, that your country will be blessed. You will have a new and higher system of education. You will have a better race physically, mentally, morally and spiritually."

At the close of Katherine Tingley's address she was vigorously applauded and recalled to the platform several times..

All the musical numbers by the Râja-Yoga students who accompany the Theosophical Leader were warmly received. Mme. Diane Elkart — the noted American-German violinist from Vienna, who kindly offered her services to assist Mme. Tingley in the public work — received a well-merited ovation. She responded with an encore.

Probably the most impressive moment in the whole evening was when before and after the chief portions of the invocation: "O my Divinity!" the sound of temple bells is heard, and in the silence of the tensely expectant throng, the spiritual atmosphere grips one, as after the beautiful words of the sublime invocation, the sound of the gong reverberates through the vast hall, and one gazes transfixed on the earnest face of Katherine Tingley, the inspired successor of Helena Petrovna Blavatsky.— *Clifford Coudray*

CABLE MESSAGES FROM GERMANY

Berlin, May 15, 1922.

CROWDED Hall. Overwhelming response. Prominent citizens declare Leader Germany's hope in darkest hour. Field limitless. Leader's message repeatedly wins continuous applause. Newspapers and public urging remain here. Second film production Friday. Lecture Sunday. Nürnberg Monday. Rejoicing.

HELLMANN — HELLER

MIRROR OF THE MOVEMENT

Nürnberg, Germany, May 23, 1922.

SECOND presentation films third triumphant lecture in Berlin. Leading newspapers, citizens, demand center there. Success unbelievable.

CRUSADERS

Nürnberg, Germany, Recd. May 24, 1922.

LARGEST throng ever recorded overflows Meistersingers' famous Katharinenbau. Uncovered crowd lines avenues after meeting. Grateful tribute Leader's encouraging message. Leader rejoicing over audience's appreciation [of] Râja-Yoga [Students].

HELLER

[Extract from a letter received by Mrs. E. Lemke-Neresheimer, from her uncle, Mr. R. Wolfers, of Berlin, Germany. June, 1922.]

"Mrs. Tingley's visit with the young students who accompanied her, interested me immensely. I attended two of her lectures, and a reception she gave at the hotel. Mrs. Tingley certainly is a fine lady, and a highly interesting woman, and what splendid young people the Râja-Yoga students are. I had a talk with Mr. and Mrs. Machell, and would like to send them and all their companions my greetings.

"The motion-pictures gave me a very good impression of the life and activities at Point Loma. It must be a perfect paradise, and Mrs. Tingley's Theosophical efforts and aspirations are certainly ideal. But the way is long! It is, however, well worth while to make a beginning. To judge by the demonstrations of applause accorded to Mrs. Tingley she made a great impression, and I sincerely hope she may not fail to reap the success she deserves."

(From *Öresundsposten*, Hälsingborg, Thursday, April 13, 1922)

POINT LOMA FILMED YESTERDAY AT THE 'ODÉON'. WITH MUSIC BY THE RÂJA-YOGA PLAYERS AND THE PRESENCE OF NUMEROUS SPECTATORS.

WITH Dr. Bogren acting as cicerone the spectators at the Odéon Movie House made the tour of Point Loma and its surroundings last evening — by films supplemented by stereopticon views.

As an introduction, Dr. Bogren gave a short synopsis of the contents of the pictures, with here and there an explanation or interpolation, necessary for the continuity of the pictures.

The pictures were extremely beautiful and selected with great care under artistic supervision.

Particularly the landscapes and flower-garden motives won well-merited applause. In connexion with the open-air theater were shown several scenes from plays presented by the Râja-Yoga students showing splendid training and much talent.

An interesting and pleasant novelty was the accompanying music by the Râja-Yoga musicians whose playing exhibited good musical feeling and an

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excellent ensemble. Mme. Tingley herself was present at the first production. This evening, as is known, she will give a lecture at the Theater on the subject 'Vital Problems of the Day in the Light of Theosophy.' The lecture will be interpreted by Dr. E. Bogren. The Rāja-Yoga Orchestra will contribute music here also.

UNIVERSELLA BROTTERSKAPET OCH TEOSOFISKA SAMFUNDET
KATHERINE TINGLEY, LEDARE OCH OFFICIELT ÖVERHUVUD
Visingsö-Centrum
(N:o 22 — Sverige)

Det ursprungliga Teosofiska Samfundet, stiftat i New York 1875 av H. P. Blavatsky,
William Q. Judge och andra. Reorganiserat år 1898 av
Katherine Tingley.

Internationellt Huvudkvarter, Point Loma, Kalifornien U. S. A.

Chef för Sverige: Doktor Erik Bogren, Hälsingborg. Ekonomidirektör för Sverige: Direktör
Korresponderande Sekreterare för Sverige: E. A. Gyllenberg,
Konsulinnan Anna Wicander, Djurgården, Stockholm 1. Malmö.
Korresponderande Sekreterare för Visingsö Centrum: Fröken Thyra Kindbom.

April 29, 1922

THE following copy of a telegram sent from Stockholm, April 21, 1922, from Konsulinnan Anna Wicander, Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society, will doubtless be of interest to all the members of our Organization. The telegram speaks for itself:

To Katherine Tingley,
Hotell Mollberg, Hälsingborg.

The great news about the hearty reception of our beloved Leader at Visingsö, and the formation of a center there, was received with enthusiastic applause by the members of the Stockholm Center who unite in sending you their trusting good wishes for the great work you are planning.

WICANDER

Madame Katherine Tingley is now in Berlin with a party of Rāja-Yoga students. She has just left Sweden, where she completed a successful reorganization of the Theosophical work there, greatly expanding it, especially along educational lines, and where she has been lecturing to crowded houses in Stockholm, Hälsingborg, Göteborg, Malmö and other cities, and also in Helsingfors and in the university town of Åbo, Finland. In addition to her lectures a six thousand-foot feature film of Lomaland and San Diego scenes has been shown.

This motion-picture film was produced by Lomaland students in February and March under the direction of Francis Powers, motion-picture director, of Los Angeles, and was rushed to Madame Tingley, who was then in Sweden, early in April. It has not yet been shown in America.

The Theosophical Leader will stop at Nürnberg later, where she has an active center of Theosophical work, and also will visit Holland, England and Czechoslovakia, in all of which countries she will lecture on Theosophy and

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the vital problems of the day, giving especial attention to the educational problem. While in Sweden important work was done in connexion with the future Râja-Yoga College at Visingsö. Madame Tingley laid the cornerstone of this college during the International Peace Congress, convened and conducted by her there in June, 1913, at which congress delegates from twenty-six nations were present.— *San Diego Union*, May 10, 1922

SUNDAY MEETINGS IN SYMPHONY HALL, LOS ANGELES, CAL.

'**M**ADAME BLAVATSKY and Her Mission' was the subject of an address on May 7th by Mr. R. W. Machell, of the Headquarters staff at Point Loma.

Mrs. Grace Knoche of Mme. Katherine Tingley's staff at the International Theosophical Headquarters at Point Loma spoke on May 14th upon 'Power, a Sword that Cuts Both Ways — the Theosophical View.' She said:

"The essence of this question of power, a question that vitally affects all humanity, lies in the fact that those who use or misuse power do not originate it but merely transmit it from some deeper reservoir of energy, evil or good. When from the former, we become agents of a force that is inimical to progress, often making of life a waste. In touch with spiritual realities, we become channels through which will flow beneficence and help. The choice between evil and good is an ever-present choice, and Theosophy is of supreme value because it gives one the power to choose aright. In her recent book, *Theosophy, the Path of the Mystic*, Katherine Tingley says: 'Discipline comes in many ways, but Theosophy shows one how a man, without help of book or creature, may yet find his own inner power, be no longer a mere potentiality. He will discover within himself a new quality of intuition, and at last, when touched by the "feel" of this diviner life, the power of self-discipline will come to him, and he can stand and say, *I know!*' "

— *Los Angeles Examiner*, May 15, 1922

Professor Charles J. Ryan of the Department of Archaeological Research at the Point Loma Theosophical University of which Madame Katherine Tingley is President, spoke on May 21st upon 'The Mystery of Human Life.' Declaring that we are living in a critical age, Professor Ryan said:

"How can we expect to agree on a satisfactory remedy for our distresses unless we know something definite about our own natures, about the mystery of human life? A recent attempt to prevent the teaching of evolution in colleges has fortunately failed. Although the popular teaching — the ape-ancestry theory — is quite opposed to Theosophical philosophy and not supported by conclusive evidence, still it would be a serious step backwards if the right to teach the honest conclusions of the science of the day should be curtailed. Theosophy includes spiritual considerations not yet recognised by science and without which the problem of man's origin and destiny and the

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mystery of life can never be solved." — *Los Angeles Examiner*, May 22, 1922

Mrs. Estelle Chestney Hanson, Directress of the Lotus Group or Theosophical Sunday School established in Los Angeles by Madame Katherine Tingley of the International Theosophical Headquarters at Point Loma, spoke on May 28th upon 'The Heroes of all Time,' her address being a tribute to the soldiers whose brave deeds are commemorated each year on Memorial Day. Declaring that death did not end all, but that in the Theosophical teachings of Reincarnation and the Divinity of Man the real philosophy of Memorial Day could be found, she said: "Their lives truly flowered in a great heroism, but the flower itself is not the end. The real purpose of growth and unfoldment is the seed that it contains, the seed of future good. The beauty of the Theosophical conception of death and the mercy of the law of Divine Justice in giving to all further opportunities in other lives to finish the work they have begun, brings a message of hope and uplift to those who are discouraged and sad. 'I am the resurrection and the life,' though said by Jesus the Christ, may equally be said by all who know their Divinity and live in the sunlight of the soul."—*Los Angeles Examiner*, May 29, 1922

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CALIF.

THE Isis Theater on May 7th was crowded at the special services held in commemoration of 'White Lotus Day' by students of the International Theosophical Headquarters, assisted by the little folks of the Rāja-Yoga School, who had a prominent place on the program. The theater was lavishly decorated for the occasion, more than two thousand sprays of white lilies alone being used, all the flowers later being sent to the county hospital and the city jail as a greeting from Mme. Katherine Tingley. An address was given on the subject, 'H. P. Blavatsky, a Spiritual Pioneer,' by Miss Frances Savage of the Theosophical University, who said:

"On May 8th of each year, Theosophical students all over the world, and particularly the little children of the 'Lotus Groups,' as the Theosophical Sunday schools are called, commemorate the life and work of H. P. Blavatsky. It is called 'White Lotus Day.' The lotus is a very ancient symbol, known in the old temples of all lands. It symbolizes the truth about

Man's Spiritual	the evolution of man, the great truth which H. P.
Nature must	Blavatsky brought back to the world. For just as the
be evoked	lotus has its roots in the mud and slime, pushing up
	with its strong green stem through the waters to the

air and sunlight overhead, so does the soul of man, at first embedded in its prison-house of clay, gradually find its way upward until it reaches the sunlight of full spiritual consciousness, and claims its birthright of Godhood.

"H. P. Blavatsky was a spiritual pioneer, for verily, the spirit which animated her was akin, although on a different plane, to that which urged on those brave pioneers of history, who faced the perils of unknown lands and seas — not for themselves, but for the race. They knew what they were

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about, although not perhaps with the brain-mind; but somewhere in their consciousness they knew, and knowing, dared; and daring, they pushed on through almost inconceivable obstacles to success.

"So it was with H. P. Blavatsky. It was not alone compassion that animated her life; it was a deep and unerring insight into the needs of humanity. She knew it to be suffering from spiritual insolvency, and she knew that if man was to be saved from utter deterioration his spiritual nature must be evoked. Knowing this, she dared to proclaim the truth, and, daring, she pushed on through untold persecution and opposition — at times practically friendless and without means — until she had planted the seed of a new and healthy spiritual life in a soil where, soon or late, it must inevitably bear fruit. Her whole life, prior to the founding of the Theosophical Society in 1875, seemed to be a preparation for the work she was to do. The story of it is full of picturesque incidents, through all of which runs one thread — the evidence of her power to look behind the outer aspect of things to the reality that lies beyond."— *San Diego Union*, May 8, 1922

'Madame Blavatsky and Her Mission' was the subject of an address on May 14th by R. W. Machell, of Mme. Katherine Tingley's Headquarters staff at Point Loma, and in the early days of the Theosophical Movement a personal pupil of Madame Blavatsky in London. He said in part:

Trend of Thought "In 1875 Madame Blavatsky founded the Theosophical Society in New York City, and in 1877 she published a work that is still ahead of the times, *Isis Unveiled*, her first great literary gift to the world.

changed by
H. P. Blavatsky Two years later she went to India, founding a magazine there; finally settling in London where she completed (in 1888) her marvelous book *The Secret Doctrine*; at the same time founding a new magazine there and writing a text-book called *The Key to Theosophy* which is still the most comprehensive treatise on Theosophy that has seen the light. And during all these years, while directing the new-born Theosophical Society, writing these monumental works and editing her new magazine, she was not only suffering from constant and increasing sickness but had to defend herself and her work from the unceasing attacks of enemies

"It was at this time — about 1886 or 1887 — that I made her acquaintance, knowing nothing of Theosophy or the Theosophical Society, nor of her mission or fame. I was simply a seeker who was wandering in the darkness of a deep pessimism, which hung over life like a London fog.

"One night at a social gathering Madame Blavatsky came in unexpectedly and talked. Some one asked her how we should set about leading the Higher Life; and I remember my uneasy expectation of a sermon, of which I had heard so many in my youth. What I heard was no sermon, but a revelation. I felt that I was listening to one who was absolutely sincere, one who knew what she was talking about. I walked home through the miles of deserted

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streets wondering what had happened, bewildered, and yet with a conviction that I had found the Path.

"Madame Blavatsky came to break the 'molds of mind' and her purpose was achieved. Before she passed away, ideas that were practically unknown before her time had become familiar, and the trend of thought was changed. The time is coming when her mission will be more clearly understood and the significance of Theosophy appreciated." — *San Diego Union*, May 15, 1922

'The Soul Unconquerable — Theosophy's Message to the World' was the subject of an address on May 21st by Mrs. Grace Knoche of Mme. Katherine Tingley's Headquarters staff at Point Loma. Comparing the materialistic view of man's nature with that presented by Theosophy, the speaker said:

**Spiritual Power
gained alone
through effort**

"Theosophy is based upon the divinity of man, the immortality of the soul. It gives a demonstrable basis for the statement referred to by the Nazarene so long ago: 'Ye are gods!' Let a man be convinced of this and there flows into him the vitality of a great conviction. He becomes stable with the stability of truth, unconquerable in the power of the soul. Outwardly he may be pushed here and there, but inwardly he cannot be moved. His body may be destroyed, but his soul moves on to its triumph, and the ideals that he fought for, as H. P. Blavatsky has said, 'exiled by the fathers, are received with open arms by the children.'

"Power such as this truly is worth more than the power of fame, or wealth, or vast armies, as everything conspires to take these powers away: they never endure. But the power born of devotion to a great ideal is inalienable. Nothing can take it away, and it only increases with time.

"Such power, of course, is not to be acquired without effort; yet to one who sees the goal and is fired with enthusiasm, what is effort but joy, exhilaration? And enthusiasm is a necessity if one's best work is to be done.

" 'The soul is unconquerable,' says Katherine Tingley, and that it may be brought forth into action to purify and sweeten life, she says to those who aspire, 'Dare to be yourself — your greater self! Dare to leap forward and be something you never before knew it was in you to be! Dare to move out and upward in the strength of your soul and find something new in your make-up! . . . There is no limit to the power of the soul.' "

— *San Diego Union*, May 22, 1922

MEMORIAL SERVICE HELD FOR VETERANS OF CIVIL WAR

San Diego veterans of the Civil War, with the wives and sweethearts of 1861, dressed all in white, sat in the Isis Theater auditorium on May 28th surrounded by silken flags and the flowers and greenery of Lomaland, while members of the International Theosophical Headquarters at Point Loma presented a memorial program in honor of the comrades of other days.

'Death, the Home Coming,' was the subject of the day's address given

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by J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society. A cablegram from Katherine Tingley, sent from Nürnberg, Germany, furnished the keynote of Mr. Fussell's address.

The Significance of Memorial Day Eighteen little children from the Râja-Yoga School brought smiles and a flutter of applause as they marched out upon the softly lighted stage and sedately took their parts in the services in memory of the dead. The very tiniest of the little youngsters began their part of the service by reading in a clear, baby voice: "Listen to the song of life; for all life is a song —"

Tears were not far away as the audience broke into applause at the children's pretty tribute to the spirit of reverence and love for the honored dead.

The G. A. R. organizations met at the Masonic Temple before the service and marched in a body to the theater, escorted by the Râja-Yoga College Band. After the preliminary reading and announcement of the program the following numbers were given:

Finlandia (Sibelius), Râja-Yoga Symphony Orchestra.

The children's tribute: "We place this wreath, with love for all humanity, upon the altar of truth."

Two songs, Râja-Yoga children.

Harp solo, *Fantasia* (Schubert-Trneček), Mrs. Susan P. Hamilton.

Address, 'Death, the Home Coming,' J. H. Fussell.

Sunrise (J. H. Adams) and *The Lost Chord* (Sullivan), Râja-Yoga Chorus.

Lead, Kindly Light (J. B. Dykes) chorus and audience.

America: Salute to the colors.

The work of the Symphony Orchestra, rendering the curious and impressive tone-poem of the Finnish composer, Sibelius, was effective and smooth, and the chorus of seventy voices which rendered the closing musical numbers was the feature of the entire program.

Mme. Tingley's cablegram, with which Mr. Fussell began his address to the patriotic societies, read:

"Grand Army veterans, salutations. All people should unite to make eternal peace for all humanity."

Mr. Fussell said in part:

"Sacred as are other festival days, such as Christmas and Easter, Memorial Day, linked as it is in thought with Mothers' Day, has a sacredness all its own. For it is the day of comrades, the day of friendship and brotherhood. In one aspect it is the key-festival of the whole year, for 'he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Memorial Day is not only sacred to the memory of comrades who have passed on, it is not only a day of tender memories tinged with sadness as they are, but it is also a day of hope. Two angels forever stand on either side of us all, Memory and Hope, but our hope for the future should be not for ourselves merely, but for all the world.

"In the Book of Memory there are many pages over which we love to

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linger — and many, too, that we must wish were not there — but among the most beautiful are those which tell of the love of comrades. True civilization can be built only upon comradeship. Its cornerstone is brotherhood, friendship, comradeship. In the inspiring words of Walt Whitman, 'Come, I will make the continent,' only we must go further and say, Come, we will make the earth, humanity — 'indissoluble with the love of comrades, with the lifelong love of comrades.'

"You dear old veterans of the Grand Army of the Republic—I would like to call every one of you 'Granddad' — you know what comradeship means and you must have many beautiful and sweet memories of the help that, in days of trial and danger now long past, was given and received. But we are all soldiers, for we are all engaged in the 'battle of life'; we are fellow-soldiers and comrades in a warfare against wrong and evil. This is the battle we are fighting. It does not mean a life of ease for any of us, but we should thank God for that, for if it did we should deteriorate. Our goal is to 'become perfect even as the Father in heaven is perfect' and perfection can never be won by ease, but by effort, strenuous effort alone.

"There is something inspiring in the name, Grand Army of the Republic, but that republic which we must look forward to is the republic of the world. We must some day have a grand army of humanity, of all the peoples and races of the earth, for we are all members of the same human family, with the same hopes, the same sorrows and the same glorious destiny. If only we were to think more about this, would not divisions between the nations lessen? Would not strife and competition give way to co-operation, enmity to friendship, hatred to love? It needs only a little effort on our part, a little more sympathy, and half the misunderstandings of the world would disappear. Some day when we reach our final home, through those gates of death through which we all must pass, we shall see that this is true, and shall realize what an opportunity was ours. For, after all, what is death? It is the end of all loneliness, the easing of all heartache, the answer to all questions, the fulfillment of all hopes, the beginning of a new day, the entrance into light. 'It is the great home coming.'"

The organizations given seats of honor at the services were:

Heintzelman Post No. 33, G. A. R.; Heintzelman Corps No. 1, W. R. C.; Col. J. M. Howard circle No. 60, Ladies of the G. A. R.; Gen. U. S. Grant circle No. 26, Ladies of the G. A. R., and Nancy Hanks Lincoln Tent No. 5, Daughters of Veterans. Hundreds of visitors were seated in the theater when the program began.— *San Diego Union*, May 29, 1922

DOINGS IN LOMALAND

DR. EDWARD ALFRED STEINER, the distinguished sociologist and educator and for many years Professor of Applied Christianity at Grinnell College, Iowa, was one of a large number of distinguished participants in the California Conference of Social Work just closed in the city, to make the

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International Theosophical Headquarters at Point Loma a focal point of interest and inquiry while here. Among others were Thomas Mott Osborne, the great prison warden, who was entertained in the Temple of Peace; Miss Ethel Richardson of Pasadena, the Assistant Superintendent of Education for the State; Miss M. B. Wilson, an attorney-at-law, known throughout northern California for her work in the Oakland Juvenile Court, and greatly interested in Theosophy because of its special help to those working along lines of reform; Miss Elva B. McGraw, associated with Miss Wilson in work for delinquent girls in connexion with the Oakland Juvenile Court; Mrs. Chalmers Smith, Girls' Supervisor, Probation Department, for Los Angeles County; Claire J. Wilcoxon, Field Visitor Los Angeles County Charities; Mrs. Charles Richmond, representing the Social Service Commission of Los Angeles; Frances R. Vanel of the Vocational Training Department in the Los Angeles Schools; Dr. and Mrs. A. C. Matthews, head of the Napa State Hospital at Imola, Napa County; Mrs. John Collier of Mill Valley, representing the Child Health Organization of America; Dr. and Mrs. Samuel Langer of San Francisco; and Mr. and Mrs. F. O. Butler of the Sonoma State Home at Eldridge.

The Salvation Army which had a prominent place in the Conference was represented among visitors by Col. Sneeton, Superintendent of the Boys' and Girls' Farm and Home at Lytton, Sonoma County, where nearly three hundred boys and girls are being maintained and educated; Commander William De Garvis, head of the Salvation Army work in San Diego; Lieut.-Col. (Mrs.) Pebbles, Women's Social Secretary of San Francisco; Adjutant Lydia Burton, Matron of the Los Angeles Salvation Army Home; Brigadier William H. Gooding of Pasadena, head of the Men's Social Service Section for Southern California; Lieut.-Col. Marcusson of Oakland; and Ensign Margaret Lee of Los Angeles.

Others expressing special interest in the humanitarian and educational aspects of Theosophy include Miss Katherine Skeele of Monrovia, a teacher; Mrs. J. J. Lipsitch, and Mrs. J. L. Goodday of San Francisco; Mr. and Mrs. Samuel Ghinsberg, Miss Elizabeth Skeele, W. S. Goodrich and Mrs. Herman Johnson of Oakland; Mr. and Mrs. Armand Wyle of Huntington Park; Miss Gertrude N. Whilton of Berkeley; L. J. Rogers of Pomona, L. J. Drew of Covina, Mrs. F. B. Beyer of San Ysidro; and from Los Angeles Mrs. Margaret Helpling, Miss Clara C. Carver, Mrs. A. E. Austin, and Mrs. Valina White.— *San Diego Union*, May 3, 1922

VISITING members and friends were entertained at the International Theosophical Headquarters Monday evening, Mrs. E. W. Lambert and Mrs. Dinah Morris acting as hostesses. After dinner a reception was held in the Lomaland Guest House, followed by a concert in the Rotunda of the Râja-Yoga College. The guests included Mrs. Margaret Sterling Ellis of Petaluma and her daughter, Mrs. Vance McClymonds of Oakland, both old members

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of the Universal Brotherhood Organization, Mrs. McClymonds Sr., wife of the late J. W. McClymonds, Superintendent of the Oakland Public Schools, Mrs. Dudley Kinsel, wife of Judge Kinsel of the Oak'and Superior Court, and Mr. and Mrs. Vrooman Wood of Minneapolis. Mrs. McClymonds and Mrs. Kinsel will motor back to Oakland, leaving today; Mrs. Ellis, after a few days visit with friends in Lomaland will go to Los Angeles for a few weeks at Mme. Katherine Tingley's home there on South Manhattan Place. Mrs. Vrooman Wood, also a pioneer member of the Theosophical Organization, will remain with Mr. Wood in Southern California for some time. They expect to locate here eventually.— *San Diego Union*, May 3, 1922

Dr. and Mrs. Junius Merriam of the University of Missouri are among distinguished educators recently entertained at Lomaland and given a glimpse of the Râja-Yoga activities and school-work. On Wednesday evening they were guests of honor at a concert in the Rotunda of the Râja-Yoga College, following a day of sightseeing on the grounds of the International Theosophical Headquarters, which included a visit to the Aryan Theosophical Press, where a number of the collegiate pupils are learning the printer's art.

Both Dr. and Mrs. Merriam are well known in San Diego, having resided here for about a year, during which time the former has been in demand as a lecturer upon educational topics and has also been engaged upon a book. For some years prior Dr. Merriam has been head of the Department of Education in the University of Missouri, where he has been working out many new and advanced ideas in the education of children, and he will leave for Columbia soon to resume this work — *San Diego Union*, May 19, 1922

600 P.-T. A. DELEGATES GUESTS AT LOMALAND

ENTERTAINED BY STUDENTS AND FACULTY OF RÂJA-YOGA COLLEGE AND
THEOSOPHICAL UNIVERSITY; SCHOOL EXERCISES, SONGS PRESENTED
BY CHILDREN; ADDRESSES BY VISITORS.

MORE than six hundred delegates to the twenty-third annual convention just held in this city by the Congress of Mothers and National Parent-Teacher Associations were entertained on May 25th at the International Theosophical Headquarters by the faculty and students of the Râja-Yoga College and Theosophical University by invitation from Madame Katherine Tingley, who is in Europe.

Immediately upon arrival, the guests were escorted to the Greek Theater, where a special program was given, J. H. Fussell, Secretary of the Universal Brotherhood Organization and private secretary to Madame Tingley, officiating as Chairman. Mrs. Lambert, Principal of the Academy, in welcoming the guests, said:

"It is our regret this afternoon that Madame Tingley is not here herself to welcome you, because, of all delegations whom we have entertained, there has been none who would receive from her a heartier welcome than yourselves,

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the mothers and teachers of California. And we feel that no greater tribute could be offered you, nor could we offer a greater to Katherine Tingley, whom we reverse, than to give you a glimpse of the work carried out in the Râja-Yoga School which she founded, which is a school and home combined. We trust that when you go back to your homes the inspiration of the afternoon will follow you and that there will be something in the tones of the children's voices and in their smiles that will convince you that there is a place where the ideals of the teachers and the mothers can be realized."

GIVE PROGRAM

School exercises, songs and a symposium, 'The Little Philosophers,' by the tiniest children, were followed by the fascinating 'Dance of Athenian Maidens,' as presented by Katherine Tingley in the *Eumenides* of Aeschylus and later in *The Aroma of Athens*, a Greek drama original in Lomaland and well known to lovers of the drama in San Diego. In addition to songs by the large mixed chorus of seventy voices, short addresses were given by Mrs. Grace Knoche, representing the Woman's International Theosophical League; J. H. Fussell, representing Madame Tingley and the members of the Theosophical Society throughout the world; Mrs. Margaret Voigt, for the faculty and student body of the College and University; and, responding, Mrs. Harry J. Ewing, the State President of the Parent-Teacher Association.

Mrs. Knoche said, in part: "The very name of the Parent-Teacher Association shows that you and the students of Lomaland are working towards a common great ideal. When Madame Katherine Tingley founded the Râja-Yoga School, and years before that, in New York City, when she was working out her Râja-Yoga system of education, she declared that the basis of her system must be an ideal home-life. An ideal home environment must surround every child whom she would take the responsibility of educating. So that in the Râja-Yoga School the gap that so often exists and is indeed such a lamentable feature of our life today, has no existence whatever; home and school are one. Under Theosophy, the ideal father and mother and the ideal teacher are one, and thus the teaching profession becomes the noblest in the world.

"Theosophy above all is loyal to the mothers and the teachers of today. They are struggling with the very problems that we are solving under Madame Tingley's guidance in Lomaland, solving them because we have the light of Theosophy upon them. And if Madame Tingley were here today — and I wish she were, for to know her is a benediction — I believe she would say, 'We clasp hands with you in a common interest and a common cause, and bid you God-speed!'"

Mrs. Voigt, who has been associated with the Râja-Yoga institutions at Point Loma since their inception, said, in part: "Râja-Yoga is a Sanskrit term, meaning 'Royal Union,' and was chosen by Madame Tingley as a fitting name for the school she was to build, for it means the perfect balance of all the faculties, physical, mental, moral and spiritual; and a study of



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conditions in the world today will reveal how much such an institution is needed. For, while great attention is given here to physical development and to intellectual training, the greatest stress is laid on character-building.

'Madame Tingley has said in public lectures many times that the ideal condition would be for the mother to be teacher as well as mother, and to keep her children under her protection and guidance within the sacred precincts of the home until their education is complete. But under present conditions, economic and other, this is but rarely possible; and until that time comes the Râja Yoga system fills a most vital need. The object of its all-round training is to fit the student for an honorable and useful life, a life that will be of service to humanity.'

Declaring that the very existence of the Parent-Teacher Association showed that there was recognition of a problem, Mr. Fussell said: "It is the problem of civilization, the problem of the nation and of the home. For the nation and the welfare of the nation are made up of, built out of, the home and the welfare of the child. All of our future civilization depends upon the children of today. One of the greatest of the old philosophies of China has this idea: 'Do difficult things while they are easy,' and there is a world of philosophy in this. But what are people of the world generally doing in regard to their children? To answer this we have only to look at the condition of the world, the unrest among our young people, at their impatience of authority, at their refusal to accept the word 'obedience.'

"Yet these things are at the very root of the welfare of the home, the nation, indeed, at the very root of civilization. For without poise, absence of restlessness, and obedience there can be no true welfare, and what is more, no true happiness. It is these things that should be considered by the parents of today, and these are the things that you, as an association, should raise your voices in regard to, that the world may know what you stand for.

PHILOSOPHY OF LIFE

"But how are you going to solve these problems? To solve them you must have a true philosophy of life. You must know that the child is not merely a thing of flesh and blood but that above all it is a soul. There must be a recognition also, that although the child is spiritual in its real nature, it is born into a body with animal tendencies and that while the spiritual life is to be nurtured and strengthened, these lower tendencies must be restrained. I would like to draw your attention to one of the great teachings of Theosophy, which is, that when your little child comes into your home, it is not a new creation; that as Wordsworth says, it comes 'trailing clouds of glory' from a far past; that the soul born into that little body has had its ages of experience, and has come again for more experience, and is appealing to you to give it opportunities, to give it guidance. It is this that is back of this effort of Katherine Tingley. There is back of it not only a great philosophy of life, but there is her own experience of life, her wisdom, and her love for humanity.'

Said Mrs. Ewing: "Friends, students and members, we read that it is the



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ideals that we live for that make life happy and full of joy. And it is not until we finally reach maturity, parenthood, when we see the younger people growing up, that we fully realize what ideals are, what ideals can mean. Today we have had put before us an exemplification of ideals; and I believe that every one of us will leave here this afternoon with a greater consecration to our place in life, to the influence we might have; with a greater consecration to our organization, our Parent-Teachers — for these words should be synonymous — the parents and the teachers, who should be one instead of two. (Applause.)

FOUR CORNER-STONES

"Let us make the four corner-stones of the home rest upon Obedience, Honor, Industry and Loyalty. With that foundation, all ideals are possible to realize. And you who have entertained us so beautifully, please accept our heartfelt thanks and appreciation. It has come today as a benediction and we will carry the memory of it forever and a day. I know I speak the voice of this delegation — do I not?"

The entire body arose at the conclusion of Mrs. Ewing's address and applauded, standing.

The afternoon concluded with a visit to the Temple of Peace and the Academy, and it was sunset when the long line of automobiles began to wind down the hill and out of the entrance gate.— *San Diego Union*, May 28, 1922

A PRETTY old-time ceremony marked the opening of the new double tennis-courts at Lomaland Saturday afternoon, the key to the large enclosure being presented to Mrs. E. W. Lambert, representing the young ladies of the Râja-Yoga Academy, to whom the courts were a gift from the Junior boys of the Râja-Yoga School. Experts who have seen the courts pronounce them the most exquisitely environed of any in Southern California and among the most rapid. The building of the courts required considerable engineering skill, as they occupy a wooded slope which involved difficult leveling, with the construction of a twelve-foot embankment on the east and a corresponding cut on the west, yet with the exception of the heavy grading the entire work was done by the junior boys themselves, under the supervision of their head-master, Professor Walter Forbes.

The courts as well as the spaces reserved for spectators are well shaded by eucalypts, pines, and palms, beyond which the domes of the Temple of Peace and the Academy are visible. On the opposite side they overlook San Diego City and Bay. Winding paths lead from the entrance of the courts into enormous gardens, now luxuriant with roses, lilies, cinerarias and begonias.

Tennis is becoming increasingly popular in Lomaland and the courts at the athletic grounds, north campus, have been for some time insufficient to meet the demand. The first set in the new courts was played by Dr. Gertrude van Pelt, Directress of the Academy, and Mrs. Lambert, who is Principal.— *San Diego Union*, May 30, 1922

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma, with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large,' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

It was not for this that providence and that god-arranger of the world gave the air to be kept at work by the winds and poured it forth from every quarter lest anything be incomplete in its post: that we should fill ships with armed men to occupy parts of the sea, and should seek a foe either on the sea or beyond the sea. What dementia torments us, and prepares mutual ruin? We give our sails to the winds, seeking for war, and we are in peril for the sake of peril! We tempt an uncertain fortune, the violence of storms surmountable by no human power, a death without hope of sepulture! It would not be of such gravity if we were borne through these things towards peace; now, when we have escaped so many hidden reefs and the snares of a sea full of shoals; when we have escaped mountains tempestuous from above through which the winds dash headlong upon sailors; when the days have been inwrapped in somber weather, and nights were dreadful with pouring rains and thunderings; when our ships have been torn to pieces by whirlwinds: what will be the fruit of (all) this labor and terror? What haven will receive us exhausted by so many evils? War, of course; and the foemen (waiting) to meet us on the shore; and peoples who must be slaughtered, and who will for the most part drag the victor down; and the flames of ancient cities. Why do we drive nations to arms? Why do we enlist armies who are to draw up their battle-lines on the high seas? Why do we disquiet the seas? The earth, manifestly, is insufficiently wide for our dead. Fortune uses us far too delicately: it has given us bodies by far too enduring, and fortunate health; misfortune rushing upon us does not waste us; one may measure out his years according to his convenience, and descend to old age: hence, let us go down to the sea, and call upon our own heads the reluctant fates! Wretched men! What seek ye? Death, which everywhere prevails? It will claim you even on your couch: but let it slay the guiltless! It will seize us in our very homes: but let it seize those who plan no evil! Who will say that this, indeed! is something other than madness: to spread perils around and to rush against unknown (peoples), enraged without hurt (from them), laying waste whatever is met with, and, after the manner of beasts, slaying whom thou hatest not? Yet their ambition is only for vengeance or from famine: but we, without any sparing of our own or of others' blood, move our hands, and draw down ships, commit our safety to the waves, pray for favoring winds — we, whose delight is to be borne off to war! Whither have our evils carried us? Is it not enough to be out of one's mind within one's own borders? Thus that most senseless king of the Persians will pass over into Greece, which his host will not subdue, when he fill it full (with armed men); thus Alexander, farther along, desires to seek out what lies on the other side of the great sea, and will feel indignation that something exists beyond him; thus, avarice will give Crassus to the Persians: he will not shudder at the ill-boding omens of the tribune calling for his return, nor the storms of the widest sea, nor the foreboding thunderbolts at the Euphrates, nor the opposing gods. Through the wrath of men and gods he will go forward to his goal! Therefore not undeservedly would one say that the nature of things had dealt with us better had it forbidden the winds from blowing, and, the runnings to and fro of the madmen being checked, had commanded everyone to remain within his own land: if nothing else, at least every man would have been born only to his own evils and to those of his kin.

— Seneca, *Researches into Nature*, v, xviii, 1-11

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A STUDENT-HOME AT THE INTERNATIONAL THEOSOPHICAL
HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIII, NO. 2


AUGUST 1922

"Originally the heart is in harmony with the Divine,
But when caught in the various nets of the world,
It finds it not easy to avoid mistakes.
The attainment of immortality is not followed by the many.
It is one's lot to meet both good and evil.
All the world has its appointed calamities
Throughout countless ages.
But there remains a divine light shining through the gloom."

— *A Mission to Heaven*: Chinese Buddhist work translated by Richard

MAN, THE CREATOR OF HIS OWN DESTINY

KATHERINE TINGLEY

T is man's duty to know human nature as it is, instead of blindly accepting its infirmities, insincerities, and pretenses. For ages men have tried many brain-made *remedies* for the world's ills instead of applying the Theosophical principles for the *prevention* of the evils in human nature, which should be eliminated before they root themselves in habits of thought and action to such a degree that the one afflicted often gives up in despair the struggle to overcome his weaknesses.

Our prisons and insane asylums are open books which tell of the increased retrogression of the race. Without Theosophy we can find no remedy — or rather, no means of prevention — that is permanent in its efficacy or that can give corrective enlightenment to the unfortunate. Before the mind of the youth is fevered and colored by selfishness, hidden desires, passions, and yearnings, the simple teachings of Theosophy should be made a part of his life. Thus the spiritual will become identified with the mental growth, and the youth begins early to avert the tragedies that would meet him in life if he were without the knowledge of Theosophy.

In traveling through the different countries and meeting the different aspects of human life socially and otherwise, it is astonishing to see so

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many of our young folk groping in the darkness, quite unprepared for the trials that await them. Physical degeneration is manifest everywhere. Where there is one young boy or girl living close to the standard of physical health and proper mental equipment, there are hundreds going in the opposite direction.

To build character on a solid foundation, the laws of physical health must be made one of the potent factors in the education of the youth. The ethics of simple dietary are greatly ignored generally in the training of our children. If we watch them at their meals we will find that unless they have been most carefully trained, their whole demeanor depicts merely the animal side of their natures. Imperfect dietary brings imperfect functioning of the physical organs. Then the mind is dulled and warped and does not meet the intellectual life with right understanding. A lack of discrimination in this regard makes good health impossible and leads to early death or to an old age marked with the karmic results of early neglect. And how can we carelessly overlook the importance of proper companionship?

Our youth in one sense have too much freedom and in another sense they are too much indulged. Their desires are given too much rein and they are deprived of some of the essential, fundamental privileges of life. For instance, as two things — in this case the ennobling and the base — cannot occupy the same place at the same time, why do we give the youth the license to read according to individual notions, desires, and uncultivated tastes, that quality of literature that creates a fevered state of mind and emotional excitement, and fosters undesirable tendencies?

According to Theosophy the body is the house or the temple wherein God — in the truest sense — lives, because the real man is immortal, and the light, the ray of immortality, dwells within him and is ever seeking the opportunity to guide the life on the path of virtue. But if the human mind is stored with non-essentials in youth, the habits of thought and action acquired in this way take precedence and turn the mind in the wrong direction, while the higher, the soulful part — that which expresses only the noblest attributes, — is unrecognised.

Another distressing limitation that should be considered by all who are devoted to the advancement of the human race, is the fact that implanted in the youthful mind is the idea that "man is born in sin," and that he must carry the load of that sin all through life until he is redeemed according to the system of salvation that has been taught for ages. Theosophists do not accept the view that man is born in sin. Theosophy teaches that the immortal man possesses the power of self-adjustment, of self-directed evolution, and of ultimately overcoming all human weaknesses.

With this principle inculcated in the youth, life takes on a profound

MAN, THE CREATOR OF HIS OWN DESTINY

meaning — so encouraging and uplifting that at an early age a real enthusiasm is born for self-improvement — self-conquest. The following words from the Buddhist scriptures have their special application in this line of thought: "Religion springs from the heart, and religion dies at the heart." There can be no truly religious life without the strong pure ray of aspiration glowing in the heart, illuminating the mind and keeping it *continuously* at one with the highest ideals.

Once the youth finds through Theosophy the basis of the Theosophic principles, there is created a spiritual enthusiasm — an incentive, a hope and a trust. The mind so possessed has no patience with the 'hide-and-go-seek' method of thinking and living. It puts behind itself deceit, hypocrisy, selfishness, and unwholesome desires. These enter not into the heart, the mind, or the life.

And so we find as we think of the youth's possibilities, that the teachings of Theosophy, the old Wisdom-Religion, have a sacred meaning, which, when understood, bring the youth to a broad conception of the holiness of human life, of the peace and joy that follow the constant effort to overcome evil tendencies.

Prayers and arguments cannot avail in such cases, but the spiritual will is the power on the throne of human effort, and it guides, protects, and loves the great work of unfoldment that it directs.

Another serious obstacle on the path of man and especially of the youth, is the old idea that man is limited to one life on earth — that he cannot expect to live to be at best more than a hundred years of age and that then the mortal body goes to dust, while the soul departs to some point in space where it is compelled to meet the results of the seeds sown in earth-life, whether good or bad. I marvel that any well-balanced mind can be satisfied with such an idea.

If we think of this dogmatic teaching we can see that it holds within itself the most discouraging aspects, for there are few humans who have ever reached the height of their aspirations, even though they have worked assiduously all through their earth-life to win. What becomes of these aspirations? What explanation can be made as to the meaning of unfulfilled aspirations? Why have the aspirations? Are they not out of place if we accept the one-life theory?

But Theosophy, as old as the ages, comes with its venerable teachings and makes the great Supreme Plan of human life majestic and sublime, for it shows that man is not limited to one life for the fulfillment of his destiny, but that he lives many lives, passing through different Schools of Experience, which open in each the doors of the mind to greater halls of learning, where the spiritual will — the ever-guiding power — is directing the soul to grander achievements, that in the course of time it may

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become at one with the Infinite — that it may reach the state of perfection “where it shall go out no more.”

Surely this is an optimistic vision and is not far-fetched. To contemplate the picture lifts one to a higher standard of thought and service, and it brings to the heart the warmth and the glow and the compassion of the sacred laws governing human life.

Contrast this Theosophical picture with those one meets every day in human life, and particularly in the lives of the youth, and then tell me, pray, why is the human mind so slow to follow the path of spiritual enlightenment and unfoldment? The answer is plain: that the incrustations of false teachings of ages past which hide the great essentials are so interwoven in the heart and the mind of the great majority, that they have lost faith in themselves and in man. They do not realize that they are “their brother’s keepers” and that “brotherhood is a fact in nature.” Greed, vice, and passion in their different manifestations, hold imprisoned the superb possibilities of our youth.

Human life must be simplified, and many of the customs of different nations, which really fetter the soul, should be ignored. Religion should not be forced. The questions: Whence came man? Whither goeth he? What is the purpose of life? — these should become a part of our daily thought-life. Then the application of Theosophy to the smallest duty as well as to the greatest, touching every department of thought and effort, will become the panacea for the world’s woes. The beautiful possibilities of human life must be made clear to the minds of our youth by Theosophy, as must the explanation of its trials and struggles and disappointments.

When the great majority of mankind can realize that “as they sow, so they must also reap,” they will find that their responsibilities are more sacred than they dreamed. Then there will follow a regeneration of the human race.

Theosophy has a special mission now, for the horrors of the war and its aftermath have developed the lower, animal, side of human nature to an alarming degree, so that in the truest sense our humanity is more brutal, more selfish, and more limited. The psychology of hopelessness broods over the human race today. Yet it plays its part and confirms Shakespeare’s famous lines from *As You Like It*:

“All the world’s a stage,
And all the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts.”

An enthusiastic, true Theosophist is a blessing to the world; rendering service to his higher self in all his duties, he also renders service to others and works out his responsibilities. He also becomes an example of right

MAN AND HIS BODY


action, and even in the one life makes a satisfying record that will bring its blessings.

To find one's heart filled with compassion for all that breathes is a wonderful power in itself. Let us set a sublime example of true compassion and mercy. Let us kill out hatred and strife. Let us make the world glad through pity for those who see not, who hear not, and will not listen. These waiting souls need our care, not our condemnation. "Love makes the world go round," and the sooner it is understood, the nearer we shall come to the kingdom of heaven on earth which the great Nazarene spoke of.

To be our brother's keeper in the truest sense is to live royally in close communion with the Infinite and be the creator of our own destiny.

MAN AND HIS BODY

H. T. EDGE, M. A.

 ONE of the latest fads, about which we are now hearing a good deal, is about the numerous ductless glands in the human body, which secrete various fluids into the blood-stream, and are thus supposed to exert a determining influence on the character of the unhappy victim. The influence of the person's mind and will seems to be left out of account altogether; and he is represented as the hapless victim of these glands and fluids. What one would like to know is — if the glands actuate the man, what actuates the glands? The only answer one can think of is that the mysterious agency that rules the glands is that same mysterious agency that seems to play such a large part in this kind of theory — chance, haphazard, nature, or whatever its name may be. This is the god that rules in many theories of evolution, a god without a purpose, a chaotic methodless deity. What a miserable mess human life would be, if it were really at the mercy of a fortuitous and purposeless arrangement of glands and secretions!

The important question at bottom of this and similar theories is, does the mind control the body, or does the body control the mind? The answer is that mind and body act and react on each other; but the mind is the more powerful agent. If matter is lord of conduct, all reasonable and workable philosophy of life goes into the waste-basket. But if mind is lord of matter, we at once get a reasonable and sane explanation of life and conduct.

No doubt people's conduct is largely ruled by the condition of their bodies; but it need not be dominated thereby. It was their own conduct which, in the first place, set up these bodily conditions; and now they are reaping the result. These fluids in the glands represent accumulated

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tendencies that the people have made with their thoughts and wills; and now a reaction has set in, and there is a back-current working from the body to the mind. Put in ordinary language, this simply means the setting-up of habits.

We are not bound down by any such conditions in our bodies; they are forces that will affect us, if we let them; but we should control and dominate them.

Phrenologists will examine the shape of your head, and thereby tell what your character is now, or has been in the past. But at the same time they will give you pages of written advice, telling you what faculties to develop and what to restrain. This shows that the phrenologists admit that the mind and will are superior to the body, and can modify it. Then, years later, you go to the same phrenologist again, and he tells you what changes have taken place in the shape of your head, and perhaps congratulates you and himself on the results of the advice he gave the first time.

Or again, take horoscopy. Here again the skilled interpreter may be able to read tendencies which you have set up, and which may or may not shape your future; but his forecasts of the future are as uncertain as the predictions of the weather-bureau. They are more likely to be right in cases where conditions are simple and no disturbing incalculable element comes in. The meteorologist can tell whence the storm has come; but he does not know which way it may turn, or what other storm may come up. So the horoscopist can point out quite a number of influences and tendencies; but he cannot possibly estimate the influence of the intelligence and determination of a fully-equipped human being. Such things as this he perhaps puts down to the influence of some higher planet that rules the unexpected; and which shows little or no effect in some horoscopes, while in others it is all-potent.

All this about the effect of subconscious desires behind our mentality is old philosophy in a new dress. It does not alter the question of conduct; it only presents it in a somewhat novel light. But it may do mischief, if it should be made to divert our mind from the idea that we can control our conduct, and to give us the impression that we are victims of these subconscious influences.

The whole thing boils down to this: that there is in man a duality; that he is a soul in a body; that the body often unduly controls the soul; and that the soul ought to control the body more than it usually does. In short, the true practical philosophy of life is ever the same and always remarkably simple. We love to complicate simple truths by building up a vast edifice of theories around them. The psychoanalysts tell us that our conduct is largely directed by simple desires, which our judgment or

MAN AND HIS BODY

vanity does not approve; and that we therefore delude ourselves into thinking that we are acting from some laudable motive, when we are really carrying out one of these elementary desires, which has lurked subconsciously behind the scenes. This is of course perfectly true of a good deal of our conduct; but it is nothing new; it is as old as Solomon. The wise parent is accustomed to deal with such facts in the nature of his child, though he may be entirely innocent of any acquaintance with Freud and psychoanalysis.

Human nature has always been essentially the same; and consequently the facts that relate to it are equally invariable. Man has the same constitution now as in the remote ages; and the actual laws of his nature are the same. Hence there has always been, and must be, a real, genuine, and true, philosophy of life, handed down through the ages, often forgotten or obscured; but always the same, because based on facts. And its characteristic is simplicity — a simplicity that may offend those who pride themselves on culture and elaborateness of intellect.

It is realized that the welfare of civilization depends on the upbringing of children. And, in place of elaborate theories and novel methods, it becomes necessary to reaffirm the ancient and simple truth. The nature of the child is dual. It is an immortal Soul in an earthly body. It is needful to recognise both these factors and provide for their respective needs.

There was a time, not long ago, before studies in biology and evolution gained such ground, when it was thought that all children were born the same; and that fine social and political theories were all that was needed to set human society aright. Then it was found that the innate propensities of the individual count for more than all the legislation possible. But so far we have studied only the physical heredity of the individual and his animal propensities. We have neglected that in man which makes him what he is, as distinguished from all other animate beings.

As to hope for the future: if it can be shown that we have been working with a wrong view of human nature, there is every hope that, with a right view, we can succeed where we have hitherto failed.

We have ignored: (1) the duality of human nature; (2) the fact of reincarnation.

The newborn child is an old Soul, newly entered upon a cycle of incarnated life on earth. It has an animal body, with which its parents have provided it. It needs protection, guidance, instruction, in its first steps; for it is weak. The very birds in their nests teach their young how to fly and to procure for themselves food and water. The duty of the parent is to guard the child against the strong propensities of its carnal and selfish nature, and to elicit every manifestation of the higher nature. If the parent were fully aware of the existence of the higher nature, and

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of the facts of reincarnation, a response would be met from the child; but how often is this response never called forth? How often are the intuitions of the child submerged and contradicted by wrong materialistic views on the part of the parent? Truly it may be said that we have never given the true philosophy of education a trial; we do not know what it can do till we have tried.

It is characteristic of Theosophy that, back of its precepts, it has its philosophy; and this it is that gives it its strength of appeal to all who have witnessed its practical workings. Certain vital truths, known to the wise in all ages, have been brought once more to the fore. These truths are unchanging, while theories and speculations change almost from day to day. They constitute the vital essence of knowledge for which people are everywhere seeking today. "Let us get back to essentials," is the cry. Theosophy is the essentials.

And Theosophy may unteach us to place the cart before the horse; it may convince us that mind comes before body. Anthropologists may assert that the reason why man has a superior mind is because, at some time in the geologic past, he somehow developed a superior brain. This is putting the cart before the horse. He has a superior brain because he has a superior mind. He has particular glands and particular secretions strongly developed because he has developed the side of his mind which corresponds to those glands and secretions. The organs, being there, may exert a reactive influence on his mind; and, if he makes himself passive, they will do so. But by exerting the force of his will and intelligence, he can change these physical features.

And is it not strange that, side by side with the theorists who are insisting on the paramount influence of the body over the mind, we have another class of people who are insisting on the influence of the mind over the body? And this also is often carried to absurd extremes. Such is the chaos of modern thought. These people tell us that the mind can rule the body; but what rules the mind? In too many cases the answer must be, 'Personal desire.' The inducements held out to us for following the practices of self-culture are too often of a selfish kind: the gratification of ambition, vanity, desire of gain, etc. So here again we see the urgent need for a whole and sane philosophy of life, so that we may obtain a view comprehensive and balanced, and thus avoid harmful extremes.

To have a high ideal of man's true place in the world; of his origin, nature, and destiny; of his duties and privileges; and then to mold our character in accordance with this ideal: such is the first step of the way. The trouble with the world is that there is no great common ideal or faith in sight; so that everybody is pursuing some vague ideal of his own and shifting restlessly from one thing to another. All these theories and fads

H. P. BLAVATSKY AND HER MISSION

are simply expressions of this uncertainty and vacillation in our minds.

The conditions to which man is subjected are always changing, but the laws of his nature remain the same. Our task is now to interpret the ancient truths in terms of modern necessities. Theosophy, by its teachings, has explained these truths; and, by its practice, it is demonstrating how they may be applied to existing circumstances.

H. P. BLAVATSKY AND HER MISSION

R. MACHELL

MADAME Blavatsky was indeed a missionary, but she was a missionary of no ordinary kind. Her message of Theosophy was addressed to the whole world. When she founded the Theosophical Society in 1875, in New York, she had visited and studied the world as few explorers have done. She knew the needs of the world, and she had a message to deliver. To that she devoted the remaining years of her life, which ended in 1891, in London, England.

When she began to teach Theosophy, the world was sunk very low in materialism: so low indeed that it was hard to find any existing body of people willing to listen to her message. Spirituality was gone. There were religions and religionists; there were spiritualists; and there were scientists: but all were actually materialists living in a material world in which spiritual philosophy had no place.

Science denied the existence of soul. Religion separated soul from body and also from deity. Even the supreme deity was materialized into a monster-personality. Life was supposed to consist of one lifetime on earth and an eternity in heaven or hell, while the so-called spiritualists allowed the continuity of existence and consciousness after death, but materialized the after-death state as completely as the scientists did the life in the body here on earth.

Madame Blavatsky's message was spiritual and was consequently unwelcome. She tried to get a hearing from the scientists by demonstrating the existence of other states of matter than those with which the world was then familiar. She declared that these states of matter and these unfamiliar forces were perfectly natural, and she prophesied that they would be recognised as such by science before long. This was denied by the scientists; and she was called an impostor or at best a clever conjurer.

Many of the states of matter with which she was dealing are already recognised by men who call themselves scientists, and who still denounce Madame Blavatsky as an impostor.

When she began her teaching, Reincarnation was practically un-

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known; but before many years were passed I remember hearing a guest in a London drawing-room say: "We know all about Reincarnation: we don't need Madame Blavatsky to teach us that."

She was undoubtedly deeply disappointed by this failure of intelligent people to recognise the wisdom of her Teachers, who had given her a message that was for the uplifting of humanity. In spite of her wide experience of life she still retained a wonderful faith in human nature, and was unable to believe that any one could be ungrateful, until she was forced to see it.

In America at that time the public was much interested in the phenomena of spiritualism. She investigated for herself, and found that in certain cases at least the mediums were unjustly accused of fraud.

Without hesitation she took up their cause and wrote vigorously in their defense. But she went further and explained the phenomena, and told the spiritualists that they were dealing with astral elementals and with states of matter that were not spiritual. She saw that the materialism of the age was as vigorous a growth in this field as in others, and it was her mission to combat materialism wherever she found it.

She declared that there are many states of matter beyond the reach of man's ordinary senses that are not to be classed as spiritual, and she declared that most of the so-called spiritualistic phenomena produced in séances were due to these other states of matter generally spoken of as astral in Theosophical terms. Further, she declared that this astral world, which interpenetrates the physical, was peopled by beings of varying degrees and kinds of intelligence, mostly subhuman; and that these elemental forces and intelligences are not self-conscious spirits, as believed by the spiritualists, and that their communications were mostly reflexions of human thoughts floating in this astral light, which is sometimes called the storehouse of the earth's memory, the great book of fate in which all thoughts and acts are automatically recorded.

Such teachings met with enthusiastic approval from a few, and with bitter denunciations from the rest. The spiritualists as a whole rejected the teachings of Madame Blavatsky.

In 1875 she founded the Theosophical Society in New York, and in 1877 she published a work that is still ahead of the times. This work, *Isis Unveiled*, was her first great literary gift to the world. In it she aimed at preparing the way for more definite teaching. The whole field of comparative religion, philosophy, and science was covered. It was declared by one authority to be "a work of colossal erudition," and it is a mine that has been explored, and will be for many years to come, by students of the higher sciences.

Then she moved to India and from there sent out her magazine,

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The Theosophist, finally settling in London, where she completed that marvelous book, *The Secret Doctrine*, at the same time founding a new magazine, *Lucifer*, and writing a textbook called *The Key to Theosophy*, which is still the most comprehensive treatise on Theosophy that has seen the light. Almost simultaneously appeared *The Voice of the Silence* a translation from the 'Book of the Golden Precepts,' which is a fountain of wisdom and spiritual light.

During all these years when she was directing the new-born Theosophical Society, writing these monumental works and editing her new magazine, *Lucifer*, she was not only suffering from constant and increasing sickness but had to defend herself and the work from unceasing attacks from her enemies, and worse still, from the misunderstanding of her teachings by those who claimed to be Theosophists, as well as from the disloyalty of some whom she had trusted. Truly her crown was all thorns, and her throne a pillory.

It was at this time, about 1886 or 1887, that I made her acquaintance, knowing nothing of Theosophy or the Theosophical Society, nor of her mission nor her fame. I was simply a seeker who was wandering in the darkness of a deep pessimism, which hung over life like a London fog. One night, in a social gathering at the house of a lady who was interested in all sorts of philosophy, Madame Blavatsky came in unexpectedly and talked. Some one had asked her how we should set about leading the higher life; and I remember my uneasy expectation of a sermon, of which I had heard so many in my youth.

What I heard was no sermon, such as I dreaded, but a revelation. For the first time in my life I felt that I was listening to one who was absolutely sincere and who knew what she was talking about. Then I realized why it was that preaching had wearied me at a time when I was so eager for light, and found none. The preachers had not themselves found the light, but had only learned a tradition that the light was somewhere, in some other world perhaps.

I walked home through the miles of deserted streets wondering what had happened, bewildered, and yet with a conviction that I had found the path: a conviction that was not shaken by my doubt of my own ability to follow where that path led; a conviction that caused me to turn with impatience from the stories which I heard later as to the frauds imputed to the founder of the Theosophical Society.

Then came *The Secret Doctrine*, and we plunged into it with eagerness that in too many cases proved effervescent; but there were many who persisted and read on, catching perhaps a gleam of light here or there in the vast treasury of ancient symbolism and allegories, veiling the truths that once illuminated the old religions. She told us that to every occult

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mystery there are seven keys, and that each key must be turned seven times in the lock, each turn revealing a new aspect of truth. Further, she warned her students that in this book, *The Secret Doctrine*, they might find one key clearly perceptible, one other veiled and hard to find, and a third barely so much as hinted at: for human intelligence is no further evolved in the mass of intelligent people in our age. She said that it would be a century before the book would be really understood. In the meantime the little that is there revealed would prove too much for any but true seekers for the light whose hearts were open to the need of the world and to the desire to help humanity in its suffering and ignorance. The selfish student, she said, would find little to gratify his curiosity except the dry husks of intellectualism.

About this time the Blavatsky Lodge was formed, and its meetings were held at her house, attracting visitors in such numbers as to necessitate larger quarters. At these heterogeneous gatherings Madame Blavatsky attended and answered questions on every conceivable subject, expounding and explaining the teachings of Theosophy to people who came to the discussion of the subject with every sort of prejudice and misconception.

With the publication of *The Secret Doctrine* and of the other books already alluded to, one might say that 'Theosophy' had reincarnated.

Reincarnation in its Theosophical form was at that time a new idea. People who had heard of metempsychosis, or the transmigration of souls, naturally mistook the new teaching for a degrading superstition, and attacked it accordingly. Theosophists were kept busy trying to make it clear that the soul of man does not go back into the bodies of animals, but is continually evolving to higher states by means of experience gained in repeated incarnations in the human kingdom. The understanding of this involves a knowledge of the law of Karma, roughly interpreted as the law of action and reaction or of causality, as well as the knowledge of man's complex nature.

These three main doctrines needed explanation before the subject of evolution as viewed by Theosophists could be intelligently studied, and Madame Blavatsky devoted much of her energy to expounding the seven-fold nature of man and of the universe. She constantly urged her students to master the seven principles and to reason by analogy.

The right use of analogy depends upon a right understanding of man's relation to the universe, of which he is a part; and man's relation to the universe is only to be understood by one who grasps the full meaning of the law of Karma, and who understands just what it is that reincarnates.

Madame Blavatsky said that she came to break the molds of mind, and her efforts have borne fruit in all departments of thought. The

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orthodoxy of science and religion has been badly shaken, and new ideals are common today which were unknown when she began her work.

She saw the danger that threatened our civilization, and she declared that the intolerance and selfishness of man must give way if the impending calamity was to be avoided. Therefore she preached Universal Brotherhood and gave to the world the teachings that alone could provide a permanent basis on which that brotherhood might be built. First in the list came Reincarnation and the law of Karma; then followed the laws on which those doctrines rest: the sevenfold nature of man and of the universe, the Theosophical explanation of evolution and involution, the perfectibility of man, and so on.

If Madame Blavatsky had been willing to teach what was then known as practical occultism or ceremonial magic, or even if she had tolerated amongst her followers those who employed hypnotism, or who cultivated clairvoyance or clairaudience of the ordinary kind, she could have immediately swelled the ranks of her Society and gathered in the shekels. But she preached brotherhood and self-sacrifice, declaring that this was what the world needed for its salvation.

People flocked to her rooms in the hope of hearing or seeing some miracle, and went away disappointed. Madame Blavatsky refused to allow the Society to be turned into a school of magic.

Some of those who considered themselves important pillars of the new temple of Theosophy spoke impatiently of her constant insistence on this 'parrot cry' of brotherhood; and called upon the Founder of the Theosophical Society to give the world proofs of her psychic powers or else to retire and allow some one to take her place who could satisfy these demands for phenomena.

Madame Blavatsky, however, had learned the futility of such demonstrations and in her latter years devoted all her energies to directing the attention of her followers to those principles on which real human progress depends. These teachings were too often rejected as 'mere ethics.'

Sensationalism was chilled, and morbid curiosity blighted by the ideals put forward in 'The Voice of the Silence' and 'The Two Paths.' Inquirers demanded phenomena. She insisted that the world needed spiritual awakening and not astral indulgences. Psychic investigators wanted to see spirits. She said that spirit is invisible, and that what they were chasing so eagerly was not spiritual but astral. She told them that the lower astral light was but a state of matter little different from the matter of ordinary experience. The spirits of the dead, she declared, were not to be called back; and she explained the materialistic nature of such phenomena as formed the bulk of so-called spiritualistic manifestations.

She sought to arouse the latent spiritual consciousness in people,

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who were bent on proving to themselves that the universe and all that it contains was matter. Hence arose all sorts of misunderstanding as to the real teaching of Theosophy and the real aims of the Founder of the Theosophical Society. But though her name was dragged in the mud and her teachings misrepresented, she worked on, and her work produced far-reaching effects. She came to break the molds of mind; and her purpose was achieved. Before she passed away, ideas that were practically unknown before her time had become familiar, even by their misrepresentation, and the trend of thought was changed. Her crusade against selfishness and materialism made her an object of attack, but also gave notoriety to her gospel.

The real difficulties of a Teacher come from the misunderstanding of the teachings by those who think themselves the best exponents of the new philosophy. A strong opposition is an important element in success, but the weak support of false friends is a deadly danger to a leader. She had to experience both.

One part of her mission was to combat the gross materialism of evolutionists as well as of the old-fashioned theologians, both of whom regarded man as little more than an intelligent animal, in the one case created, body and soul, out of nothing by a God for his own edification; and in the other evolved automatically from the lower animals without spiritual guidance, developing intelligence spontaneously.

She showed that the real self-conscious man was a complex being of purely spiritual origin, temporarily inhabiting or presiding over a body evolved by the operation of natural laws guided by divine intelligence. She sketched a vast scheme of evolution sweeping through enormous periods of time on countless worlds adapted to the state of evolution of their inhabitants. She taught that every planet was a sevenfold world, whose seven states of being might interpenetrate each other, or might pass from the active to the passive condition as regularly as night follows day.

She pictured the slow evolution of the body of the earth through cosmic days and nights of activity and subjectivity, and the attempt of nature to create man; and then the descent of high intelligences from the spiritual spheres perfected in preceding universes, whose mission it was to help nature in her great task.

She explained the allegory of the crucified savior as symbolizing the crucifixion of those divine spiritual beings, who come down from higher spheres impelled by Karma, and drawn by compassion to incarnate in the beings destined to become human in later periods, when the incarnating ego shall have raised the lower creature, vivified the mind, and made it susceptible of spiritual impulses.

This doctrine of the perfectibility of man was denounced by ecclesi-

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astical orthodoxy as an insult to the one and only perfect man, the Jesus of the Gospels, dead long ago, and deified. By science it was of course treated as a pure myth, quite unworthy of serious consideration. Yet one may well ask how can evolution proceed unless guided and directed by high intelligence; and further one must confess that, without this possibility of attainable perfection, evolution must be futile.

The Theosophic teachings show this process of redemption and salvation as a long and continuous unfoldment of the inner spiritual principle in man, during which process of evolution the lower forces of nature are gradually mastered and controlled by the spiritual intelligence of man. Naturally there must at all times be men in all degrees of evolution and in all stages of progress, in various parts of the earth coincidentally. There are today, even in our own land, clothed as we are clothed, speaking the same language, and behaving much as the rest, men who yet differ in degree of intellect and in evolution as widely as the mind can imagine. We have but to read the daily papers to learn how low the depths of human degradation may be, and it is surely not unreasonable to suppose that there are men as much above the best we know as those best are above the lowest of the low.

It is the teaching of Theosophy that perfected men exist, and that not all of them have passed beyond the sphere in which we live. I am speaking now of men in bodies like our own, not disembodied souls or spirits who have strayed from their own regions still hankering after things of earth. Those to whom I refer are men and women such as we know in ordinary life, whose inner self must necessarily remain unknown till one has reached a similar degree of spiritual intelligence. It is so with even the men of genius whom we recognise as such; we may meet them every day yet never come in contact with their genius.

Madame Blavatsky claimed to be the messenger of living men, whom she called her Teachers, who were more highly evolved than the ordinary run of human kind; not gods and not disembodied souls, but men whose sole purpose in life was to help on the retarded evolution of the race. She spoke of them with respect, and bitterly resented the skepticism of the world that drove men to repudiate those whom she regarded as the true Saviors of humanity, those who, having mastered the secret of life's meaning and purpose, were the custodians of knowledge, that, rightly used, would redeem mankind from its ignorance and pessimism.

She said, as all occult teachers in the past have said, that knowledge can be wrongly used, and that those who have acquired true knowledge must guard it faithfully from abuse by unworthy aspirants to the power that knowledge gives.

In *The Voice of the Silence* it is said that "even ignorance is better

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than Head-learning with no Soul-wisdom to illuminate and guide it"; and she explained that real knowledge can only be gained by one who is spiritually entitled to it. And it follows that practical instructions in the path of occult science or of true wisdom would never be given by a true Teacher to one who had not proved himself or herself sincere in devotion to the service of humanity.

For herself she claimed to be no more than a messenger, but she did claim to be loyal and obedient to her Teachers; and those who knew her best felt that nothing could shake her loyalty to them or turn her from the task which brought her such persecution from those she tried to help.

Sometimes I have thought that this example of devotion to the cause of her Teachers was her real message; for it was a declaration to the world of the existence of men who had found the path, a declaration of the reality of that path, and of its accessibility to man.

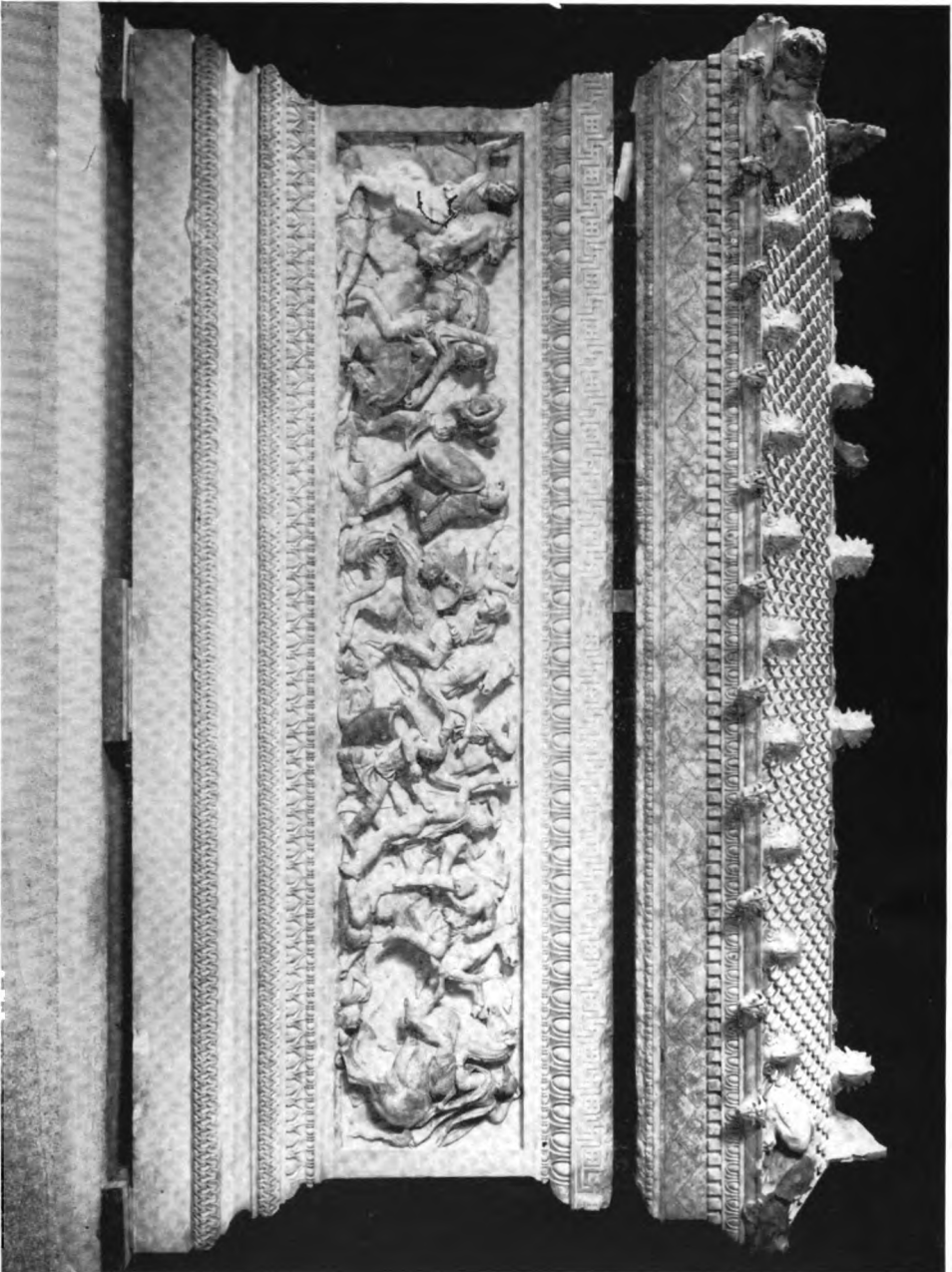
If the path of progress does not exist or is beyond the reach of man, why do we live at all? If there is a path to perfection, if there is evolution, there must be some who are further along the path than others, some who are more highly evolved. The mere declaration of their existence is not enough, though it is much: but her work was evidence of the truth of her declaration.

Those who sincerely study her books and whose minds are not blinded by prejudice must feel that those great monuments of learning are just what she declared them to be, a message to the world from Teachers who know more of the truth than is generally supposed to be within the reach of man. They are links in the chain of human progress, just as she herself was a link between her followers and her Teachers.

She enjoined her followers to "keep the link unbroken," and this was accomplished when, at her death, her successor William Q. Judge was recognised by the members of the Theosophical Society as the next link in the chain. And this mystic chain was not broken when he passed away; for he was able to leave the guidance of the Society in safe hands, when Katherine Tingley took her place and was in her turn recognised by the faithful followers of H. P. Blavatsky as the next link in that living chain forged by the "Masters of Compassion" for the saving of the world.

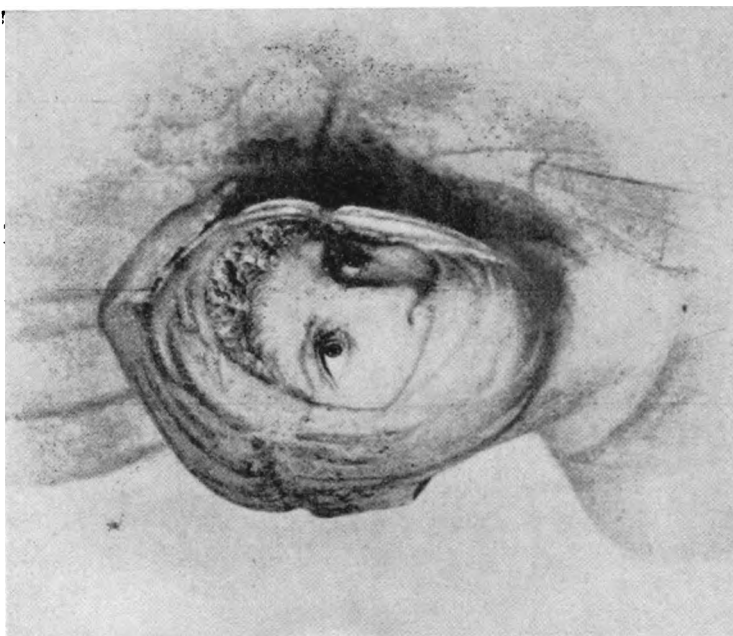
Nothing less than this is the mission of the true Theosophical Teachers. They come to show the path of liberation from the state of discord that has made Earth a slaughterhouse and life a tragedy for human beings.

I think the time is coming when this truth will be more widely recognised and the mission of H. P. Blavatsky shall be understood, for "the link is kept unbroken" and her mission has been crowned with success.



THE 'ALEXANDER SARCOPHAGUS' FROM THE ROYAL NECROPOLIS AT SIDON

Lamland Photo & Engraving Dept.

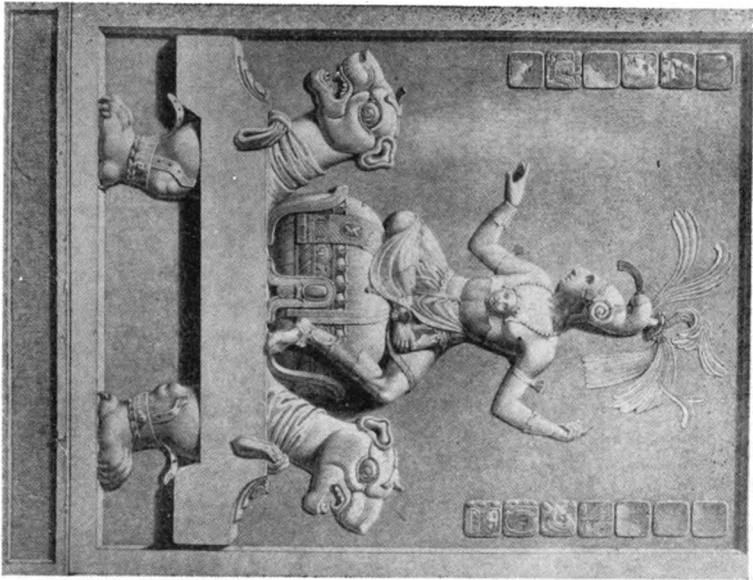


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ALEXANDER THE GREAT AND A PERSIAN WARRIOR

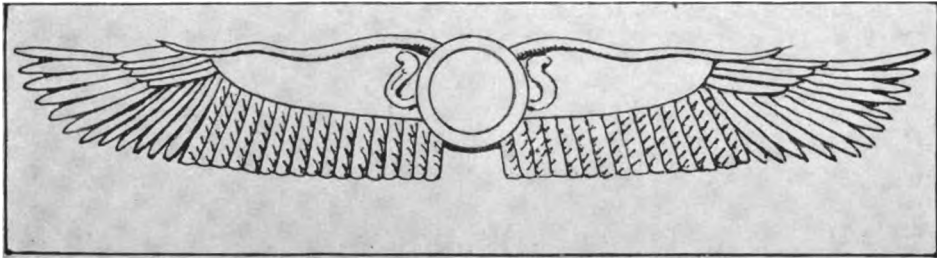
Detail from Hamdy-Bey and Reinach, "Nécropole Royale à Sidon"; reproduced from

Six Great Sculptors, by Professor E. A. Gardner.



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(LEFT) ALTARPIECE, CALLED THE 'BEAU RELIEF,' FROM THE TEMPLE OF THE BEAU RELIEF, PALENQUE, MEXICO: THE GREATEST MASTERPIECE OF NATIVE AMERICAN ART
(RIGHT) THE HINDU KRISHNA. THE RESEMBLANCE TO THE FIGURE IN THE BEAU RELIEF IS UNMISTAKABLE.



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(ABOVE) WINGED GLOBE FROM DEIR-EL-BAHARÍ, EGYPT
 (BELOW) WINGED GLOBE FROM OCOSINGO, CHIAPAS, MEXICO




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WOODEN LINTEL, FOUND IN AWANUI SWAMP, NORTH ISLAND,
 NEW ZEALAND. BELIEVED TO HAVE BEEN CARVED BEFORE
 THE MAORIS COLONIZED NEW ZEALAND

ARCHAEOLOGICAL NOTES

C. J. RYAN

HE 'Alexander Sarcophagus' from the great necropolis at Sidon, Syria, is not the tomb of Alexander the Great, but is so called from the fact that among the figures, which are obviously portraits, one if not more, certainly represents Alexander. Of the magnificent reliefs upon the sarcophagus two are combats between the Macedonians and the Persians and the other two are hunting scenes in which Greeks and Orientals are attacking lions in friendly comradeship. In one relief Alexander (the horseman to the left in the plate) is fighting the enemy, and in another he is coming to the help of a Persian attacked by a lion. These marble panels are supposed to have been executed by some unknown but highly accomplished sculptor working under the influence of the famous Lysippus, a pupil perhaps, for the resemblance between them and a number of bronze groups attributed to Lysippus, now lost, is striking. They are full of vigor in composition and the detail is finely executed, and they are noteworthy, in unison with a few other Greek sculptures of the best period, for their refutation of the notion that the finest Greek art never expressed character or individuality. Fortunately, in these reliefs, the original coloring is unusually well preserved. We are so used to seeing classical statues in the familiar weather or soil-stained condition, or in the rather ghastly whiteness of plaster casts, that it is a shock to some to realize that originally they were delicately tinted, and that the blank, sightless eyeballs once flashed with the expression given by painted eyes and eyelashes. Professor E. A. Gardner, writing on these reliefs in *Six Great Sculptors*, says:

"We see the effect of the addition of color in the head of a Persian, as well as in the head of Alexander himself. The contrast between the two is notable — on the one hand, the impetuous Macedonian, with his solid and powerful build and irresistible force of intellect; on the other, the sensitive and delicately made Oriental, with his refined features and expressively dark eyes. There is even a beginning of cosmopolitan feeling in the sympathetic rendering of the contrasted national types, even though the theme is the triumph of Hellene over barbarian. . . . These reliefs cannot, of course, be associated directly with Lysippus; but they supplement our knowledge of his work, and show us how, even in groups of combatants such as he made for Alexander, the expression of passion was no more alien to the art of Lysippus than to that of Scopas."

*

Some interesting information has just come to light about the famous English megalithic monument, Stonehenge. A theory, rather discreditable

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to the unknown builders of this mysterious structure, to the effect that the erection of the stones which filled the 'Aubrey Holes' was accompanied by a human burnt sacrifice, has been abandoned. Excavations have recently proved that although marks of fire and cremated remains have been found, there is nothing like the area of burnt soil that would have been left if the large quantity of wood needed to burn a human body had been used. Another discovery that speaks well for our prehistoric ancestors (Neolithic?) is that two of the immense stones were inserted *vertically* into carefully measured holes, possibly by means of rawhide ropes suspended from a wooden scaffolding. Till now it was believed that they were simply lowered down an inclined plane in the most primitive manner, and it is said that the recent operations at Stonehenge have greatly increased the respect for the scientific knowledge and skill of the ancient engineers.

Not far from Stonehenge, at the edge of Salisbury Plain, the discovery of the site of a prehistoric village has proved that the Iron Age in England went back several hundred years further than had previously been suspected. By a comparison of the Halstatt type of pottery found there the date of 500 or 600 B. C. was fixed, and the iron, bronze, and bone articles prove that a more advanced civilization existed than was thought possible. No skeletons have been found. The village was probably abandoned long before the Romans came.

Another of the splendid Roman roads has just been excavated five feet below the ground near Farnham, Surrey, England. The surface layer was a foot in thickness and made of flints. To penetrate it the workmen had to use drills and steel wedges. We are not the first to form a hard surface for traffic by the use of bituminous materials and asphalt; the Romans, Egyptians, and other ancient peoples were masters in the art.

*

In Cyrene, an ancient Greek colony in northern Africa, a block of marble containing a perfect inscription of more than a hundred lines, the translation of a letter from Augustus Caesar on the government and administration of justice in Cyrenaica, has been found, which gives a remarkable picture of the conditions. This document is said to be likely to modify profoundly our ideas of the history of the Roman Empire under Augustus.

*

In Beisan, Palestine, the expedition sent by the University of Pennsylvania reports the finding of the first Egyptian hieroglyphic inscription discovered in Palestine; it consists of thirty lines of writing. Beisan

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was a fortress of such importance that remains of every nationality that occupied Palestine are found there.

*

Possibly the most interesting excavations now proceeding are those at San Juan de Teotihuacan, near Mexico City. The revival of peaceful energy and intellectual activity that has marked the end of Mexican revolutionary activity has permitted the government to appropriate funds to uncover the remains of a hitherto unknown city of at least 100,000 inhabitants which flourished in the mountain valley around the great pyramids of Mexico *not less*, it is believed, than four thousand years ago, and possibly a great deal more. Shafts have been sunk, and streets, houses and temples have already been found in such numbers and of such interest that the government hopes to make the excavations one of the greatest show-places in Mexico.

The 'Temple of the Goddess of the Winds' has already been reconstructed on the outside and partly excavated within. It contains massive staircases with rich decorations of serpents with obsidian eyes, and the reports say that the walls and carvings are typically Egyptian and Indian in conception. This is not surprising, for we know that many Maya buildings from the more southern parts of Mexico, Guatemala, etc., have not only a certain general resemblance to the Egyptian and Indian but even possess details of ornamentation and human-figure sculpture impossible to explain unless we admit that their builders had been in touch with the ancient Egyptians and East Indians, *or with the original source from which those races received their primary inspiration*. The latter is the opinion given by Madame Blavatsky, who traces that source to the lost continent of Atlantis. Among other details characteristic of Egyptian temple-art found also in America are the Winged Globe (a fine example of which was found at Ocosingo, Chiapas, south-east Mexico) and the Sacred Tau. Certain temple doors are surmounted by figures in the cross-legged oriental Hindû or Buddhist yoga position.

Stone chests found in the buried houses of the lost city of Teotihuacan contain miniature earthen masks, and it is supposed that they are portraits of the dead placed similarly to objects in Egyptian tombs. Among them are types not native to modern America such as a negro with woolly hair, a Chinese and Japanese, and many with pure Greek profiles. No archaeologist has yet offered a solution of this mystery. Professor W. H. Holmes, former President of the Archaeological Institute of America, believes that a number of sculptures found in the temples of Mexico and Guatemala resemble Buddhas too closely for accident, and he conjectures

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that Buddhist missionaries crossed the Pacific in early times and made converts in America. He says:

"In general contour the faces and sculptured heads of a type quite common as architectural embellishments in the ancient temples of Guatemala contrast with that of the average Indian, the features lacking in the boldness and virility of the tribes of today. At the same time there is in the smooth, roundish, placid faces, the small mouth and in the tilted eyes, a decided suggestion of the Orient, and especially of the placid countenance so characteristic of the sculptured image of Buddha. The suggestion is strengthened by a study of other ancient sculptures and architectural remains found in Mexico and the Central American States. . . . In the pose of the figures the parallelism is truly remarkable, and that this parallelism should arise in two centers of culture (and two only) among totally isolated peoples occupying the opposite sides of the globe challenges belief."

The chief objection that has been made to the Oriental origin of these images is that no sculptured animal forms identical with those of the Old World — such as the elephant, a characteristic Buddhist symbol — have been found, although decorative snouts, resembling trunks, project from the walls in some Mayan buildings.* Dr. Holmes considers this objection not serious because:

"full identity of the sculptured forms of animals could hardly be expected, since the priests, devoted to the preaching of their doctrines, would hardly be architects, sculptors, or draftsmen, and the concepts introduced by them by word of mouth would, of necessity, be worked out by native sculptors using life-forms with which they were familiar, or monsters drawn from their own Pantheon of divinities."

The principal buildings of the lost city at San Juan Teotihuacan were the well-known Pyramids of the Sun and the Moon which covered a larger area than the Egyptian pyramids but were not so high. Recent investigations in the Citadel (La Ciudadela), a heap of ruins, has shown that it consists of the remains of a still larger pyramid, and inscriptions on the bases of the pyramids have been found of great interest, though their interpretation is uncertain. They so closely resemble Chinese writing that Fong Tsiang Kuang, chargé d'affaires of the Chinese legation at Mexico City, visited the pyramids and after examining them stated that the hieroglyphics were similar in many respects to certain symbols now in use by the Chinese. He declared that the words 'sun,' 'city,' and 'eye,' were depicted.

Professor Kane, of the University of Syracuse, New York, who has investigated the remains in the Valley of Mexico, is inclined to believe that before the Chichimec, the Toltec, and the Aztec races, the valley was inhabited by Mongolians. He estimates that this people must have lived there at least ten thousand years ago, long before the valley was converted into a great lake, as found by the Aztecs later.

*An elephant's head is said to have been found at Palenque, but there seems to be some doubt about it.

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If Mongolians lived in Mexico so long before Buddhism it would prove that the so-called Buddha-statues may have nothing to do with the supposed Buddhist missionaries.

Much could be said for and against the Buddhist penetration of America; the question is still unsolved; we are just beginning to discover that the Chinese civilization in former times was far more advanced and elaborate and 'modern' in many respects than was suspected, and that it is no longer possible to draw the line and say the Chinese could not have done this or that, or could never have traveled far from their own country. Our conceit in thinking ourselves *the* people and that previous cultures were 'poor barbarous heathen' has suffered many hard knocks lately. Dr. Holmes points out that the sea-going capacity of the ships of the great period of Buddhist propagandism was very considerable. Although it is not known whether the Chinese used the compass to direct their course at sea, they were well acquainted with the properties of the magnetic needle.

In regard to the statues found in Central America posed in the 'yoga positions' of the Orient, there is no reason to assume the impossibility of the Mayas and others having independently known the significance of these attitudes and the philosophy back of them. The cross-legged and other yoga positions have been ascertained by Oriental ascetics to be the most scientifically adapted poses to promote certain frames of mind to which they aspire in their religious meditations. Assuming a former widespread knowledge of the Ancient Wisdom, derived from Atlantean sources and scattered in varying degrees of completeness throughout the world after the destruction of Atlantis, this hypothesis is quite reasonable. We must always be on guard against the obvious but possibly misleading conclusion that the prevalence of similar cultural forms or religious customs in widely-separated places means that one was derived directly from another by missionary effort or racial migration. When we recognise, as Theosophy proves, that the world has always possessed Initiates who knew the fundamental spiritual truths and gave them out just in proportion to the intelligence and needs of the races in which they were working, such things as resemblances between forms and tenets (not necessarily identity) in places far removed seem perfectly natural.

A really serious difficulty in accepting the Buddhist penetration into Central America lies in the fact that the Buddha-like figures, etc., are found in prominent places on many of the most important buildings. If the Buddhist faith had achieved such domination over the minds of the Americans as to have placed its symbols in the positions of honor we should expect to find certain and unmistakable traces of its teachings both in the minds of the people today and in the records of the early Spanish

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conquerors, for after all, many of the now jungle-grown cities of the Central States were inhabited at a comparatively recent period. But nothing is found which suggests that the people who used these temples had any knowledge of exoteric Buddhism. Possibly when the inscriptions on the temples and the text of the very few manuscripts which escaped the sacrificial fires of the Spanish ecclesiastics can be deciphered, something definite may be learned.

While the art of the Mayas impresses the casual observer with the idea that the picturesque, the quaint, and the grotesque were leading features in their sculpture, a more careful examination reveals superior qualities of dignity and largeness of style. It is easy to fall into the error of supposing that the native Indian races were incapable of enjoying and representing beauty as we understand it, but one glance at the refined and graceful altarpiece from the Temple of the Beau Relief, Palenque, Chiapas, Mexico, herewith reproduced from Waldeck's book, destroys that notion for ever. The 'Beau Relief,' as it is rightly called, is a noble work of art and would not compare unfavorably with many well-known masterpieces. When the French explorer Waldeck published the engraving from which our cut is taken grave doubts were expressed as to its accuracy; it seemed impossible that Indian tribes could produce such work. Later explorers searched for the relief in vain. It was not made of enduring material but was modeled in stucco, and it had apparently perished from exposure to the weather or by the rude hands of ignorant men, for it was entirely unprotected. Charnay stated that the figure was entirely obliterated.

But Dr. W. H. Holmes, when he explored Palenque not long ago, found that enough remained of the design to prove that Waldeck's drawing was not only correct but that it had even understated the artistic excellence of the workmanship. In his own words:

"The subject as depicted by Waldeck consists of a single figure, nearly life-size. . . I consider it a piece of great good fortune to have had the opportunity of examining the remnant of this remarkable masterpiece, and take special pleasure in testifying, as far as a study of the fragment will warrant, to the accuracy of the descriptions and drawings published by Waldeck. No part of the human figure remains, save perhaps a bit of the right knee, and the tiger heads are nearly gone; but, with an engraving of Waldeck's drawing in my hand, I studied the remains of the drapery and the modeling of the animal features of the chair with great minuteness, and found the drawing accurate save that the artist has not caught, or the engraver has failed to preserve, the full vigor of the work. The drapery is modeled in a masterly way and the subtle lines of the foot and claws of the cat are forcibly suggested. I must acknowledge having harbored a feeling of skepticism awakened years ago, as to the faithfulness of Waldeck's drawing. I believed that the graceful pose of the body and limbs of the figure, the flowing yet vigorous plumes and drapery, and the refinement of the relieve modeling were beyond the reach of native skill. . . . As a work of art this bas-relief would not suffer in comparison with representative relief-sculptures in Egypt, Babylonia, and the Far East, and in balance of parts and grace of line has few equals."— *Art and Archaeology*, Vol. I, No. 1

The Beau Relief is one of the figures represented in an Oriental 'yoga

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position,' and a comparison with a Hindû drawing of the bisexual deity, Krishna, will prove instructive. The resemblance is so striking as to seem impossible on the basis of coincidence. Yet it does not follow that one is copied from the other or that missionaries from India visited Palenque during the last few hundred or thousand years. There may have been contact between the eastern and western hemispheres a very long time ago, in fact Madame Blavatsky plainly speaks of such contact, but the similarities may not have arisen from such approach, but from the fact that the same religious philosophy — the ancient Wisdom-Religion, Theosophy — was known to the Initiates in various parts of the world.

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Remarkable discoveries have been lately made in New Zealand which tend to modify the older views about its condition before the Maoris landed there in six canoes in the fourteenth century A. D. The prevailing belief has been generally held that New Zealand was uninhabited till then, and although grave doubts have been felt on the subject in recent years, we were hardly prepared for the complete overthrow of the old idea which has been brought about by the recent discovery of a beautifully carved lintel, in design not resembling Maori art in the least, and also of an elaborate system of drainage, miles long, in the Awanui swamp in the great peninsula north of Auckland in the North Island. Professor J. Macmillan Brown writes as follows:

"But, as far as I know, no trace has hitherto been found of a drainage system such as has now revealed itself in the Awanui swamp. It means that open unforested land was becoming limited in supply for at least some of the aboriginal peoples. It is not impossible that when these five-foot wide, five-foot deep, drains were dug the great peninsula north of Auckland was still an island. . . .

"One thing we may be certain of is that those miles of drains were not dug without huge supplies of labor to draw upon, nor without an organized government that could plan extensive schemes for the relief of over-population and could command the armies of labor that were needed for the achievement of such schemes. . . . The cyclopean maraes of the Marquesas, Society Islands, and Rarotonga, and the great stone cities of refuge, and the huge stone-inclosed fish-ponds of the Hawaiian Group have the same implication; whilst the one thing that makes the immense stone platforms and images of Easter Island an insoluble mystery is the assumption that it has always been the barren speck in the waste of waters, two thousand miles from anywhere, that it is now.

"The carved lintel that has been dug up in the neighborhood of these drains leads to the same conclusion that before the six canoes arrived there was, in the Far North at least, an overflowing population along with great surplus wealth. . . . Wherever we find traces of fine decorative art we can always assume liberation of a section of the people that produced it from enslavement to hand-to-mouth toil. . . .

"But the most significant thing about this carving is that it has no resemblance to any known work of Maori art. It is to be classed by itself, not merely for the spear-head scroll work of its open-work carving and its saurian finials, but for the grotesque figure that with outstretched hands holds the two limbs of the carving in place. . . .

"The central binding figure forms a contrast to the grotesque humans in the usual Maori

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carving. They are generally terrifying in their expression, distorted in their features. . . . If we are to judge of the people for whom this carving was made by the face of the little figure we should say that they were unwarlike and unsophisticated, a perfect contrast to the tongue-thrusting, haka-loving warrior we are familiar with as Maori. . . . One conclusion we may draw with safety from this new-found carving is that there was at least one highly cultured barbaric people on New Zealand whose culture the newcomers failed to absorb."


— *New Zealand Herald*

Professor Brown refers to the theory of a Pacific Ocean school of art advanced by the late Professor Fenollosa as offering a new orientation to our knowledge of Maori art and of the previous New Zealand style suggested by the Awanui lintel. A series of articles on Fenollosa's book, *Epochs in Chinese and Japanese Art* in which this subject is treated, will be found in THE THEOSOPHICAL PATH for July, 1914, March and April, 1915.

HAPPINESS IS MAN'S RIGHT

GRACE KNOCHE

"I wonder how it would be if we wove a song into all our work, a song either of the lips or of the heart, that would reach to distant climes and solace the hearts of men."— W. Q. JUDGE

 O one who has touched the marvel and beauty of that philosophy of life which H. P. Blavatsky brought us from the storehouse of antiquity, the word 'happiness' suggests a certain burgeoning, creative power, such as we see in nature in the spring. It speaks to us in plant and tree, it sings from the heart of every flower, it is vibrant in the voices of the birds; we sense it, deep and rhythmic, in the ebb and flow of the tides upon the shore, and it showers a mystic baptism upon us in the silent light of the stars. Just to think of the word brings a glow into the heart and a new light into the mind, for it belongs supremely to the Theosophic life, bringing new intercessions constantly of that Divinity which yields to no governance for it is sovereign itself.

Happiness is the mystic, necessary theme in the Symphony of Life, which, lacking this, becomes meager and disordered, the harmonies jangled, and the progressions out of relation and awry. Yet life lacks happiness. Collective human life lacks it so completely and so disastrously that to one who has touched Theosophy it becomes an absolute duty to consider what happiness means and what it should mean, to radiate it constantly in every thought and act, to question about the world's strange lack of it — and to reflect.

In an ancient mystic work, first made known to the world through the

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translation of H. P. Blavatsky under the title of *The Voice of the Silence*, there is a stanza which reads:

"Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex."

This is an ancient picture, but it portrays an eternal fact, for today as always, storm-tossed and fluttering, the same "hosts of souls" silhouette every horizon and shadow every sky — poor human units drifting amid the tempests of bitter experience or battling the storm-clouds of mistake and pain, too often only to fall at last into the vortex.

Yet every one of these sailed hopefully out into the great world-tide in the first place, headed for happiness. That was the haven in prospect, that was the goal to be won, the grand objective, the temple, even the chalice of the Grail. They were searching for happiness, yes, and they had a right to search, for happiness is the heritage of man. It is something that every soul has a right to. Yet, pitiable fact! all that so many ever attain of it, after setting out so hopefully on the quest, is disappointment, often disaster. Just when they think to grasp it they find themselves stranded, wrecked, aground.

Need this be the case? Theosophy says *No*: Theosophy says that all this argues merely a mighty mistake somewhere, some blundering misfit in man's ideals or in his life. Some cog in the human machine has slipped or life could not have become so wretchedly ungeared. Some foothold in life's great journey must be torn away, or humanity could not be floundering so hopelessly in quagmire and slough. Some mighty fundamental factor is being overlooked, obviously, but mankind searches in vain for any hint as to how it is to be found and reintroduced into the world's problem of pain to help it forward to solution. Diplomacy falters and thus far has miserably failed, statesmanship is obviously only marking time, our modern so-called 'philosophies,' even religions, confess themselves powerless to prevent mankind from drifting into heady waters blindly, or dropping into maelstroms of despair, buffeted by storms which they can neither outride nor still.

A casual observer might argue: "Why keep up the search for happiness, if this is what it brings? Why not set for man some other goal? Why not wipe off the tablets of the heart, and done with it, the childish idea that happiness belongs to man and that he who will search must find? Wipe that away and man will turn about and —" And what? Where will he turn to? We are at an *impasse* in the argument at once, for the idea that happiness is man's right is not a mere notion; it is an inherent truth of being. *Happiness is a right*, and a right that is inalienable, for it

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belongs to the soul of man. As a right, it cannot be separated from him, even though destructive agencies may prevent the soul from claiming its benefits for the time.

The right to "life, liberty, and the pursuit of happiness" is written down as inalienable not only in the Constitution of our nation, but in the deeper life of man himself. It is interwoven in the very tissue of the earliest Constitution of all: that great invisible compendium of spiritual law which is the voice of Deity, the supreme Law of man's being, and the final court of appeal. Let us reiterate this great truth: the *right* to happiness is a right that cannot be taken away from man even though he repudiate it himself. It is an interest that even he who owns it cannot bargain away nor sell, cannot transfer nor alien by any method whatsoever, for it is the spiritual heritage of the soul "that dwells within him like a star."

Why then, is the wholly natural question, has man been so unable to defend this right? And what is the difficulty now to a successful defense? The difficulty springs from ignorance — general human ignorance of what man is in his twofold being, of what the world is and means in its twofold expression of life, ignorance of the fact that before man there shine and beckon ever *two* ideals, and that at every moment he must choose between them. Here is where the Wisdom of the Ancients (Theosophy, that is) stands forth as the world's great teacher, for it shows that there are two sorts of happiness, and why there are — as there are two sorts of all things in this playground of duality, where "light and darkness are the world's eternal ways."

There is a true ideal, and there is a false one that may counterfeit it to the life. Two paths may lie before one at any given moment, and may equally attract. The "fires of lust" copy mockingly the true, divine "sunlight of life." Within man himself is the Higher Self and the lower, "two invisible companions, one evil, one Divine," and he must constantly choose between them. Out in the whirl of experience two forces are constantly beckoning man, each with the promise of happiness held aloft. But one, and generally the more alluring one, leads to spiritual stagnation if not to downright death, its hectic so-called 'happiness' turning to Dead Sea fruit at the touch; and how is man to know which call to follow, which path to choose? *He does not know* — the world's present quarreling confusion is ample commentary on that fact.

Theosophy shows that evolution is no blunder and that its just though mysterious processes are not a series of chance events, leading anywhere or nowhere at all. It declares, and if consistently built into the life it will demonstrate, that there is a clear path to the goal of a real and lasting happiness, and that man can find this path if he will set about it

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in a rational way. If evolution means anything at all, Theosophically, it is man's guarantee to happiness — if man will but do his part. Why, then, have things become so pitifully confused? Simply and solely because man has not done his part. He has been bent on running his own little life counter to the great tides of universal life. He has been trying to sail his little personal ship *against* the broad currents of evolution and love instead of with them. He has been substituting petty little personal edicts and decrees for life's Divine and universal laws. No, man has not done his part. No wonder there is chaos everywhere. And this has come about — we say so without apology for the evidence is open to examination — because man has not had the knowledge of Theosophy to guide him.

But by 'Theosophy' we do not mean a new doctrine, or anything whatever that dawned on the world for the first time in 1875. Such a contention would be more cruel than that of Calvin, for he did give poor humanity two millenniums of grace. By 'Theosophy' we mean the ancient Wisdom-Religion, once universally believed and the guide of mankind in ages now described only in tradition, but whose existence is defended and whose spiritual status is shown by the mighty monuments they have left. And this ancestral Theosophy, as H. P. Blavatsky tells us, bound mankind into one vast Brotherhood in the world's great Eden-time. Peace on earth was an actual state of things until its divine laws were violated and its influence finally lost.

But the memory of these great laws has never perished even though obscured, for from time to time, down through the centuries and millenniums, great Messengers have come to bring back and restate the old knowledge of them, and make it live again. H. P. Blavatsky, who founded the Theosophical Society in 1875, was such a Messenger, and never claimed to be anything else. "My message is not mine," she said again and again, "but Theirs who sent me"; and referring to Those who sent her forth, she also said, "It was They who told me to devote myself to this, and I will never desert and never turn back." Her message was the ancient Truth restated, the ancient torch passed on; and it declares that *happiness is man's right*.

There is no need to mince matters or make apology; one might as well assert it boldly: no theory which the world has to offer, whether scientific, religious, or philosophic, can throw any truly discovering light upon the vital problem of human happiness. Theosophy alone has power to do this, for it alone can supply the missing factor that can perfect the equation man has bungled so. That missing factor is a knowledge of human nature *in its duality*, with the ever-present power of choice. The great general impulse is not so largely evil as it is good, but it *must* pour its bounding energies into something and the two channels look disas-

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trously alike. With life uncharted, no wonder mankind is confused.

But what is happiness? A definition is not so quickly framed. One person finds happiness in aspiration, service, self-forgetfulness, while another thinks it can only be found in intellectual indulgence or sense-pleasure. Just because human nature is dual, that which is happiness to one man may be misery to another, and the avenues through which man searches, therefore, are as diverse as men are themselves. To the worldly, happiness is so-called 'pleasure'; to the philosopher, the pursuit of knowledge; to the humanitarian, the free gift of that knowledge on the throbbing altar of the soul; to the mystic, it is beatitude. To Dick Swiveller and the Marchioness it was a bit of herring on a dirty plate, but with kindness for light and fire; to Fantine the limit of pain and privation if only Cosette might be clothed; to poor mutilated Gwynplaine, devotion. The ideal stretches down in an endless chain, from lofty Kwan Yin, 'Mother of Compassion,' to the fugitive, fragile echoes of her whose fatal beauty

"launched a thousand ships
And burnt the topless towers of Ilium;"

from the pure patriot whose greatest happiness is to lay down his life for a nation, a cause or a friend, to the miserable traitor who saves his life only to lose it. To one, happiness is work, to another it is idleness, and so on through a list as endless as the appetites and the aspirations of mankind. There is truly a mystery here, but, says Theosophy, it is not past finding out.

Katherine Tingley often speaks of life as a great School of Experience. She has given this teaching to her students as one of the great concepts of Theosophy. It throws a real light here, for what constitutes happiness in a school? What is the ideal of happiness held by a worth-while student? In a single word, it is opportunity — but for conquest, mastery, self-mastery, effort, perseverance, toil. Such an ideal makes no appeal to the indolent, but such in due course go out the door, while the real student keeps on at his inspiring toil with happiness as an inseparable companion. He will drudge, deny himself pleasures, luxuries, if need be even what are termed 'necessities,' in order to master the problems put before him by the teacher, or make the hard texts his own. But is he asking for pity? He would not change places with the laggard or the shirk if the latter occupied a throne. Which is no mystery, for he simply has a different ideal; he is pushing towards a different goal; he has a different objective in view. When the inevitable two paths lay before him and he had to choose between them, instead of choosing the path of so-called 'happiness' only to find that it meant misery and disgust in the end, he chose the path of duty, principle, aspiration, with no thought of 'happiness' at all.

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And it comes out just as it always does — and always will while the basis of life is Divinity and its web is patterned by Law — he finds real happiness in the end.

These two paths have always been known to philosophers. In the *Bhagavad-Gītā* — a writing so ancient that a large part of the Hebrew Bible is merely current items beside it — Krishna pictures them in a passage which refers to

“the three kinds of pleasure wherein happiness comes from habitude and pain is ended. That which in the beginning is as poison and in the end as the water of life, and which arises from a purified understanding.”

“That arising from the connexion of the senses with their objects which in the beginning is sweet as the waters of life but at the end like poison.”

The question of human happiness is too urgent to be ignored or dismissed with a conventional word. The general failure to understand the necessity for happiness and its place in human life is in large part what has brought about the present harvest of suicide, skepticism, and despair on the one hand, and the desperate narcotism of excesses and counterfeit ‘pleasures’ on the other. Yet without the guidepost of a true philosophy of life, how is one to know which way to go? Over the chaos and quicksand of these things dance a thousand will-o’-the-wisps to one steady gleam of truth. It is as obvious today as when Arthur so unwillingly sent the Grail Knights forth, with the prophetic words that most of them would fail the quest and “follow wandering fires.” So it happened then and so it is today.

For instances we need only mention certain cults and ‘movements’ which make happiness one of their keynotes and which have been springing up during the last few decades almost over night. It is encouraging to find so many thinking on this subject and holding that happiness is man’s true heritage, but results show that their knowledge of human nature is very tenuous in spots, for we see their converts, again and again, after sailing along for years perhaps under the psychology of a so-called ‘happiness,’ suddenly go to pieces when some real trouble comes. They had nothing to rest it on — this handsome psychological idea — and just when they need a real basis for help and hope and knowledge they find its support crumbling under them. In some cases we find the most unexpected and astonishing moral lapses when unlooked-for pressure is brought to bear; and other departures might be instanced were there need.

All of which goes to show that happiness is not of much use to one’s life when put on merely as a label might be, ready to come off as soon as the wave washes past; or as a plaster on a sore, making the surface fine to look at but leaving the ulcerous ‘underneath’ to fester at will.

Theosophical happiness is quite a different quantity, for let the same

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blow — death, disaster, loss of money, fame, friends or whatever Karma may bring — fall upon one into whose soul have been ingrained the disciplinary truths of Theosophy, and the outcome is light and ever more light, peace, the beatitude born of resignation and the blessedness of duty done. Ingrained, however, these truths and laws must be — *ingrained* — and that means vastly more than a mere intellectual knowledge of them. A soul dyed through and through with truth — who was it told us so long ago “the soul is dyed by the thoughts”? — is truly disciplined. It is anchored to something more eternal than the stars themselves and above “the wreck of matter and the crash of worlds” can rise serene and unsubdued again and again.

Happiness depends upon knowledge of a true philosophy of life — that is, if we mean the permanent sort and not the kind that comes and goes like sunshine flecks in a forest. True happiness is an evolution, a creation, a spiritual inner, eternally existent something that is only waiting to be evolved, discovered, brought out into the light. But the great discovery must be made by each one, and it waits for the intrepid soul who can push himself unafraid into the unknown kingdom of *himself*, able to conquer its fastnesses and survive its deserts, strong to challenge its terrible heights and depths, and ever burning with enthusiasm, courage, and a divine, self-forgetting love for all that breathes. Happiness of the Theosophical sort has to be *won*, and can never be given with no response in effort, like a beggar’s pittance or a bone. Nothing can be, for that matter, that is worth the winning, and Theosophical happiness is worth all possible effort to win, for when once honestly made one’s own it stabilizes the whole nature; it purifies and clarifies the mind; it puts duty on its ancient throne as master and palatine, with mind and body where they belong — engines, instruments, valuable sources of power, yes, but subject entirely to command.

Theosophical happiness is something that goes with the real student every step of the way. It is no fair-weather companion, nor any vague phantasm up in the air, but a veritable presence beside one, at one’s elbow step by step, an actual guide. In one sense it is the goal, but it is mystically the path that leads to it, also, for it is an expression of the Immortal Self, the Self that is one with Deity. Its satisfactions are rooted in that Self, they take their rise within it, they are conditioned by life’s great laws and have no part in anything less great.

The subject is one, however, that words can but partly do justice to, for it takes us above their level to the high estate of Reality, and perhaps if we lived in the whole of our natures instead of in only a part of them, words would not be needed. But we are imperfect as yet, and so we have to use them and through them try to give some little touch, some

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faint glimpse, of the real happiness that comes when the sublime principles of a true philosophy are ingrained into the life. It was that, glowing and singing in the heart of H. P. Blavatsky, that in part made it possible for her to endure the contempt and persecution of her inferiors in knowledge, in compassion, in virtue. It was that in the heart of William Quan Judge that enabled him to bear his crucifixion with a smile upon his lips. It is that shining out of the face and the life of his successor Katherine Tingley that electrifies the onlooker with its creative power and its golden promise for the future. It is the heart and plasma of optimism.

Think of what a picture the world would present were such an ideal ingrained into the fiber, the tissue of its life! Mankind would radiate happiness as sun or star radiates light. Life would be what the great Law of Divine Justice intended it to be, a happy school, a hall of self-directed evolution, a radiant, creative growth, a joyous upward climb to levels higher and ever higher. Man would no longer drift here and there, buffeted by desire, trying to his sorrow the Siege Perilous again and again, and never seeming to learn. He would be stable, reflective, joyous, and serene, enthroned on an understanding of the Self. His desire would not be unto fame or money or territory or conquest or power, but unto the effort that alone evolves happiness — though happiness can never be its aim. The secret would be his, the secret of right choice that breathes like an imperishable aroma from the one recorded prayer of Socrates:

“O Pan. and all ye other gods that haunt this spot! Teach us to esteem wisdom the only riches! Give us beauty in our inward soul, and may the outward and the inward man be at one!”

“NOURISH THE GODS WITH SACRIFICE, THAT THE GODS MAY NOURISH YOU”

EMILY LEMKE-NERESHEIMER



IN the *Bhagavad-Gîtâ* we read: “When in ancient times the Lord of Creatures (Prajâpati) had formed mankind with sacrifice, he said: with this multiply, let this be your cow of plenty; with this nourish the Gods, that the Gods may nourish you.”

Upon reading this, three questions present themselves to our minds, namely: Who are the Gods mankind is instructed to nourish? What is the sacrifice with which it was directed to nourish the Gods? And what is the ‘milch-cow of plenty’ (*Kâmaduh* = desire)?

Let us see what light we can find to answer these questions. To

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begin with, let us consider who are the Gods mankind was directed to nourish that they might nourish him.

Theosophy holds that the Universal Divine Principle, though the root of all being, is an eternal abstraction, on which no speculation is possible. It is the One Life, eternal, invisible, without beginning or end, yet periodical in its manifestations. It enters upon conditioned existence by sending forth, so to say, a Ray of Energy — "Brahmâ or Prajâpati, a progenitor," as we read in *The Secret Doctrine*, "of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves — Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ," the "Lord Prajâpati, who created all this (the phenomenal universe) by the mind only." Brahmâ-Vâch, is "the melodious cow, who milked forth sustenance and water; who yields us nourishment and sustenance" as Mother-Nature. She is, so to speak, the Goddess of the active forces in Nature, the Word, the synthesis of all the forces in Nature which call forth the illusive form of the universe out of chaos and the seven elements.

Hence we see that evolution proceeds upon two different lines, or rather, being dual in its nature, has two aspects, that of Brahmâ-Virâj, and that of Brahmâ-Vâch.

Brahmâ-Vâch, the divine life-principle, entering upon its descent into material conditions, first functions upon higher planes of consciousness, where it is totally unconscious of conditional existence. It passes on and down through the mineral, vegetable, and animal kingdoms, ever gaining increased consciousness of material conditions; man being the end towards which all creation tends. In the mineral, the life principle is one; in the higher animals and in man it is differentiated into countless lives. The ocean of universal energy does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man. The tendency towards separation into individual centers of consciousness is gradual, the universal life-impulse in the mineral and vegetable kingdoms not being an aggregate of latent individualities, but an all-pervading force, manifesting itself through matter. It begins imperceptibly to differentiate in the vegetable kingdom, and in the higher animals it comes almost to the point of self-consciousness. In man it finally becomes individualized, and thenceforth it can only ascend the path of increasingly self-conscious existence, by means of self-directed evolution.

In *The Secret Doctrine* we read that Brahmâ-Virâj, the Creator, is called Prajâpati, "as the synthesis of the Lords of Being," and H. P. Blavatsky tells us that in all the pantheons of the various ancient religions

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of the world the doctrine of the "one in many" and the "multitude in one" is to be found.

According to the Theosophical teachings, informing intelligences direct the great impersonal forces of Nature, which forces animate each and every center of being throughout the manifested universe. This impersonality of great kosmic forces was symbolized by numbers and geometrical figures by the ancients, whereas for and by the masses they were personified into gods and demons, accordingly as they appeared to the people to work for good or evil.

However, this popular personification of Nature's forces also embodied the great truth, that there are innumerable intelligences that guide Nature's forces, in their great work of creating, sustaining, and disintegrating all things within the objective universe. As H. P. Blavatsky tells us, in *The Secret Doctrine*, "the Logos or Creative deity . . . in India is a Proteus of 1008 divine names and aspects in each of its *personal* transformations, from Brahmâ-Purusha down through the Seven *divine* Rishis and ten *semi*-divine Prajâpati (also Rishis) to the *divine human* Avatârs"; and she further quotes from an old scripture which says that: "All creatures in the world have each a superior above," which implies a veritable Jacob's ladder of evolution, an unbroken chain, extending from the lowest to the highest forms of consciousness.

Man has been called the microcosm of the macrocosm, for in him are reflected all the constituent elements and forces of the universe, physical, psychic, intellectual, and spiritual. Inasmuch as he submits to the blind propensities of Nature — which are impersonal because unconscious of conditioned being — he is identical with Brahmâ-Vâch; inasmuch as he develops and makes use of his powers of judgment and discrimination, he becomes independent of, and rises superior to Nature, becoming identified with powers that are intelligently impersonal by reason of having acquired true knowledge and wisdom.

It would thus seem that Brahmâ-Vâch may be taken to symbolize the descent of the One into the manifold; and Brahmâ-Virâj the ascent of the many back to the One.

Man stands midway between the two, possessing a body (built up for him by Nature's invisible forces) which, finally, after passing through innumerable physical, psychic, and mental transformations, became a fit vehicle for the real thinking ego, the immortal man, the divine-human soul. But Brahmâ-Vâch,— Mother-Nature, "the melodious cow, who milks forth sustenance and nourishment,"— could, from that time forth, do no more to assist him to advance; help had to come from another source; whence?

Theosophy teaches that this period of evolution having been reached,

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more progressed Beings from previous cycles of evolution, possessed of self-conscious intelligence, incarnated in the imperfect animal-man, and thus gave him the capacity for rational thought, and an added power for further progression.

As said above, the turning-point of evolution was reached when the divine life-principle became individualized and self-conscious, as it did in man. Personality is *human* consciousness, and therefore it would seem that those intelligences that direct human affairs must, at some time, have been men, in order to have gained knowledge of the full meaning and purpose of personality in the great scheme of kosmic evolution. Indeed, H. P. Blavatsky tells us that to that end every center of conscious life, from the tiniest atom in space to the most advanced spiritual being, must become or has at some time been man.

She also says, however, that there are beings of the several kingdoms of the elements which never become men. There are those who believe that every denizen of the unseen world is a disembodied human soul, but these 'elementaries' are not the entities whereof we speak here. There are others, we have been told, beings who are, to a degree, false entities created by the thoughts, and vitalized by the will of man. These latter are endowed only with the qualities, and just the amount of force and intelligence, that is infused into them by man's thoughts and motives. It would appear that man thus makes unconscious use of the great elemental forces of nature and stamps them with his personality, creating embodied desires, good and evil.

It has been said that "thoughts are things," and since there is no force apart from matter, this must, to a degree, be true. The kosmos is built up of innumerable grades of force and of matter, from the grossest that can be cognised by our senses, to the most subtil and ethereal. Science has so far sought in vain to find the ultimate atom, and has only succeeded in coming to the point where vital force and matter seem indistinguishable. The infinitesimal atom is divisible into so many electrons that, finally, there appears to be no such thing as material substance at all, and scientists now declare that matter is motion. Thus material science is approaching the occult teaching that both matter and force come from one and the same source; that, in fact, in their privation they are one. However, in the objective universe we find endless duality of force and matter.

So thought, being an active force, must take form, and, as we have seen, clothe itself with the kind of matter that pertains to the plane upon which it manifests itself, and it can thus readily be seen that, in very truth, "thoughts are things." But they are something more than mere inanimate things, for they become so-called elementals, demons, and gods, according to their natures. They are centralized energies

NOURISH THE GODS WITH SACRIFICE

(each vitalized by the idea that gave it birth), which seek to sustain, to grow, and to express themselves over and over again, through the mediumship of their creator, or through that of any other embodied being or thing in whom, through affinity, they can enact their part.

The average man's thoughts and feelings are the thoughts and emotions of other men, the result of his environment, and of the psychology of the times in which he lives. All living beings are affected by emotional and intellectual tides which, in their turn, receive an impress and impetus from each individual center of consciousness, in proportion to its capacity for positive and creative thought.

In an old scripture we read: "All creatures in the world have each a superior above. This superior, whose inner pleasure it is to emanate into them, cannot efflux until they have adored." And here we have a hint as to who the Gods are, and how, and why, mankind must nourish them, that they may nourish him.

All and every creature has a superior above, whose pleasure it is to "emanate into" him; but first he must "adore" — *i. e.*, reach out to that "Superior above": in other words, "sacrifice to the Gods," as we read in the *Bhagavad-Gītā*.

But now let us consider what the nature of this 'sacrifice' may be. The *Gītā* calls it the "milch-cow of *desire* (plenty)," for whatever the outward form of sacrifice may be, it is not its outer, phenomenal, but its inner, noumenal, aspect, the desire that underlies its performance, that is the actual sacrifice made. Is not every act the result of a thought, every thought of a motive, and every motive of a desire?

And why should such sacrifice be made to the Gods? Because to enable them to "emanate into" him, to give him of their very nature and essence, man must first "adore" — *i. e.*, open out his heart and mind to them.

Like attracts like, and according to the nature of his desires, thoughts, and aspirations, man becomes similar in nature to powers of a more or less high order of intelligence that govern *Brahmā-Vāch* — the various departments of Nature. The elementals, gods, and demons of mythology, and of various religions, are hierarchies of spiritual and semi-spiritual beings to which the seven principles of the nature of man correspond. With whichever of these Intelligences he, by reason of the quality of his desires and aspirations, allies himself, the same, in their turn, nourish his desires and aspirations. But as a self-conscious being, man has the power so to think and act that he may, by self-directed evolution, become fit to co-operate with even the highest spiritual forces of the Universe, whereby he mounts the ladder of *human, divine-human, semi-divine*, and *Divine* Ideation and Consciousness. In doing this he gradually and in-

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creasingly transcends his personal human consciousness, by perceiving sympathetically as well as rationally the incontestable truth, expressed by Katherine Tingley in the words, "Brotherhood is a fact in Nature." By reason of this, every center of conscious life throughout the universe, even the tiniest atom in space, just as much as the most highly-developed entity, is dependent upon others.

The question, "Am I my brother's keeper?" is therefore most emphatically answered by Theosophy in the affirmative. As single units advance and evolve to more and more spiritual states of being, they become increasingly connected. By observation we may easily verify this fact, for we see how people of similar natures are attracted to each other by sympathy, and that in the life of communities men of kindred natures are drawn together in groups. Small bodies of people, and still more ever-expanding groups of individuals, set psychic and mental currents in motion, which tend either to maintain or to disturb the harmony of the universe; but the progress of evolution is accomplished by the resolving of all discords into harmony. In order that this may be achieved, each and all must give that they may receive.

"Nourish the Gods with sacrifice, that the Gods may also nourish you!"

DISCOVERIES IN CENTRAL ASIA

T. HENRY, M. A.

HEN H. P. Blavatsky published in 1888 her great work, *The Secret Doctrine*, she included in it predictions that the coming years would bring confirmation of Theosophy from scholars and archaeologists; and it is frequently our lot to note such confirmations. As regards anthropology, our July number contains an article by Professor C. J. Ryan, showing how H. P. Blavatsky's teachings have recently been confirmed by savants in that department of science. At present we have a similar task to perform as regards the domain of historical archaeology.

Theosophy postulates for the human race a far greater antiquity than is so far allowed by science; and, not only for the human race, but for civilization. While believing in evolution, Theosophists consider that science has so far taken a too narrow and lop-sided view of that great law; and that the past history of civilization has in consequence been too much contracted. It is pertinent to observe, however, that the views of science in these matters are by no means fixed, but continually changing; for

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each new discovery obliges the scientific world to modify its previous theories in order to accommodate them to the facts. The antiquity of civilized humanity has to be pushed farther and farther back; and there can be no doubt that the process will continue until the teachings of Theosophy are fully confirmed, and the far ampler and grander view of evolution outlined by H. P. Blavatsky is seen to be true.

The title of H. P. Blavatsky's work indicates its principal purpose — to demonstrate that knowledge has been handed down from race to race through long cycles of civilized history, and that a lore known as the 'Secret Doctrine' has been preserved by its guardians and initiates throughout the ages; and to give the outlines of this ancient lore. In the introduction to her work she discusses the question of evidences for the existence of the Secret Doctrine. The advancing tide of a materialistic and militarist phase of civilization long ago caused the obscuration of the Secret Doctrine; but its records were not obliterated, and we are on the eve of recovering a part of this ancient and temporarily forgotten knowledge. There have been many times in history when emperors and tyrants have ordered the wholesale destruction of manuscripts and other records and evidences of the Secret Doctrine; but H. P. Blavatsky declares that, at all such times, there were faithful guardians who collected and concealed copies, and that some of these will be forthcoming. She points to the many unexplored sites of ancient civilizations, now mere desert, but destined to be uncovered.

It is worth while recalling the fact that our advance in knowledge has been consequent upon our recovery of the records of more ancient peoples, beginning with the Arabians, passing through the Greeks and Romans, then the ancient Egyptians and the recovered lore of ancient Hindûstân; and since then a number of sources, not the least of which has been the recent discovery of the ancient Aegean civilization of Crete by Sir Arthur Evans; while the examination of coins and monuments has thrown new light on the Greco-Roman civilization. Pursuing this train, it is easy to see that we may daily expect further light from the remote past to break upon our present, and thus to obtain additional confirmation of H. P. Blavatsky's predictions.

To begin our illustration of the confirmation of H. P. Blavatsky's teachings, we give this quotation from the Introduction to *The Secret Doctrine*:

"The traces of an immense civilization, even in Central Asia, are still to be found. This civilization is undeniably *prehistoric*. And how can there be civilization without a literature, in some form, without annals or chronicles? Common sense alone ought to supplement the broken links in the history of departed nations. The gigantic unbroken wall of the mountains that hem in the whole table-land of Tibet . . . witnessed a civilization during millenniums of years, and would have strange secrets to tell mankind."

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Let the reader compare this with the following, taken from a review, in the *Times Literary Supplement*, of a new book by the great explorer, Sir Aurel Stein, entitled *Serindia: Detailed Report of Explorations in Central Asia and Westernmost China*.

"A hundred years ago . . . archaeology and scholarship were opening up, by brilliant guess and patient labor, the buried world of ancient Egypt. Monuments, tombs, and inscriptions, scrutinized side by side, yielded up their history. Egyptian art has now long been recognised as equally worthy of study with the art of Greece. But . . . scholars and dilettanti were loth at first to acknowledge its claims. To them the only antiquities that seemed to have any claim on modern culture were the antiquities of Greece and Rome. What would those polite circles have said if they had been asked to bestow serious attention and study on the antiquities of Central Asia? Other sands than those of Egypt have in this twentieth century given up their secrets; and again we are confronted with a whole new world of forgotten history which opens before our eyes. What associations had Central Asia to our minds that were not remote and barbarous? Hordes of fierce nomads wandering great deserts; what history could these have that was of the smallest interest to ourselves . . .? And yet it is from these deserts that explorers and excavators have brought back relics of a vanished civilization, recovered in perfect freshness from those bleak and blowing sands, which are of singular interest to every mind that cares for human history; which bring a new illumination to the study of art and the study of religion; which have revealed two hitherto unknown Indo-European languages, nearer, it is said, than Sanskrit to Greek and Latin; and which have the perennial fascination of showing us the confluence and interaction of three great civilizations, India, China, and Greece."

Continuing the quotation from *The Secret Doctrine*:

"A whole geological period has swept over the land since those cities breathed their last, as the mounds of shifting sand, and the sterile and now dead soil of the immense plains of the basin of Tarim testify. The borderlands alone are superficially known to the traveler. Within those table-lands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured, or trodden the now treacherous soil. Among these verdant oases there are some which are entirely inaccessible even to the native profane traveler. Hurricanes may 'tear up the sands and sweep whole plains away,' they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure. . . ."

Next, let us requote from the *Times* these words:

"Hordes of fierce nomads wandering great deserts; what history could these have that was of the smallest interest to ourselves?"

And compare them with this from *The Secret Doctrine*:

"[In the oasis of Cherchen] some 3000 human beings represent the relics of about a hundred extinct nations and races — the very names of which are now unknown to our ethnologists. . . . When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their *first* (or earliest) men were ruled by the great genii of these deserts."

Not to encumber our article with quotations, we refer the reader to their source, where he will find much more to the same effect. This is simply one out of many recent instances of the confirmation of H. P. Blavatsky's teachings with regard to the future progress of research and discovery. For similar confirmations in the realm of anthropology, see the

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aforementioned article by Professor C. J. Ryan in our July number. We cannot refrain, however, from making one more comparison between the *Times* and *The Secret Doctrine*. The latter says:

"The members of several esoteric schools — the seat of which is beyond the Himālayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America — claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type. . . .

"In all the large and wealthy lamaseries, there are subterranean crypts and *cave-libraries*, cut in the rock, . . . Beyond the Western Tsaydam, in the solitary passes of *Kuen-lun*, there are several such hiding-places. Along the ridge of Altyn-Tagh, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum. All this is very likely to provoke a smile of doubt."

The *Times* says:

"Few more wonderful discoveries have been made by any archaeologist than that of the hidden vault, crammed with manuscripts and paintings, whose secret has been kept for some nine centuries, in the rock-hewn shrines near Tun-huang."

It will surely be allowed, after these quotations, that H. P. Blavatsky has proved herself a sure forecaster of the trend of discovery, and that her teachings in general merit attention for that reason. Theosophy is the synthesis of all branches of knowledge; it is a master-key; to it all paths converge. H. P. Blavatsky claims to have revealed truths; and declares that science, so long as faithfully followed, must end by confirming these truths. And here we find both anthropology and archaeology actually fulfilling this program.

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity."

— *The Secret Doctrine*, Introductory, p. xxxiv

Why should we want to know about this past of humanity? Why does science explore the past? Why do historians study the past? Because it is the key to the future. Mathematically speaking, if we are to trace a curve, we must know the law of that curve; and to ascertain the law, we must examine that part of the curve which is accessible to observation. If we can find out what humanity has been, we shall know what it is, and what it can do in the future. Science has been long trying to trace the history of the human physical organism, and to prove by facts a foregone conclusion that this organism has a continuous heredity of graduated progenitors, ascending from lower types. Science has not yet succeeded in this quest; but, whether it succeeds or not, the question is still left


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open as to the nature, the origin, the history, of that intelligent spirit which alone could direct such an evolution.

The importance of these archaeological discoveries is that they are showing us that our ideas of human evolution have been in error, as also our conceptions of the nature of man. If we must adduce the analogy of palaeontology, it is pertinent to point out that, in long past ages, certain types of animals attained their zenith, and have since been dying down — *e. g.* the Jurassic dinosaurs; and a general study of the palaeontological record would show many facts in support of the thesis that evolution proceeds by successive waves, having crests and troughs. And with humanity the law is the same. The hope of the future lies in the recovery of the wisdom of the past. The Secret Doctrine has never died out.

TWENTIETH CENTURY SUPERSTITION

H. TRAVERS, M. A.

E may read of superstitious faith in talismans, or of the worship of relics, and may pride ourselves on our own freedom from such folly in an enlightened age. Yet cycles come and go; and that which has been shall be again. Gibbon may sneer in his polished way at the superstitions of ancient Romans or early Christians; and nineteenth-century men of science may scoff and plume themselves on their superior wisdom. Nay, even in the twentieth century we had thought we were still equally wise and equally contemptuous. But what of the following, clipped from the advertisement columns of a very influential and widely read newspaper, in this twentieth century of our era and in these homes of a superior and self-complacent civilization? For the sum of two guineas is offered a 'Nigerian Mascot,' whose picture in carved wood is shown. It is not a toy nor a doll, says the advertisement, but a talisman. It is guaranteed to bring you luck. Testimonials to its efficacy are given from a manufacturer, a stockbroker, a jockey, and others. In the news columns of the same paper we also read a complaint which somebody makes against the growing practice of sending round circular letters of the 'snowball' type, with the request, "Make nine copies of this letter and send them to nine people, and thus bring yourself luck and spread the wave of luck to others."

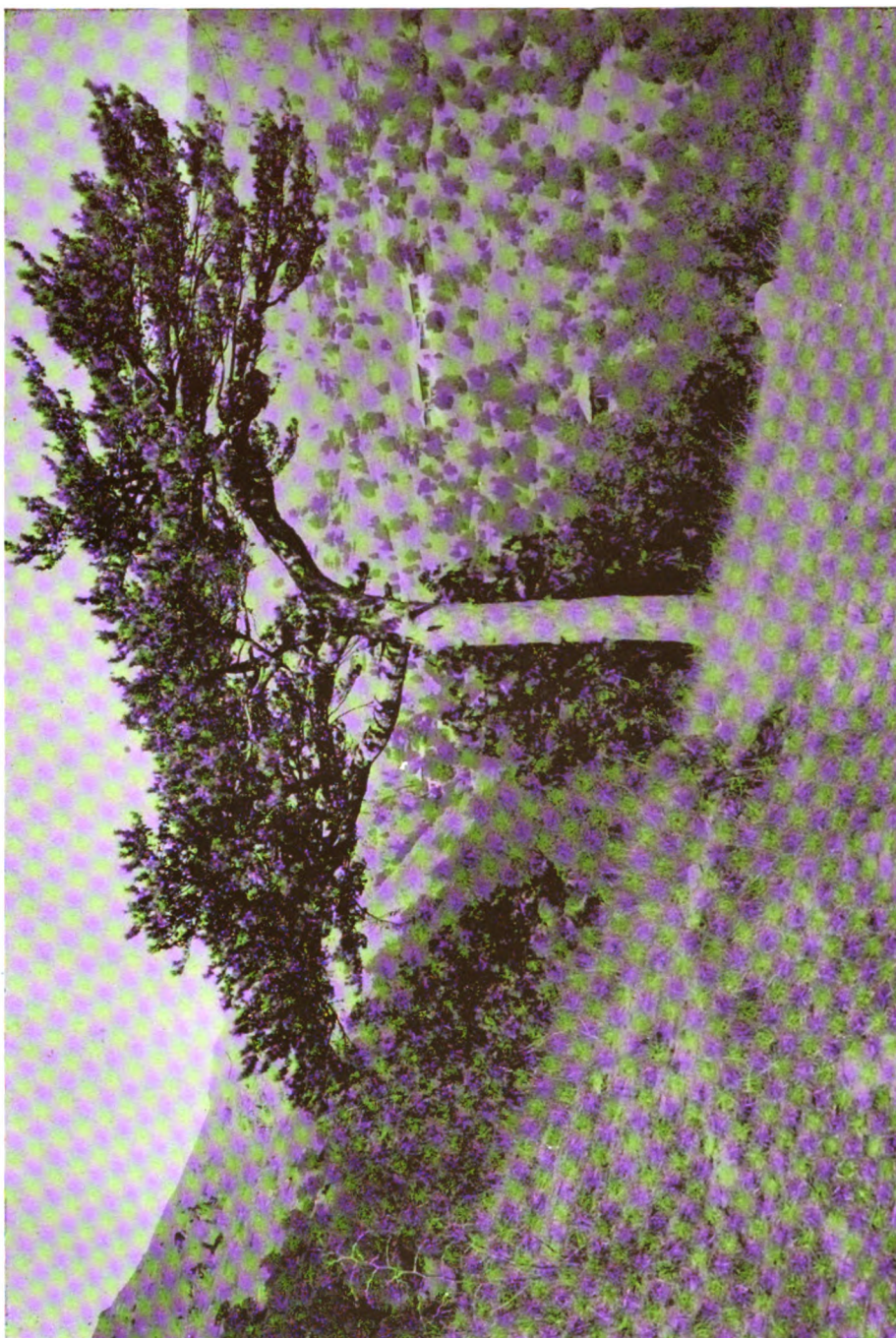
Where are we at? one may well ask. What has become of the staid nineteenth century? Our sires must be turning in their graves. It is one more illustration of the fact that a certain recent cataclysm has knocked the pivot



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ONE OF THE GUARDIAN LIONS IN FRONT OF THE 'TAI HO MEN,' PEKING, CHINA

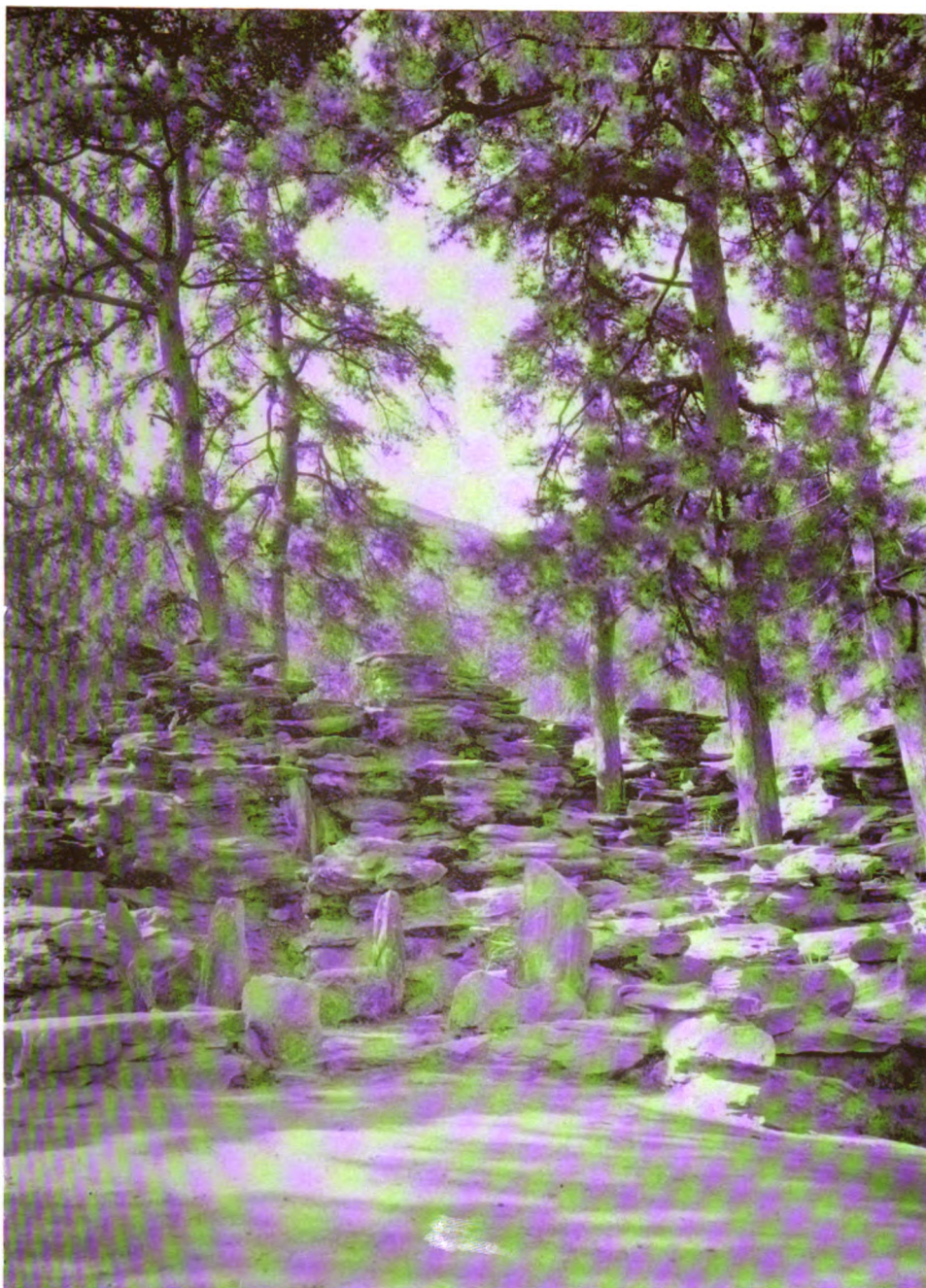
(Photo. by Dr. Osvald Sirén)



London Photo & Engraving Dept.

VIEW IN THE 'IMPERIAL HUNTING PARK,' NEAR PEKING, CHINA

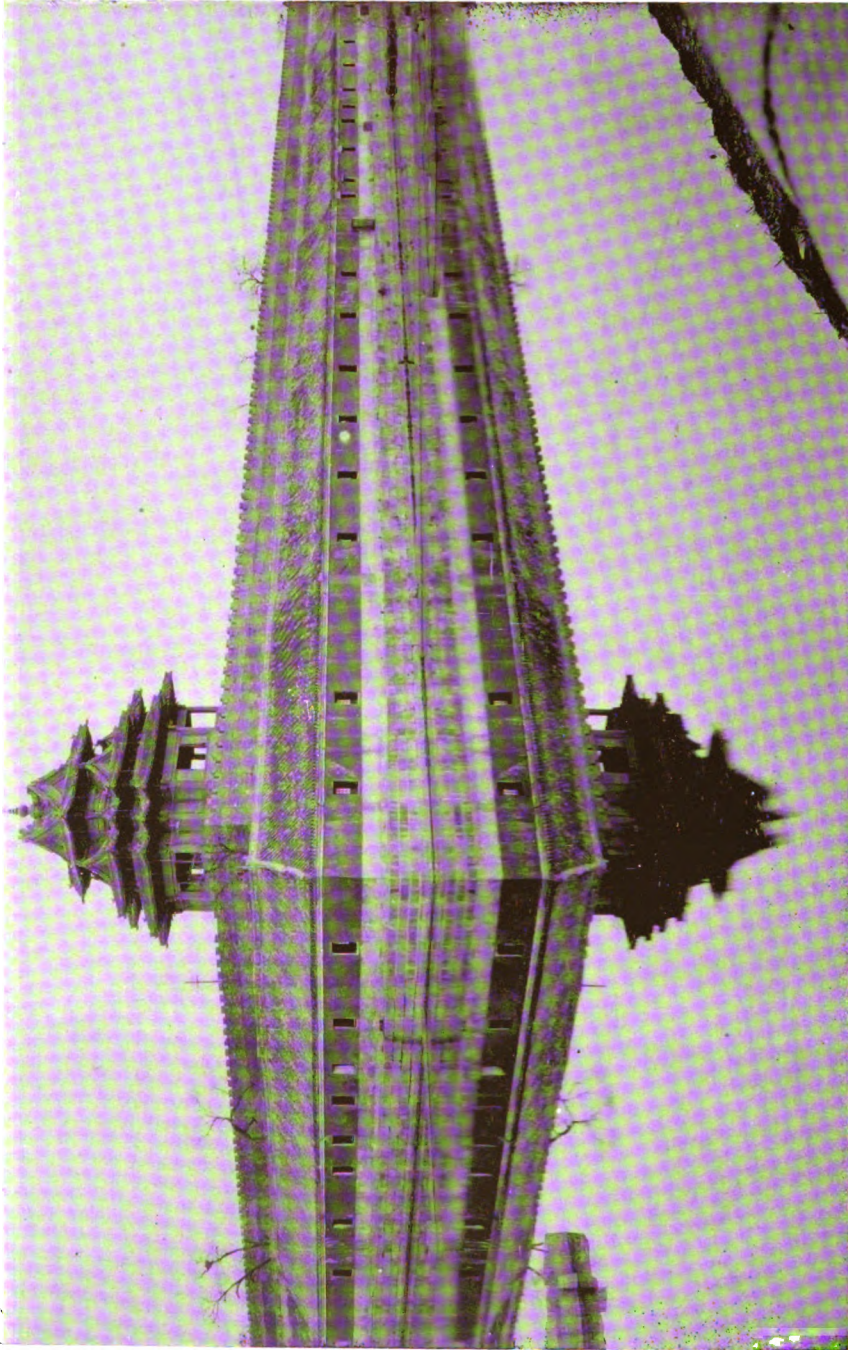
(Photo. by Dr. Oswald Siren)



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IN THE 'IMPERIAL HUNTING PARK' NEAR PEKING, CHINA

(Photo. by Dr. Osvald Sirén)



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ONE OF THE CORNER PAVILIONS ON THE WALL AROUND THE 'FORBIDDEN CITY,'
PEKING, CHINA

(Photo. by Dr. Osvald Sirén)

THE FEAR OF DEATH

out of the philosophy of many of us. Authority and faith are gone. Neither religion nor science nor any form of government nor any great personality has any more credit with these people; and they are at the mercy of all sorts of whims and caprices. That representatives of our proud civilization should actually be paying large prices for carved wooden idols, such as used by people generally called savages, is so incredible that one can hardly believe it even when one knows it to be a fact.

THE FEAR OF DEATH

RALPH LANESDALE

THE fear of death is hardly known in some countries, while in others claiming a higher position in the civilized world it is a grim reality. The only justification for such a degrading attitude of mind is the crude belief that life on earth is the one reality and that death cuts that short finally and inevitably. No promises of heaven seem to rob death of his terrors, in Christian lands at least, except in rare cases; for it is in these enlightened lands considered almost indecent to speak cheerfully of death, and few will dare to smile at a funeral. And why? Is death the end of life? At first sight it may seem that as the death of the body actually cuts short the activity on this earth of the personality concerned, so it is only reasonable to suppose that death ends consciousness.

But that is really another proposition. Nothing is more difficult to think of than a time when we ourselves were not. We cannot conceive of our coming into consciousness except as an awakening from sleep: nor can we think of a time when we shall not exist in some state or other. We can easily imagine the death and destruction of this body; but, note well, we remain as some sort of a spectator of that event in an imaginary condition, however bodiless.

To think of ourselves as unconscious is difficult, if not impossible, though we can in fancy dispense with such a body as we occupy at present. In all such speculations we naturally look upon our body as a possession, or as an abode, or perhaps as an instrument very closely identified with its owner or occupier, but which may be abandoned without in any way renouncing the fullness of our own identity. We are always our self. I am always 'I': though my personality may change in any number of ways according to my fancy, I remain 'I'.

Therefore it seems to me that we should naturally suppose ourselves to be eternal and immortal, unless we had been taught to think otherwise.

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I do not think the natural man would of his own accord invent the theory that man's life began at the birth of his body and ended with its death. But who could teach him such an unintelligent idea?

I believe that there has not yet been found a race of men who had not some belief in the continuity of consciousness on other planes of existence than the one they actually occupy. And yet the fear of death is very common, though in varying degrees of intensity. Apparently a firm belief in the full continuity of consciousness beyond death is the most effective antidote to fear, in the case of either savage or civilized peoples.

Animals fear pain; but do they fear death? I doubt it. They seem to fear anything that they do not understand, and so they may tremble at the approach of death; but fear of death in man is greatest when death is not nearest. With him it is a mental attitude.

It is certain that in some cases, if not in all, fear has been deliberately cultivated in the minds of men in order to bring them under the control of those who have desired authority. There are many evidences in history of this use of fear directly cultivated by a religious hierarchy.

A man who has lived well does not fear death. It is more likely that he will regard it as a doorway in the house of life. The significance of death is to be measured by the value of life. So it is well to understand life's meaning and purpose — the importance of death depends upon that.

If life stops short when that change which we call death comes to the body, then there can be nothing to fear or to hope, since there is no beyond. But this is unthinkable, however ignorant we may be of what the future may hold for us. We cannot think of nonexistence.

The philosopher may declare that all beings are expressions of one universal consciousness; and he may assert that their sense of individuality is borrowed from the Supreme, and returns there at death, so that each separate entity is a new expression of the divine Self. But that is really equivalent to a declaration of the indestructibility of life and the eternal continuity of consciousness.

What does Theosophy teach? Not the fear of death; not the suspension of consciousness at death; not the death of the ego with the death of the body; not the ending of life when the sleep of death overtakes us. But rather the continuity of consciousness through life and death, as through sleeping and waking states, the continuity of evolution, and the perfectibility of man by means of that evolution.

Theosophy reveals a wider horizon than the limits of one life on earth; for as a lifetime here on earth may consist of many thousands of days and nights, with their alternate states of sleeping and waking, so the lifetime of the Spiritual Ego, that incarnates in the man of earth, may number countless appearances on this planet, in which to garner the experiences

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possible on this plane of life as well as those attainable in the periods between lives lived in the physical body.

Truly it was said "In my Father's house are many mansions"; and we say "Death is a doorway in the house of life." Through that doorway we may pass into 'mansions' that differ widely from the one we have discarded, as that one may have differed strangely from those that went before. Innumerable experiences are needed for the education of a man: one day does not make a lifetime; nor does one lifetime make a cycle of experience, such as would exhaust the possibilities of experience on this planet. "In my Father's house are many mansions."

In the ancient mystical and philosophical writings, such as constitute the bibles of the world, are to be found allegorical stories of creation and evolution in which days and years are spoken of that each represent enormous periods of time. In the Christian scriptures we find a clue to this in the saying: "A thousand years in thy sight are but as yesterday"; and the Brâhmanic scriptures assign very definite lengths of ages to the days and nights of Brahmâ, as well as to the days and nights of the lifetime of the planet and of the humanity on the planet, and of the races of men symbolized as individuals. And so on down to a day of life, that is merely one lifetime. These greater days and years include periods of time that, expressed in our years, would require fifteen or twenty figures for one year or perhaps for one day.

Theosophy indorses this larger conception of creation and evolution; for creation is continuous, and evolution is universal. The universe itself has its days and nights; and the human ego has a cycle of existence so extended as to entitle it to be regarded as immortal, if measured by the lifetime of the body.

Such words as immortality are of course relative. The immortality of the human soul means merely that the soul does not die with the dissolution of the body. To people whose imagination has been cramped with the psychological influence of the one-life idea, this relative immortality may seem a great stretch of fancy; whereas it will seem small to one who has accustomed his mind to the broader scope of Theosophy.

When it is understood that the patriarchs of the bible-stories were symbols that stood for races of human beings, each one with a long historical existence of its own, and that the travels of these patriarchs were records of the migration of long past races whose history was merged in tradition long ages ago, then it may come to appear as if those records were more scientific than we dreamed, and that they are written in symbols that are not entirely undecipherable even now.

Furthermore, this symbolism, which offers the history of a man as a key to the history of humanity, or of some race or nation or tribe, will

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appear on closer consideration as perhaps a better mode of transmitting records than our modern plan of historiography; for the old symbolism is natural, and may even be more true than the statistics that delight the heart of our recorders. It may be that there are great souls who actually in their own lives express the possibilities of the race whose destiny is typified in their prototypal man's life-record.

Indeed, I believe it was Madame Blavatsky who said that all old myths embodied a record of actual events, as well as a symbolical rendering of the interior evolution of the race.

Such a mythology of course demands intuition as well as study for its correct interpretation; but it is not necessary to go very deeply into it to see that the ancient records dealt with vast periods of time as well as with the evolution of races long since forgotten.

According to Theosophy there have been many races of men upon this planet, which have lived and grown old and have passed away, leaving the inheritance of their experiences and acquired knowledge recorded in various ways for the instruction of the next race. Each one of these races may figure in the mythology which is history as a man, a patriarch, a king, a hero, or leader; and his age in years may be stretched abnormally to admit the figures necessary to indicate in centuries, millenniums, or other larger units, the duration on earth of that race of men. The name of the symbolical man will probably be formed, according to a definite system of cryptography, so as to explain the general character of the race, its stage of evolution, or the region it occupied.

Each such race would represent a period of human evolution that might extend in duration to many thousands of years, during which the spiritual egos of the race would incarnate and reincarnate many times, acquiring experience during life in the body, and assimilating the fruits of experience during the after-death states, evolving gradually a higher type of humanity, and leading on the evolution of all the lower kingdoms of nature that look up to man as to a race of higher beings.

In such a scheme of evolution death plays a most important part as the gateway between the objective and the subjective states of existence.

If death were the end of everything, it would have no importance, for there would be nothing to follow; nothing to hope, nothing to fear, nothing at all. Death itself would be nothing. But death is as important an event as birth and should be so regarded. It should be understood and prepared for, but not with fear. The moment of birth is but the climax of a long process of gestation, as important to the after-life of the child as the actual birth itself. The importance of prenatal influences and conditions is now fully recognised. A terrified mother may stamp fear on the mind of her unborn child. Many dislike and even fear death at a

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distance, but when death comes the one who is called goes gladly enough. And that is natural. What we fear is a bogey: a fancy, a terror manufactured out of ignorance and superstition; and most frequently, perhaps, a horror planted in the infant's mind by the stupidity of nurses and parents, a gloomy image that takes root in the child's imagination and comes to be accepted in later life as a reality. Whereas at the actual time of release a door opens, not on a scene of terror, but on one of relative joy; and the dying one goes gladly to meet the experience of a new day.

The grief of those who are left behind is due to natural affection that suffers a shock and a loss, quite personal, and soon healed in most cases. Here too a great part of the grief is due to ignorance, to the belief that the life of a loved one is cut off and ended.

We suffer sometimes acutely at parting with a loved one even for a brief absence, with no question of death involved: for there are ties between human beings that are quite real, and that cause actual pain when strained or broken. This kind of suffering is emotional and even physiological, and it may be either aggravated or relieved by the aid of imagination. The bonds of affection are largely forged by the imagination, and can be made sources of joy or suffering according to the temperament concerned. Naturally there is in all such matters a strong element of selfishness, that is not always recognised as such, and the fear of parting can be minimized by the hope of reunion, but being personal can only be entirely surmounted by rising to a higher conception of life in which personality is merged in something nobler, nearer to the divine.

So long as we are content to live within the limits of our personality we must suffer and rejoice selfishly at the bidding of the emotional part of our nature. But when we realize that our real life is not thus bounded, then the joys and sorrows of the personality seem of small account, or disappear altogether in a grander outlook and a nobler conception of life, such as that offered by Theosophy.

Man, according to Theosophical teachings, is a complex being: a soul embodied in a temporary vehicle, and inspired, or enlightened and guided, by a spiritual ego, that is the real man, but that may be misunderstood to be a guardian angel, or even a god, according to the degree of ignorance and superstition in which the personality is sunk.

The mind of man is said to be like a mirror, that may reflect the truth of spiritual wisdom or the errors of the lower animal nature; so that man is more or less aware of a constant duality in himself, a tendency to fluctuate between extremes of the highest idealism and the lowest materialism and gross sensuality.

There is a constant war going on in human nature until the lower nature is dominated by the higher and is placed where it belongs.

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The lower man is dissolved into his constituent elements after the death of the body; but the higher man is relatively immortal, enduring throughout the whole period of a great cycle of evolution; while the Supreme Spirit, that presides over the whole race, survives the birth and death of the spheres or worlds of which the universe is composed.

It is taught that the complete dissolution of the personality requires a considerable period, which may include a series of deaths as real, or as apparent on their own plane, as is the death of the body on the material plane. But it is also taught that the real ego, the spiritual man, leaves the personality almost at once, freed from the grosser ties that held it to earth during the life of the body. That which remains of the personality is neither spiritual nor in the ordinary sense material, but is still of a degree of matter that is quite material according to the Theosophical analysis of matter; and this lower personality has to shed off its grosser elements one by one in a series of deaths or successive purifications that allow the spiritual ego to assimilate to itself all that the personality has gained of wisdom from its recent earth-life and experience. During this long process of liberation from the bonds of earth the spiritual ego, though not subject to recall to earth by the will of living persons, is like one who is in deep sleep, and whose dreams may be to some extent disturbed by the efforts of the living to hold communion with the dead. The remnant of the still dying personality, after the death of the body, may be, as it were, galvanized into a semblance of life, but is devoid of that higher intelligence which is the real self of the truly departed.

Naturally this process must be complex, and I am only attempting to give my own understanding of what is taught in Theosophy of the condition of man after death. The essential idea is that the real man is a spiritual intelligence that never wholly incarnates in the body during its life, and that escapes the control of earthly influences soon after death, gradually freeing itself entirely from all earthly contact, before descending once more from its state of pure spirituality to identify itself with life in a physical body during another earth-life or incarnation.

Even during life the spiritual self is not always in command of the personality, nor can it be always invoked at will even by its own personality. This is a common experience. We all know how hard it is to be always up to the height of our best and noblest ideal: indeed it seems that many people only rise to that height on rare occasions. Are we not all inclined to live in our lower nature, consciously ignoring the appeal of that which is best in us and which is really the true self?

The duality is a fact that surely few can be unaware of, though it would seem as if the appeal of the lower nature is at times so urgent as to deafen us to the voice of our true self, that voice which we call the voice

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of conscience, as if it were something external or separate and not really our very self. Of course the highest self is the Supreme, which, as it were, overshadows the spiritual ego; but, speaking from the ordinary state of man, the higher self may be regarded as the incarnating ego, and for this self death can have no terrors. That which may fear destruction is the illusive, the false self, or personality, which has indeed only a brief spell of borrowed reality, the real self being the higher.

Again it is nothing new or strange to any thinking man to find himself met constantly with the questions: What am I? Who am I? Where do I come from? Where am I going?

The mystery of self is no new problem, but its interest is eternally new and eternally insistent. It is eternally urgent that we seek to know ourselves; and to do this we must free ourselves from illusion as well as from actual delusions, and cease to be terrified by bogies such as the fear of death.

We must realize our immortality by identifying ourselves with our higher self, by habitually regarding the body as a garment that can be put aside when worn out, to be replaced by one better suited to our needs.

It is almost useless to declare that there is no death in face of the facts of general experience; but it is useful to remind ourselves that the real self does not die when the personality is dissolved.

Death is a doorway in the house of life, and it has its place in the scheme of existence; but it should be no more terrifying than any other doorway.

We do not fear sleep, but seek it as a trusted friend whose mission is to make life bearable, to ease the mind from the burden of memory and to relieve the body from the strain of nervous anxieties. Sleep is the friend of life, not its enemy. Where should we be if we feared to go to sleep, or doubted our waking in due time?

Yet sleep is astonishingly like death. It changes the current of consciousness; but we find small inconvenience in that. We do not fear to trust ourselves to the great unknown when we go to bed, yet who can be sure that tomorrow will be what we anticipate? Nor is this sense of security entirely due to the confidence gained by experience. A child goes to sleep with perfect confidence and with no experience. Sleep is not more natural than death.

But death may come before its time, we say, knowing little enough about what its right time may be. And it is surely right to live as long as possible, just as it is right to sleep no more than is necessary, because life is opportunity for experience; and whereas death may come prematurely, it is not likely to delay its arrival unnecessarily. There are many correspondences between sleep and death. Why should one be regarded as a boon and the other as a disaster? Simply because we are taught to believe that death closes life and offers no tomorrow. And this belief de-

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pend upon the habit of denying our own existence and of identifying our selves with our bodies.

The one thing in life of which we are absolutely sure is our own existence: what we are may be uncertain, but we do know that we exist and are conscious of our own existence. We know that we sleep and in sleep forget the waking life, and we know that on waking we mostly forget the sleep-life; but we do not look upon sleep as the end of life, and for that reason we are quite content to go to sleep, even with the certainty that we are going into another state of consciousness that may be quite forgotten on waking.

A Theosophist can have no fear of death, because to him it is but a change of state and not at all a cutting of the continuity of consciousness.

To step out of a well lighted room into the darkness may be bewildering for a while, and so may be the coming up to daylight from a deep mine; but a change of state is not a matter for alarm, it is but a new experience.

It has been said that "death is but a sleep and a forgetting," and some may ask what then is the difference between an end of life and a forgetting of all that made up that life. But there is no loss of knowledge implied by the forgetting of the experiments and experiences by which that knowledge was acquired. We all know how to walk, yet we have, most of us I imagine, forgotten how we learned to use our limbs and to stand upright. So, too, the forgetting alluded to as a characteristic of death is the process by means of which the soul assimilates the fruits of bodily experience and leaves the memory of unnecessary details to the body, which gradually dissolves after death has liberated the spiritual self.

Experience is like food: it must be digested in the mind before its essence can be assimilated as knowledge; and after that the knowledge must be transmuted into character and made instinctual or intuitional. It is these characteristics that distinguish us from one another. They are the steps by which we climb to wisdom, and in their acquisition death plays an important part, affording opportunity for this assimilation.

Understanding death as but a change of state, as necessary as it is beneficent to us in our present stage of evolution, we shall regard it as the prelude to the opening of a new day, with new opportunities, with forgetfulness of failures and mistakes, a day which we may enter on with characters enriched by the experience of those discarded failures, and minds unclouded by the memories that so often seem to make life unbearable. The path that leads towards perfection when rightly understood is a path of joy. Until we learn that lesson we shall still need the opportunity for rest and sweet forgetfulness afforded to the harrassed pilgrim in his journeyings by the friend and comforter whom we call death.

MAN'S DIVINE PROTOTYPE

STUDENT

"Ever perfecting and reaching up to the image of the Heavenly Man, man is always becoming."— W. Q. JUDGE

THEOSOPHY gives us a new ideal in life; or, rather, revives a very old ideal which is often forgotten. We are familiar with that religious ideal which represents life on earth as a preparation for eternity; and we are familiar with the so-called scientific attitude of mind, which is engrossed with the study of external phenomena, and offers us a dark and uncertain prospect of anything beyond. And then there is the careless drifting attitude of the man who does not think. Over against these we put the Theosophical ideal — very ancient and honored, as aforesaid — that man is a being endowed with infinite potentialities, engaged in an evolution, an evolution which he performs consciously, and destined to indefinite progress in his own development.

It is futile to speak of evolution without having in mind some pattern or ideal toward which that evolution is tending; although we sometimes hear people speaking of evolution as though it were a blind haphazard process, obeying originally impressed laws, but tending to no particular goal. If man is evolving, to what is he evolving? To the type of the Heavenly Man, says our quotation.

We must all feel within ourselves the truth of this statement; for is not our inner life a continual striving to be something greater and better than we are? Whence then this striving, this aspiration? It is the urge of the Spirit within, seeking to find expression without, promoting evolution by its constant endeavor to build for itself a worthy mansion.

All this would seem much more natural and obvious, had we not been hindered from seeing it by wrong doctrines as to the duration of life. The notion that our terrestrial existence comes to a final end when we die, negatives the idea of continued progress. But death is not an end; it is merely a periodically occurring episode in the eternal life of the Soul, and may aptly be compared to the sleep which closes one day and ushers in another.

The ancient doctrine of Reincarnation is seen to be a necessary part of the scheme of things, making life understandable; without it, all is an insoluble mystery.

Another drawback to the proper understanding of human life has been

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the contracted field of view comprised by what we have been accustomed to regard as history. That history is the annals of a period of decline, a trough in the cyclic tide of humanity; and it contains the dramatic descriptions of wars and kings, among nations whose energies have been concentrated on material life and the desire for power and possessions. But a few thousand years is very small in the tale of ages. Draw to scale a geological time-chart, and see how insignificant the period of recorded history looks, at the very summit of the very last age. Five thousand years among so many millions! It must be borne in mind that humanity has flourished on earth for vastly greater ages, the records of which we have not yet recovered. But even now we know enough of the civilizations which succeeded each other for so many ages on the site of Egypt to be aware that there were great and enduring civilizations whose energies were devoted almost entirely to the deeper mysteries of life.

We have been taught to regard modern civilization as the highest point ever reached by the human race; and to regard preceding ages as being lower stages in the ascent to modern culture. But a wider view, to which the discoveries of archaeology lend support, shows that evolution moves in waves, and that periods of elevation alternate with periods of depression. This means that some ancient races have evolved to a higher point than our race has yet evolved to; but it does not mean that humanity is retrograding; for those ancient races had reached the zenith of their evolution, whereas our race is yet in its youth and has a future before it.

We have reached a critical point in history, at which many old forms are passing away, and new forces are being liberated. We are ascending out of a valley; and can not only see wider prospects ahead, but can also see further into the past than we could when we stood in the trough of the valley. What we are learning about the achievements of ancient races teaches us what may lie in store for existing races. The past is parent of the future; and the destiny of an individual or a race may be largely inferred from a knowledge of the ancestry. If we let ourselves be persuaded that our only ancestry was inferior races of men, and before that, the very beasts, we do not get much encouragement for the future. But once understand that man is a manifestation of a *divine* prototype, and we shall be able to realize that humanity will in the future achieve far greater heights of perfection than that at which it now stands.

WHAT IS MAN?—A THEOSOPHICAL INTERPRETATION

C. J. RYAN

WHAT a strange world of confusion we live in regarding the realities of life; what we are, where we came from, where we are going, and what is best for us to do! The religious world is quite divided in opinion, so are the philosophers. The scientific researchers, who claim to be strictly unprejudiced and to take nothing on trust, agree to deny a great many things that other thinkers consider probable, but even they are not united in materialism; some allow a gleam of spirituality to illuminate their outlook. But Theosophy, a new thing to many, though really as old as the hills, is pushing its way, organizing thought and setting forth the fundamental ideas for the new Order of Ages, and spreading knowledge about man's nature and destiny which has been obscured for a long time.

We are living in a curious and critical period; a moment in which the new and the old ideas are in deadly conflict, not only in the political life of the whole world but in almost every department of human activity. It is terrible to watch the fearful sufferings of the millions upon whom the heaviest blows have fallen in the material sense, but it is worth being alive at this crisis in order to have the opportunity of throwing one's forces into the work of reconstruction—the building of a new world. The tremendous shock of the war has aroused many people, hitherto slumbering, to face conditions more courageously. Even in the Episcopal Church, inclined to be conservative and bound by tradition, a large body of persons are working to prune the dead wood of dogma, and to make it plainer that the Christian *life* (in the broadest meaning) is the essential and that the dogma that Jesus washed away all the sins of those who accepted the sacrifice on Calvary is a very inadequate exposition of his teachings. Innumerable examples stand out in sermons and writings by church members of all ranks which prove how far the influence of the teachings of Theosophy, brought to the western world by H. P. Blavatsky in 1875, have spread.

But how can we expect to agree on a satisfactory remedy for our distresses unless we know something definite about our own natures, about the man who suffers these afflictions? A physician not only needs to understand the action of his medicines but he must be fully acquainted with the anatomy and physiology of the body and its activities. Our spiritual physicians, from the standpoint of Theosophy, are ignorant of much that ought to be familiar about man, and it is no wonder that they,

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however well-meaning, can do so little to relieve the moral diseases of the race.

From lack of real knowledge, multitudes of intelligent persons, including religious leaders, have surrendered their intuitive dislike to materialistic ways of thinking and have accepted the popular scientific hypothesis that we are merely higher animals, who by a series of lucky chances, have pushed ahead of the rest. We are continually being impressed by pictures, articles in the press, books on the outline of human history, and by direct teaching in schools and colleges, that the immediate ancestors of the early Stone-Age men were true animals, two-handed and arboreal, say some, quadrupedal say others. Above all, we are urged to believe, man and brute are not different in essentials today; they have no immortal soul, no future life, and — of course — no pre-existence, nor rebirth on earth.

In Dr. J. H. Leuba's recent book on 'The Belief in God and Immortality,' in which he gives the results of a very complete inquiry into this matter among educated people in this country today, he says the upper classes in colleges contain a much larger percentage of disbelievers than the lower, and that in the ranks of professional scientists, historians, sociologists, and psychologists the proportion is still larger. The more eminent the individual the less he believes, until, among seventy-two biologists chosen by a rule of chance from those starred for eminence in the list of 'American Men of Science,' the percentage of believers in the soul is as low as seventeen! Dr. Leuba points out the striking fact that the diffusion of knowledge and the intellectual and moral qualities that make for eminence in scholarly pursuits lead directly to utter disbelief in the fundamental grounds of Christianity. I am not concerned in this article, in considering why the churches have failed, in spite of their excellent organization and their admirable social features, but merely refer to Dr. Leuba's research in proof of the position of the best modern thinkers, a position that has come about through a want of understanding of the Wisdom-Religion, the Theosophy of the Ages.

Now in objecting to the delusion that man is merely a glorified beast — a monkey shaved, as the humorist puts it — it is proper to say that no Theosophist would throw any slur upon the great and justly honored name of Charles Darwin, which is intimately associated with the principle of evolution, a basic fact in nature. He is not responsible for the materialistic aspect put on it by most of his followers, especially Haeckel. Darwin claims the gratitude of all who love truth and mental freedom, for he destroyed many superstitious notions which, until his time, were deeply entrenched — notions which arose from a literal interpretation of the Hebrew Scriptures. Under fanciful disguise these allegories conceal great

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truths about creation and evolution, but taken in their superficial meaning they lead to error.

Darwin's fame will not chiefly rest on his theory of natural selection and the "survival of the fittest through the struggle for existence." These are now admitted by the modern school to be restrictive influences, not creative forces. Darwin's great mind was shown in the careful deductions he made from his vast collection of facts, by which he re-established confidence in the law of cause and effect — at least on the physical plane — a law which had been lost in the Dark Ages when man and nature were looked upon as miraculous creations and the interference of the Deity with the course of law was considered quite reasonable. Darwin said: "My work, at which I have been at work now more or less for twenty years, will not fix anything; but I hope it will aid in giving a large collection of facts with one definite end." In his later writings Darwin admitted that he had attached too much importance to the mechanical principle of natural selection. Darwin stands as an opener of the way, a pioneer without whose work Theosophy would have found greater difficulties in having its more comprehensive teachings about human evolution understood.

A recent attempt to prevent the teaching of evolution in colleges has fortunately failed. Although the popular materialistic teaching — the ape-ancestry theory — is quite opposed to the Theosophical philosophy and not supported by conclusive evidence, it would be a serious step backwards if the right to teach the honest conclusions of the science of the day, however mistaken, should be curtailed by any kind of theological censorship or inquisition. Truth will ultimately be found by free discussion and unfettered research.

Theosophy offers a larger and more complete scheme of evolution than that now in vogue, for it includes spiritual considerations not recognised by material science and without which the problem of man's origin and destiny can never be solved. The immortal soul, the mind, and even the emotional nature, are derived from something; they have had their past evolution. The origin of the physical body is the least important, in fact it is regarded in Theosophy as merely a temporary instrument or vehicle which reflects the building forces of mind.

Before going any further, let it be clearly understood that Theosophy is not dogmatic. A study of one of its fundamental principles proves that this must be so. This important truth is that man is far greater than he seems, that he is a high spiritual being, a Spark of the Divine Flame, immortal, and as Jesus said, "Ye are Gods."

This does not mean that the everyday, commonplace personality we think ourselves,— Mr. Smith or Mrs. Robinson, the compound of the

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ordinary brain-mind intelligence deeply colored with emotions and passions,— is the spiritual self that inherits eternal life. The personality of any one lifetime or incarnation is the means by which the true self gains experience. It is significant that the word 'personality' is derived from the Latin word for a mask — something which hides the true actor within. Take this idea and think it over; the personality is the mask, the instrument through which the true self tries to speak; make this idea clear and firm; clothe it and carry it out to its logical conclusions; it is the central feature of Theosophy in regard to man. You can have nothing more valuable to meditate upon. This is no dogma; it throws a man back upon himself to find truth within, to find it by his own self-devised efforts.

According to Theosophy the higher self has to gain experience by the use of many of these personalities, by many reincarnations throughout the ages. The descent of the spiritual self into physical incarnation also helps in the great scheme of World-Evolution, in which every particle of matter is moving onward and upward towards self-consciousness — Theosophy does not confine evolution to the animal kingdom. However, to pursue this tremendous subject now would lead us too far.

Rarely can the personality of any human being allow the great hidden spirit to manifest in all its fullness of beauty, but when such a personality breaks through its self-imposed bonds and awakes to the glory of the higher Divine nature, the "Father in Heaven," sublime wisdom and compassion naturally replace ignorance and selfishness. He becomes a Son of God, an Adept. (Do not forget that the 'Kingdom of God' is said to be 'within.') It is a question of the Spiritual Will. Shelley, the poet and philosopher, says:

". . . it is our will
That thus enchains us to permitted ill.
We might be otherwise — we might be all
We dream of, happy, high, majestic."

By attempting to make brotherhood a living power in life we find that life becomes a series of awakenings to the hidden greatness within. The Golden Age is here, only we will not open our eyes and see. There is no other foundation for progress.

The knowledge of Theosophy takes the idea of universal brotherhood out of the region of sentimentality into that of clear understanding. Theosophy shows that it is a fact — a law — in nature, and that breaking this law, refusing to recognise it, brings loss and misery, and will do so until the lesson of kindness and justice is learned. Co-operation, not competition, is the method of the evolutionary forces. Competition — including natural selection, etc.— is a minor factor; it acts as a destructive agency useful to destroy worn-out forms cumbering the earth.

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The Bible-saying that man is made in the image of God is not a mere poetical phrase; it is a scientific fact and Theosophy shows how to find its truth. It is a brief way of saying that in man there is every principle or power that is found in the universe, seen or unseen. Have you ever thought of the ancient symbol of the Key, so often used? The meaning of this is not very far beneath the surface. Man is the key, the only key, to open the door of the Mysteries of Being. According to the story in *Genesis* of the Creation of Adam in the Divine Image — a wonderful allegory written by those who knew how to conceal while half-revealing — after man was made perfect but ignorant, came the Fall and Expulsion from the Garden of Edēh. By this, Theosophy shows, was meant the fall of the immortal Ego, the higher self, into material conditions, a necessary part of the great cycle of evolution. We are nowhere told that man was deprived of any of the principles of his being by the descent into material life, and in fact we possess far more powers than appear in our ordinary consciousness. The true Theosophist sees godhood and kingship in the common man, and yearns to arouse him to his greatness. Theosophy is the Liberator.

Detailed information concerning the Theosophical teachings about the constitution of man and its evidences must be sought in the large amount of literature now available, but a brief outline of these ancient teachings corroborated by observations of more recent students qualified to investigate may prove of some interest. We have of course the physical body composed of innumerable living atoms and cells, organized into groups and organs until we reach the master-life of the whole body. All these are governed by forces in harmony or at one with certain forces in nature* not yet known to modern physiology. The conflicting schools of medicine, each based on a different hypothesis, and the honest confession of ignorance as to the real nature of disease occasionally made by pathologists, proves how little is really known about even the most palpable and material of the human principles — the body. Recently published discoveries by Schrenck-Notzing in Germany and Crawford in Ireland and others in France in obscure lines of psycho-physiology, promise to revolutionize the scientific notions about the constitution of the matter of which the body is made, and new ideas about the change of weight or polarity of living bodies without loss of substance in living persons under special circumstances have been lately discussed in the scientific press. These new and startling suggestions are all leading to the more profound teachings of Theosophy on these subjects.

The physical body is molded upon the astral body, composed of a finer kind of matter, wherein the senses are located. This principle persists for some time after death and is sometimes mistaken for the soul,

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but it is quite material and not spiritual at all. Then there is the principle of Kâma, or Desire, which provides the opposition to the high immortal self whose battle-ground is the mind. All these things and more are dealt with in Theosophy without prejudice, and Theosophists claim that no one who once studies the nature of man and the marvelous story of his evolution as outlined in Theosophical treatises — a much more complex matter than the Darwinian ape-ancestry theory — can ever look upon life again with blank ignorance or without hope.

If we take the broad view of human life which sees in man an immortal principle moving on in harmony with the changing cycles of the earth, suffering, rejoicing, but learning all the time, the idea of Reincarnation becomes a logical necessity. There are two difficulties felt by some in the way of accepting Reincarnation; one is that it is not agreeable to many to have to return to this troubled scene of existence. It has been said in reply that one may go further and fare worse according to certain so-called Christian views of the fate of a great many people, but that would not explain much and is rather out of date. I should prefer to draw attention to the cry that so many despairing souls have given, "Oh, that I had my time over again, how differently I should act!" and also to the fact that nature's laws are not made to please our fancies; we have to discover them and make ourselves as happy as possible by working with them. According to the law of Karma, of Cause and Effect, we make our own future, and if we build for selfishness we shall be unhappy as we deserve, but if we cultivate the noble and loving side of our dual nature, peace and happiness will follow — "as surely as the wheel follows the ox," as the Buddha said in speaking of this very subject.

The second great objection to Reincarnation is founded upon the fact that few persons claim to recollect their past lives. The weakness of this consists in the implied belief that the everyday, waking consciousness is the sum-total of our individuality, and that there are no deeper strata of being underlying our superficial selves.

But even modern psychology has begun to investigate the undercurrent that flows beneath the surface of our minds, of which we are usually unaware until some extraordinary cause forces it to the front. We are so little in the habit of watching our mental states that a lifetime may pass with hardly a sign of what is hid. Recent studies of multiple personality — abnormal mental conditions in which two or more individuals seem to struggle for the possession of the same body — and the analysis of dreams, have given science some information about the desires and faculties of the hidden self, called by some the 'subconscious.' This subconscious is not what is called, in Theosophy, the Higher, Spiritual Self, and it is only mentioned in connexion with Reincarnation to prove

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the existence of a background of consciousness within us, holding desires and immense stores of memories of which in our normal state we are utterly ignorant. The existence of this underlying self, into which we usually cannot penetrate at will, whose memories we cannot revive although they are exceedingly complete in detail, is a conclusive demonstration that the mere fact of not remembering past lives is no argument against having endured them. Even the first year or two of our present life have not been recorded in the normal brain-memory.

Now if it is a fact that man is made in the image of God, that he is a divine soul using a temporary personality, and is passing through a series of incarnations on his way upward, how will the understanding of his true nature affect his attitude towards life? Think for yourselves if we can allow things to go on in the old dreary way when we realize that we have the power to change our surroundings, that we are going to be here for a very long time, that pure chance is not the governing factor. Theosophy helps us to realize that the life of brotherhood is the only one which satisfies the inner, spiritual man; it also shows that it is the most rational, the most practical, that it produces the best results. Even though its effects are not sensational, and take time to work, they are enduring, for they are founded upon a rock. As Goethe says: "Without haste, without rest," and there is another saying: "Time will not respect that which it has had no hand in producing."

Imagine for a moment the effect upon the world at large if the majority of civilized people fully realized the teachings of the New Testament about the law of Karma — a subject which has been generally neglected by the ecclesiastical authorities — the law that we reap exactly what we sow and are not the sport of chance. Suppose that people ceased to look upon the Bible teachings about Karma as mere pious remarks, not to be taken too seriously; suppose they became ingrained into the mind of every man, woman, and child, what an improvement in conduct, in morals, in health we should see! The teachers who wrote those passages knew the world needed to think on that line; they were only repeating what the great initiates had learned and proved from time immemorial.

Theosophy offers the most practical solution of the great problem of life — how to find the Way, and once found, how to live in harmony with the highest ideal, or in other words how to find true happiness. Men will always follow what appears to them the best plan; even the criminal in his blindness thinks his way leads to pleasure. It is, therefore, ignorance that betrays us all. Why not then try to fathom the meaning of Theosophy and see what it promises for the individual and the race? Let us begin in our individual lives to realize the absolute unity of mankind in a deeper sense than merely the material. The new discoveries of science

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have made the world much smaller as they say; wireless, airplanes, newspapers, and so forth, have produced an increase in the sense of material oneness; but what about the hatreds, jealousies, rivalries of nations and classes: where is the spirit of brotherhood there? Already we hear voices prophesying "the next great war."

If Theosophy could be brought into every home; if the children of the race could be trained in the knowledge that they are divine souls, that self-control, modesty, gentleness (but not weakness) and the full understanding that "helping and sharing is what brotherhood means," constitute the only way to the great life which is as far above the common existence as the sun is from the earth; if men and women would only try the beauty of the life of service and unselfishness, what a change would be set on foot! This cannot be done in the twinkling of an eye — that is to say, on a large scale — but any individual can do it; anyone can begin in his own home, his own circle. Everyone knows something that is his besetting weakness, no one is free from the duality; and "each effort carves a path for the next"; and as the heart is opened new light begins to shine, new knowledge grows of what to do, new understanding of duty and the joy in duty breaks in upon the mind. This is a great Theosophical truth — Force directed towards right conduct, unselfish dealing, helpfulness, has more effect than the same energy placed at the service of evil. Why? Because the pure motive calls forth the powers of spirit, of righteousness, which are naturally stronger than those of selfishness which is not a co-operating principle but a disintegrating one. Trust in the higher self in man is a mighty power; it can move mountains of difficulty.

Some new writers, inspired by quite the Theosophical spirit though not identified with the Theosophical Society, are calling upon the nations to turn their backs on the old selfish materialism in international affairs, to abandon the short-sighted policy of 'an eye for an eye and a tooth for a tooth,' to abandon the brutal desire for revenge, and to try the one truth which history and even common sense have been trying to teach unfortunate humanity: "Make helpfulness, not selfishness and greed, your guide; steer by the stars of comradeship and love for all that breathes." This charity has to be begun at home, but it must not stay there.

Unfortunately we have so many enemies in our own natures, so many 'I's, so many conflicting desires, and so little power of self-mastery! We have been educated to give way to every desire that did not appear actually criminal, and we have got into bad habits. Nothing is harder to break than a habit; but when we find out that there is an inexhaustible reservoir of strength within us to draw upon, it does not seem so hard. We have been brought up under a frightful shadow, which is that we are all miserable sinners, born in sin and, as the Episcopal prayer-book says,

WHAT IS MAN? — A THEOSOPHICAL INTERPRETATION

“there is no health in us.” That fearful, hypnotic lie is one of the crimes against humanity and, above all, against childhood. The truth is that there is health in us, oceans of it. The mystical writers of that very mystical and allegorical Oriental scripture, the Bible, said: “God so loved the world that he gave his only begotten son,” and so forth. If we were all miserable sinners, deserving of eternal damnation and destruction, God could hardly have so loved the world as to permit the mystical Christos-principle to descend into humanity to help it to supernal heights of glory. He would have made another, more promising world.

Many surprises meet the candidate for Light, pleasant and otherwise, for he has turned the searchlight of his soul upon the dark corners of his lower nature and he has to fight harder than ever before. But he has called upon the warrior, the Higher Self, who can never fail, and his progress is sure, though he may not see it for many days; a good deal of leeway has to be made up. Even the desire for visible progress is sometimes a hindrance for it is apt to lead in subtil ways to concentration upon the selfish aggrandisement of the personal self. Those who come into the Theosophical life, knowing that it is the only thing worth living for, need a great patience, but it must be a very positive kind of patience. As H. P. Blavatsky says: “Slain tigers can no longer turn and rend you,” but they must be thoroughly slain.

To one who has the love of humanity burning as a living power in the heart, the way to start on the journey to the realization of the divine principle within, opens; it may come through the simplest and most unsensational events in common life, “the daily round, the common task”; it may come through tribulation. Spiritual knowledge will surely not come through the abnormal effort to force one’s way into the lower regions of the psychic world, planes which are even less spiritual than this material existence. The inferior psychic planes, beyond which the untrained, undisciplined seer cannot pass, have nothing to teach which cannot be better learned in the school of life in which we find ourselves, and they are full of danger and especially of delusion. Advanced Theosophical Teachers, under whatever name, throughout the ages, have studied these matters, and the unanimous opinion and advice has been that they have no proper place in the life of the healthy, normal man, who should concentrate upon the purification of his mind and the improvement of the condition of the multitudes who suffer from lack of the bread which feeds the body and of that which nourishes the soul.

Theosophy echoes and reinforces the teaching of the great sages, “Man, know thyself!” If we are asked what is the great object of the search for self-knowledge, what is to be gained for oneself and for the world that we so desire to help, the answer is simple. In the inspired

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words of Helena Petrovna Blavatsky, the first Theosophical Leader:

"There is a road steep and thorny . . . but yet a road, and it leads to the Heart of the Universe. . . . There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail, there are other lives in which success may come."

WHITE LOTUS DAY, MAY 8, 1922

A Paper read by H. T. EDGE, M. A.



HE white lotus, replaced in the west by the white lily, is a prolific symbol. Among other things the lotus stands for the fully developed man, having its roots in the earth, its stem in the water, and its flower in the air; and the color white is the universal symbol of purity. Thus we may consider the white lotus as the emblem of white magic.

H. P. Blavatsky came to teach white magic — the art of using spiritual powers for beneficent purposes — the only purpose for which they *can* be used. Her thesis was that all faiths spring from a single and primordial religion — that based on the facts of spiritual nature. Whatsoever path a man follows with faith and pure devotion, that path will bring him to the same supreme goal — that of full harmonious self-realization and perfect knowledge of nature's laws, through sympathetic union with that which is supreme in nature. And, having made conscious within himself the spiritual essence, it is then only by unselfish service that he can find satisfaction for the power that he has awakened.

She came also to draw together people of many types, scattered and isolated, but all with one quality — the hunger for light and certainty; so that their efforts might not be wasted in fruitless struggle with overwhelming odds, and that they might form a nucleus for the future salvation of humanity. For humanity has to be its own savior, and the spirit must be incarnate in humanity itself.

Since she left us (in bodily presence), the work has undergone external changes, but the spirit has been ever the same. Those changes marked the unfolding of the lotus-flower — a symbol of generation.

It has been the constant endeavor of the H. P. Blavatsky spirit to prevent Theosophy from taking the form of a comfortable piety or an interesting philosophy. Hypocrisy, deeply rooted, has made religion into a sort of higher self-indulgence, to be conscientiously pursued, but not really taken seriously at bottom. The same danger menaced Theosophy in the hands of people brought up in this spirit of hypocrisy. But the

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crucial test of actual willingness to work and sacrifice has always sifted us and compelled us to examine surely the ground on which we stand.

The spirit sown in our hearts by H. P. Blavatsky is everlasting and self-reproductive. It springs up anew after the years, and ever endows us with new life and energy. It provides a resource that goes back of every trial; and though we may at times turn aside to follow false gods, we have been once and for all endowed with a hunger that nothing less than the truth can satisfy. Hence all trials become purifications.

We say, Life is Joy; and we mean that the spirit of true optimism is what will carry a man through. This real optimism is grounded on unshakable faith in the power of our own essential nature; a faith with which our great Teacher imbued us.

She has rendered possible for us the unique and incomparable comradeship we enjoy here. Anywhere else we should gasp and pine like fish out of water; we should be out of harmony with our surroundings, and find no companion for our thoughts. But here we are surrounded by friends who think as ourselves and share our loves and aspirations.

We believe that the path of true self-culture and the path of service are one and the same. By overcoming our own limitations, we shall acquire the power to do easily and naturally that which is so great a labor to workers laboring under personal infirmities. Our faith in the reality of spiritual powers teaches us that even the man who turns the sod in the right spirit becomes thereby a center of light for the world, especially when acting from such a vantage-ground as this on which we stand.

Truly today we are venerating the lotus, a symbol of growth and evolution; which was planted by H. P. Blavatsky and has already grown and unfolded so generously. All around us we see the blossoms. The lotus, it is said, contains within the seed a model of the perfect flower. So it was in the seed which H. P. Blavatsky bestowed in faithful hearts.

It is well that we should celebrate occasions like this, if only to remind us to whom we owe those many advantages upon which we are so prone to plume ourselves. The generosity of the teacher — her faith in us — induced her to intrust us with powers of the most momentous kind. What use have we made of them — are we making of them — shall we make of them? But mistakes, once sincerely acknowledged and repented of, become stepping-stones.

It has often been said that each man lives a lonely life, with none to know his heart but himself. But it has been the privilege, not only of those who knew H. P. Blavatsky, but of others among us, to know that there is a certain order of human beings that do know one's heart, that discern it through all the veils, speak directly to it, and draw forth all that is best in it — thus becoming our truest friends.

THE INHERITANCE

R. MACHELL

(Continued from the July issue)

MALCOLM FORSTER disregarded the warning as to his choice of friends and allowed the Spaniard to become a constant visitor to the studio, where he was always welcome, and soon established an intimate friendship with the artist, who one day confided to him the story of the rare musical genius he had discovered in the old manor-house on the deserted northern shore. Morra was intensely interested at once; and the artist, delighted with the sympathy of this master-musician, suggested that they should together go down to Winterby and pay a surprise-visit to Crawley Manor.

Morra goodhumoredly fell into the proposal, and so it happened that one evening, as Margaret was sitting silent after singing one of the old songs, a sound of voices was heard and she sprang to her feet with an exclamation that she tried to stifle. "No! No!"

Mark was on guard at once; but it was too late. Jane was already welcoming Mr. Forster and his friend with the most cordial politeness, and Rebecca herself opened the door to let them in.

Malcolm Forster came in beaming with pleasure and genially introducing his friend as the great teacher Señor Morra.

Mark was as cordial as his anxiety would allow, but did not offer to introduce the stranger to Miss Margaret, who seemed changed almost beyond recognition.

The Spaniard made a pretty little speech alluding to her song being a welcome that had reached them as they approached the enchanted palace and which had sunk into his soul.

But Margaret stood rigid with an expression of something like horror on her face; and the painter realized that he had made some horrible blunder in bringing this stranger to the house. He was distressed and embarrassed beyond words, while the Spaniard seemed utterly unconscious of any lack of cordiality in his reception, and addressing Mark in Spanish, spoke of his own visits to the 'golden west.'

Mark's Spanish was of the American variety, so he answered in English, holding the visitor engaged so that Margaret might recover her self-control. Tony's eyes did not leave the stranger's face; he seemed to be trying to recall some memory.

The situation was uncomfortable, and Forster could only curse his own stupidity and tactlessness in taking such a liberty as he had done, presuming on the generous welcome he had himself always received. But Morra was apparently entirely at his ease. He spoke of the power of music and spoke well; then he begged his hostess to play for them, but she seemed not to

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hear his words, standing rigidly staring at him with undisguised aversion. But he was not ruffled; he merely repeated his request even more gently, and she turned automatically to the piano like a sleep-walker and obeyed.

The thing was so slight that it would have escaped notice under ordinary circumstances, but two at least of the party were watching closely and understood.

Margaret's playing was coldly perfect and entirely unlike what they had heard hitherto. To Mark it was painful, but Morra smiled blandly, listening attentively, and seemed well pleased. As soon as she stopped he rose and thanked her cordially, declaring that it was well worth the journey to have the privilege of meeting so distinguished a musician. He ventured to hope that she would be persuaded to leave her retreat and give the world the opportunity to applaud such rare qualities. Then he thanked Mark for his hospitality, and gracefully excusing himself, drew Malcolm Forster with him out of the uncomfortable position, without betraying any sign of embarrassment or evidence of having noticed anything unusual in the behavior of his hostess, who remained standing motionless till the two men had left the house.

Then she relaxed; passing her hand across her eyes as if waking from a dream, she looked round the room trying to find herself. The others were silent.

Tony was wondering who was this intruder: not the old Morra whom he had feared and hated. This man was relatively young, handsome in an evil way, insidious as a snake and as venomous, yet with a certain charm of manner that might be irresistible to a woman, but which made Tony shudder, it was so reptilian, so malignant. He had shown his power when his victim obeyed his will.

Mark understood so much and had divined more. His love for Margaret was like a mother's for her child, it gave him intuition. He felt the man was venomous as a rattlesnake, and he saw that Malcolm Forster was completely under his influence.

In introducing Morra the artist had spoken of his friend as a great musical agent as well as a teacher, and Mark guessed that it was Morra who had planned the visit with the hope of securing a new subject for his exploitation, or of recovering possession of one whom he had lost sight of: for it was evident to Mark that Margaret both knew and feared the man, and it was equally certain that he knew her.

As he stood there, it flashed upon him that Morra had recognised his victim from Malcolm Forster's description and had come to claim her. But now she was not alone. He could protect her.

For a moment Mark forgot that he was not in Mexico or pioneer California, where rattlesnakes were easily killed and no questions asked. But even at Crawley, human reptiles could not be so easily disposed of. He wondered if his foundling was the wife of this unscrupulous rascal, and she stood motionless beside the old piano staring at the floor.

At last he went to her and gently laid his hand upon her shoulder pro-

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tectingly. She did not look at him, but laid her head against his arm and touched his hand, accepting his protection; then turned and left the room.

Mark let her go in silence; but when the door was heard to close upstairs he called Rebecca in and said: "That man who came with Mr. Forster is an enemy. He'll come again and try to get Miss Margaret away from us. We must protect her."

Rebecca went to the window and looked out after the two men who were still visible across the field. She seemed to be making sure of the man. Then she said slowly: "It's not good to come making trouble here. The little lady shall never leave the house against her will, not while I live."

Mark was silent. Rebecca went back to her work; and in a little while Margaret came down herself again, saying that Tony's room was ready for him. Mark helped him upstairs and then came down to find the lamp lighted and Margaret closing the shutters as usual. Mark took his accustomed place by the fire, which burned summer and winter more for company than actual need of warmth, though the sea-fogs made it welcome at all times of the year. Maggie took a stool and sat beside him for a while in silence. Then she said quietly:

"I promised to tell you all about the past, but kept putting it off because I hoped that it was mostly a bad dream that I would be able to forget; but now I know that it was all real, and he is not dead after all, as I believed.

"It seems a long time ago that I first left him. He soon found me again. I could not get away from him; try as I did, he seemed to know where I was, and I was forced to go to him when he called. At last I was free, or thought I was; but I hated him too bitterly. I see it now. My hate bound me to him and brought him here to find me out again. I thought that I had done with all that, and then he touched me and my heart stood still, while my nerves seemed strung like wires and the room was dark.

"He took me by surprise. But now I know that he will never make me what I was before, his slave. He came to fetch me. I know what is in his mind; but I am changed, and I am not alone now. He wants me to make money for him and to act as a decoy to bring in men for him to gamble with and rob; gambling is his passion. He is a fine musician and can earn money as a teacher, but not enough to pay his gambling debts. His uncle taught him music, as he did me. The old man was a genius, but greedy for money; he would do anything to get it. He made me work for him until he died; and then Hilario made me marry him. I hated him and loathed myself. He took all I earned, but that was not enough, and then he tried to sell me to another man, and that broke the spell. I got away from him, as I thought; and now he finds me once again. That was my fault; I hated him too much. I must have done with hate as well as fear. Since I have been here I have grown strong. Today he took me by surprise. That will not be possible again."

She looked at Mark and smiled with no trace of fear left in her face, and Mark was glad but anxious still. He asked: "Do you suppose that he will

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come again and try to get you to go back to him? Tell me frankly."

"Surely," she answered quietly, "but I will not go."

"Are you still his wife?" asked Mark.

She shook her head doubtfully as she answered: "I doubt if I ever was his wife in reality; but he would not think of that. He will rely upon his influence to make me follow him. Yes, he will come when he finds that I do not go to him; but I will not be here."

Mark was alarmed. "Where will you go?" he asked.

She laughed. "Oh, you must say I have gone to London, but I will just go to the cottage and stay there."

"But he will find you there alone, perhaps," urged Mark.

She answered like a child. "Oh no. Grannie will be there too."

Mark shook his head dubiously, but could suggest nothing better, so it was settled; and that night when Jane went to the cottage Margaret went with her and stayed.

Next morning soon after breakfast, Mark was in the garden when Señor Morra appeared at the gate. It was too late for the master of the house to escape unseen, so he put a good face upon the matter and returned the visitor's greeting with a fair show of courtesy.

The visitor apologized for such an early call, excusing his haste by the shortness of the time at his disposal. Further, he explained that his visit was in particular addressed to the lady of the house whom he avoided mentioning by name.

Mark expressed regret that his niece was not at home; and when the visitor showed willingness to await her convenience, he told him bluntly that she had gone to London for an indefinite period.

Señor Morra's expression of regret betrayed his incredulity, and Mark decided to speak plainly, and said that his niece anticipated this visit and had gone away in order to make it quite clear to Señor Morra that she would never meet him willingly again.

At this the visitor smiled deprecatingly and shrugged his shoulders, saying that he regretted such a caprice and felt pained at being so misunderstood. At the same time he showed no inclination to take the hint, and Mark became impatient. Seeing which the visitor changed his tone, and speaking seriously said: "Mr. Anstruther, the lady whom you call your niece is my wife. I demand to see her."

To which Mark answered firmly: "She is not here."

Señor Morra seemed not to hear this declaration and continued: "There was a serious misunderstanding between us, I confess, but it would long ago have been removed if she had been willing to listen to my explanation. But, for what I felt to be a mere caprice, a whim, she recklessly deserted me, abandoning her musical career and the successes that I could have assured for her. I must admit that I was deeply hurt, but time has healed the wound, and I am willing to forget the past, and to forgive the ingratitude that blighted all my hopes and plans for her career. I still can offer her a home and the

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protection of her natural guardian with all the benefit of my professional guidance and experience. I may say that my standing in the musical world is greater now than when she left me and I think that I can safely offer her a reasonable prospect of a great success if she will place herself again under my guidance and avail herself of the great connexion I have established. I am not talking 'in the air,' but calmly and seriously, when I say that I can offer her wealth and fame such as few women would despise. I speak quite frankly, and I ask you, Will you stand in the way of her artistic triumph, or will you speak to her for me?"

The voice was gentle and the manner most conciliatory, but the eyes were cruel, and Mark felt that he would rather see his foundling dead than in the power of this creature. He answered coldly:

"Señor Morra, my niece's absence is her answer and I indorse her wishes absolutely. There is no more for me to say."

The visitor's temper flared up as he snapped out the words: "She is my wife: and I will see her. Send her to me!"

Mark was quite cool again as he repeated: "She is not here."

"She is here," cried Morra, and I will see her and speak to her myself, and she will listen to me. You shall see!"

He moved towards the door where Rebecca stood on guard but out of sight, and Mark feared she might act foolishly; so he spoke for her benefit as he calmly answered:

"I have told you my niece is not here; and if you doubt it, you are at liberty to search the house. You may go in; no one will hinder you."

Morra hesitated a moment, then decided to test the truth of this in a surer way. He made as if to turn away from the house and came close up to Mark, fixing his eyes upon him as if to read his mind as he asked in a tone of command: "Where is she?"

But Mark was ready for him. He fixed his mind on London and imagined her there in the hotel where he had stayed, and holding the picture in his mind allowed his interrogator to read it if he could. Morra was baffled.

Changing his manner, he sighed as he said pathetically: "You have the advantage of me in being able to offer her so peaceful a home as this old house; and yet, if she would just consent to let me speak to her. . . . I cannot think that she has quite forgotten. May I go in? No, not alone — I am your guest. I beg you —"

He motioned his host to lead the way; and Mark could not refuse, nor was there any apparent reason why he should. But once inside he felt that he had put himself at a disadvantage, for the musician without more than a word or "May I? — you have no objection?" sat down at the piano and played.

There was real magic in the touch but magic of a different quality to that with which Mark had grown familiar. Suddenly he was aware that his mind was being played upon by a man of evil power who meant to read his mind while holding him in the spell of music. Again Mark pictured Margaret in

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London and held the picture there till it seemed true to himself. He felt it was a contest of will and one that made his head swim with the unaccustomed effort.

Suddenly the music stopped. Mark thought that this was part of the scheme to distract his attention from the point at issue; but it was too natural. The man was evidently suffering as he asked for water.

Mark called to Rebecca to bring a glass of water while Morra sank into a chair as if exhausted. He drank the water, and Mark said pleasantly: "Rest awhile! you will be better presently," and moved towards the door; but the other called him back, begging him not to go.

"Don't leave me alone, please. These spasms are awful. The doctors have warned me to avoid excitement. May I lie down here a little?"

Mark helped him to reach the big sofa, and bethought him of the unfinished bottle of old brandy put away when he decided to abandon alcohol. He filled a glass for the sick man who drank it eagerly. The color came back slowly to his cheeks and he thanked his host, adding:

"If I could sleep a little now I should be all right again."

"Sleep, by all means, if you can," said Mark with as much cordiality as he could command, and left the room quietly. Closing the door carefully, he passed into the kitchen, where Rebecca was at work, and said to her significantly: "Miss Margaret went to London this morning by the early train. She will be away a month or more. You understand?"

Rebecca nodded. Mark pointed to the other room and said: "He's resting on the sofa just at present, but if he wants to see the old house I told him he was welcome. Let him see for himself she is not here. That's all. I'm going to see Jonas now."

The bailiff was in the stable and Mark briefly told him the same story, merely adding that he himself got up early, harnessed the mare, and drove Miss Margaret to the station. There was no need of further explanation. Jonas just nodded as his sister had done, and Mark was satisfied that Señor Morra would get little out of either of them now that they were warned.

This done he strolled out round the garden and sat down on one of the old seats beneath an elm-tree where he could see who came or went on that side of the house.

Morra lay still but did not sleep; the brandy had revived his energy and he decided that another glass would put him on his feet again; so he helped himself liberally to the stimulant and found that with returning strength there came a fierce resentment, a feeling that he had been duped in some way. It seemed improbable that his unfriendly host would have left him there alone if the object of his quest were in the house, unless she were hidden in some safe retreat such as was common enough in old houses in his own country. The brandy stimulated his imagination, and the idea that Juanita was hidden somewhere grew upon him, till he determined to take Mark at his word and search the house.

Fortune seemed to favor him; for Rebecca entered and asked if he

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wished her to show him over the old house, or would he prefer to go alone?

He thanked her politely and spoke a little of his love for old houses, said he liked to make notes as he went, and would not trouble her. He added that he expected to find something that would reward him for his journey; and Rebecca said she thought it not unlikely. There was something sardonic in her tone that grated on his nerves; but he let it pass as due to his own nervous condition.

Rebecca left him alone, and having shut the kitchen-door behind her, listened for his tread upon the stairs. She had not long to wait, and listening, followed him from room to room.

As silently as possible he opened doors and peeped into cupboards. Passing the open door of Tony's room he saw the boy asleep, and glanced round the room. The old-fashioned wall-cupboards seemed to attract him more than anything else. He examined them carefully, searching for a secret door, and his search was not in vain.

Rebecca listening below could hear the trapdoor softly opened; she could almost hear his cry of triumph as he found the secret stair, and then she laughed at the disappointment he would meet below. Suddenly a new thought struck her, and swiftly opening the kitchen-door she followed him upstairs.

Morra's first flash of triumph was soon blotted out by the unmistakable odor of dampness and decay that told of no likely hiding-place for a delicate woman. As he went down, the darkness increased till he could see no more steps, and then he halted. For mere curiosity he struck a match, and shuddered as he found himself upon the edge of the old well, with only a rotten plank that would not bear his weight even if he had any inclination to use it as a bridge. The match burned down, and as he let it fall, he noted the depth of the well and wished himself once more in the light of day. Turning to climb the stairs he saw the dim light fade and heard the trap close with a sharp click overhead. He struck another match nervously and in doing so struck the box out of his hand into the devouring depth of darkness.

He called up, but got no answer; and called again, hastily scrambling up the narrow stairway till he reached the trap. He felt around to find the catch but it was out of reach or else most carefully concealed. He tried to force the panel and strained himself till he grew faint and dizzy, calling occasionally but to no purpose. His heart was throbbing painfully and he knew that at any moment he might faint. Steadying his nerves by an effort of will he sat down to wait, and tried to still the intermittent throbbing of his heart.

He tried to think what had happened to him, but his mind was in a maze, and lights seemed to flash up at him from below. He knew that he was trapped, but how, or by whom, he could not guess. His mind was wandering. Occasionally he would make an effort to be heard; but no one came to his relief.

Mark had not long taken up his position on the garden seat under the old elm when he heard voices from behind the hedge that skirted the footpath to the cottage. Listening he recognised the voice of Margaret, who was

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talking without any attempt at concealment; in fact she was laughing as she came in sight accompanied by Malcolm Forster.

Mark rose to meet them, making a sign of caution, and saw Jonas hurrying from the stable-yard evidently with intent to warn his mistress. But Margaret took no heed of Mark's signals, and Jonas stopped as soon as he saw his master there.

She came up to Mark and put her hand on his arm, saying: "I decided to come home and have it out. I am ashamed of my weakness. Where is he? I have no fear now."

The artist was evidently ill at ease, and wanted to apologize for his mistake in venturing to bring a stranger to the house unasked. But Mark cut him short, goodnaturedly, and said laughing: "It is Karma. We must learn our lesson."

"Where is he?" asked Margaret without sign of nervousness. "I will talk to him before you both if you will let me. I have no secret from my friends."

"I told him you were gone to London," said Mark; "but he only half believed it: so I said that he might search the house if he chose. I should have warned him there were dangerous places. He may have found one. He has been gone some time. I will go and see."

So saying Mark hurried towards the house anxious to have this painful business settled. He found Rebecca in the kitchen and asked where Mr. Morra was.

Rebecca answered slowly: "I don't rightly know where he is now. He went poking into rooms and cupboards and I haven't seen him since. I just closed the trapdoor at the top of the stairway to the well. I don't know if he opened it."

"Is he shut in there?" asked Mark. "Is he . . . ?"

Rebecca shook her head. "I reckon he's alive. I heard a noise in there."

At this moment Tony called down from above. "Rebecca! There's some one calling in the other room as if he was shut in; at least I heard some one shout a little while ago. Who is it? What is the matter?"

Rebecca called back: "Don't worry yourself, Mr. Tony. It's only a rat caught in a trap."

Mark was inclined to let the man wait a while, and then remembered that his visitor really was a sick man, and it would be inconvenient, to say the least, to have him die in the house. So he told Rebecca to let him out, and he waited below.

She took her time about it, and Mark heard the trap open, but no voice came, till Rebecca called down: "Mr. Mark, the man's fainted or something; will you come and help me get him out?"

Mark hurried to her assistance. Between them they got the man out and laid him on the floor. He was not unconscious, but evidently was in a bad way. Mark bethought him of the brandy, and hurriedly applied his favorite remedy with satisfactory results. After a little while they were able to get him on to a bed, and Mark went down to send Jonas for the doctor.

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Then he carefully closed the trapdoor and told Rebecca to say nothing about that part of the matter to any one. The man had been seized with the attack downstairs and had gone up there to rest and to recover himself, and that was all that they need tell the doctor. This done he went to Tony's room and told him the same, merely adding that the attack seemed serious and that his sister Nita was in the garden waiting to have an interview with the man who claimed to be her husband. It was what Tony feared, and he was helpless to protect her.

Mark then told Margaret in what condition was this most unwelcome guest, and urged her to go back to the cottage as it was out of the question to have a serious and painful interview with a man in such a state of collapse.

She did not make pretense of pity, for she frankly doubted the serious nature of the attack, if indeed it was not altogether feigned. But Forster remembered to have heard him speak of an affection of the heart and thought it certainly was genuine.

Margaret was puzzled by her own indifference. This man had been the evil genius of her life, whose presence formerly had filled her with fear and loathing; and now his power to influence her was gone. She neither feared nor hated him, and she could not explain it. She was free from her terror; but her freedom gave her no sense of triumph. It was as if she had gradually outgrown a weakness, and had only now become aware of her own growth. The man whose presence once had overwhelmed her with a sense of horror seemed to have lost all interest for her, and with her fear of him had gone her terror of the past — that too had lost significance. It once had the power to seem real but now was impotent, as dreams are when the sun has dispelled the darkness and revealed the waking world.

It seemed to her that during the past night she had at last made up and balanced her account, and closed the record. She had in some way found herself, breaking the bonds that he had fastened on her mind. She had invoked her soul, and the thralldom of her former life was ended in that act.

Alone in the cottage she had fought a battle for liberty and had for ever broken the imaginary bond of this man's will. The battle was imaginary perhaps, but to her it was the most real experience of her life; and when she heard of Señor Morra's desperate condition, it seemed no more than what was natural; for she had broken the power of his will, defying him in her imaginary fight for liberty; and, whether he understood just what had happened to him or not, she knew that when she broke his hold on her she threw him back like a wrestler whose heart has failed him in the struggle. Her enemy was dead, whether the man lived on or not — and now the hatred and the fear that had so filled her life with horror fell from her like a mud-splashed cloak cast off when the storm is passed and the journey over.

It seemed unnecessary for her to see him now. She felt that he must know his power was broken and the last word between them uttered. And that last word was neither a curse nor a forgiveness; it was a goodbye.

(To be concluded)



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY'S LECTURE AT KINGSWAY HALL LONDON

AT Kingsway Hall, Thursday evening, June 15th, a large and enthusiastic audience greeted Katherine Tingley, the Leader of the Theosophical Movement throughout the world and the Foundress of the Râja-Yoga College at Point Loma, California. Her address, which was entirely extemporaneous, was characterized by great earnestness and eloquence, and there was no doubt that her audience was with her from beginning to end. The speaker was received with warm applause as soon as she appeared, as well as throughout the course of the evening, and at the close of her address she was recalled with a veritable ovation. Several handsome bouquets were presented her. The stage was beautifully decorated with flowers.

Following the preliminary announcement by Mr. Herbert Crooke, Director of the Society in England, the Râja-Yoga students from the Theosophical University at Point Loma, who accompany Katherine Tingley on her present lecture-tour through Europe and America, rendered a quartet for two violins, harp and 'cello — Scene and Aria from *Lucia di Lammermoor* (Donizetti). The students were all dressed in white, the girls wearing wreaths and garlands, carrying out a beautiful Greek effect. The quartet closed the evening with the *Valse Triste* of Sibelius. Both numbers were greeted with enthusiastic applause.

The speaker began her address by telling of her present lecture-tour through Sweden, Finland, Germany, and Holland, and said: "I have done very little public work in England for the last twenty years, because I have found here the glorious, superb, and inspiring principles of Theosophy, as enunciated by Mme. Blavatsky, obscured by fantastic, impractical, and uncanny ideas concerning its teachings. This in no way reflects upon the members of any so-called Theosophical Society, who are not over active. I think they have been seeking the light, and in catching a glimpse of H. P. Blavatsky's teachings, however much obscured, they have thought themselves on the right road.

"I declare that Theosophy is absolutely practical and can be applied to every department of life. It is not a modern idea, nor did Madame Blavatsky claim the teachings as her own. She declared they were the ancient Wisdom-

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Religion — the essential teachings of all religions. Theosophy is really the science of right living. Knowing Madame Blavatsky's life and work as I do, I say she stands to me as the most superb character of the nineteenth century."

The speaker advised her listeners to study Theosophy for themselves, and in attempting to reconstruct the nations, "to begin with the causes of discord and unhappiness rather than the effects." The causes she declared lay in human nature, and the secret of her Râja-Yoga System of Education was character-building. "Theosophy is an old remedy," she said, "but if the great statesmen who are endeavoring to readjust national and international affairs could have in their minds, in their lives, and in their characters, the splendid superb ideas of Theosophy, they would soon find the solution to some of the vital questions of the day."

The speaker then touched on various Theosophical doctrines: the perfectibility of man through repeated incarnations on earth, or different "schools of experience" as she called them; the Theosophical conception of Deity; the doctrine of Karma, summed up in the words, "As ye sow, so must ye also reap." She also spoke of the necessity for a broader vision of life and its purposes, a nobler conception of justice, of duty, and responsibility; and she pointed out the importance of the study of the duality of human nature and the necessity for individual self-conquest.

"The great thing needed in life," said the speaker, "is schools of prevention. This I discovered years ago while working among the poor and unfortunate on the East Side of New York. 'An ounce of prevention is worth a pound of cure.'" The Theosophical Leader told of how she had successfully applied the teachings of Theosophy to the problems of education and character-building, and how her success had been recognised by educationists the world over. "Give me a child and let me apply these teachings to him physically and look after him morally, and he will find his own religion, and his religion will be the real religion of the world." (Applause)

After a short intermission beautiful hand-painted lantern-slide views of Point Loma scenes and activities were shown and received with much applause.

Katherine Tingley and party sailed from Southampton on the White Star Liner *Homer* on June 21st.— RECORDER

MADAME TINGLEY HONORED ON RETURN FROM EUROPE

HOME-COMING OF THEOSOPHICAL LEADER IS CELEBRATED AT UNIVERSAL BROTHERHOOD HEADQUARTERS AT POINT LOMA; MEMBERS OF PARTY ACCOMPANYING, SHARE IN TRIBUTE

MADAME KATHERINE TINGLEY, who returned to Lomaland on Wednesday evening, after a five months' lecture-tour, was guest of honor at special festivities at the International Theosophical Headquarters in celebration of her home-coming on the eve of her birthday, which was Thursday. Arriving by special train from Los Angeles — by courtesy of the Santa Fe

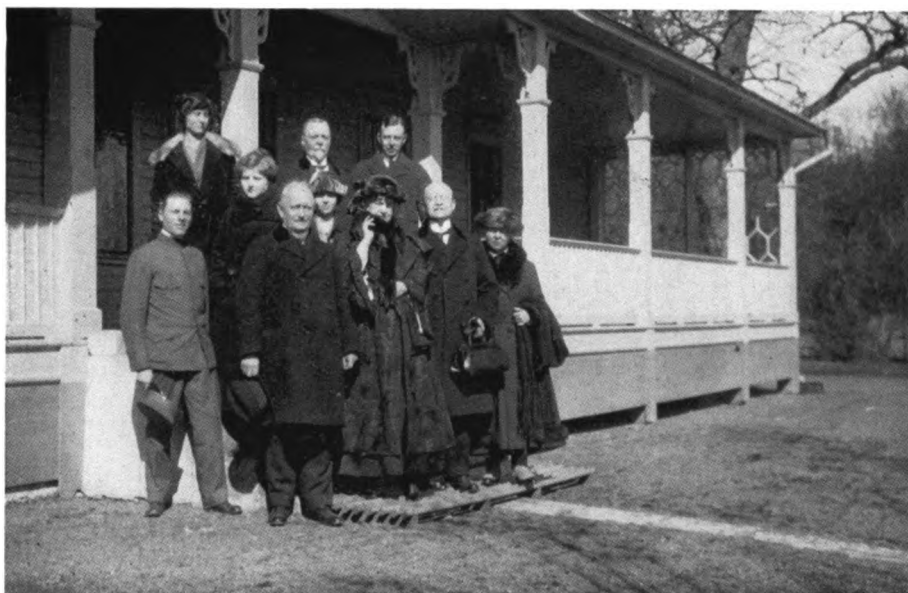


Lomaland Photo & Engraving Dept.

THE THEOSOPHICAL CRUSADE OF 1922 — IN SWEDEN

(ABOVE) Strandvägen, at Djurgårdsbron, Stockholm. Here, in the first house from the corner, the Crusade party stayed for about six weeks, during which time much important work was done. A series of public meetings before crowded houses was conducted, receptions held in Mme. Tingley's salon, important business connected with the Universal Brotherhood Organization transacted, propaganda work of all kinds carried on, including the presentation of film, 'Lomaland, a Vision and its Fulfilment,' portraying the life and activities and educational work at the Theosophical Headquarters, Point Loma, California.

(BELOW) The Crusaders, Dr. Erik Bogren, Direktör Gyllenberg, Mr. Oscar Ljungström, with Konsulinna Anna Wicander, on the steps of her beautiful home in Stockholm, 'Villa Wicander.' Konsulinna Wicander is Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society.



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THE THEOSOPHICAL CRUSADE OF 1922 — IN SWEDEN

(ABOVE) Madame Katherine Tingley, Dr. Erik Bogren, President of the Universal Brotherhood and Theosophical Society in Sweden; Direktör Gyllenberg of Malmö, Business Manager of the Society; Mr. John Ekholm of Jönköping, who made the acquaintance of Madame Tingley on board the steamship *Stockholm* and has lately become a member of the Society; Mrs. Nyström, of Stockholm; and some of the Crusade party on the steps of the 'Turisthotellet,' Visingsö, Lake Vettern, April 20, 1922.

(BELOW) Leaving the 'Home for the Aged,' Visingsö. Madame Katherine Tingley, with some of her party, after having visited the old people and left them little dainties, and cheered them with her optimistic Theosophical philosophy. Her sympathies were keenly aroused for one old lady in particular, of refined and unusual type, who was a cripple and had been on the Island from four years of age. Madame Tingley is well known and much beloved here and in a similar institution at Gränna.

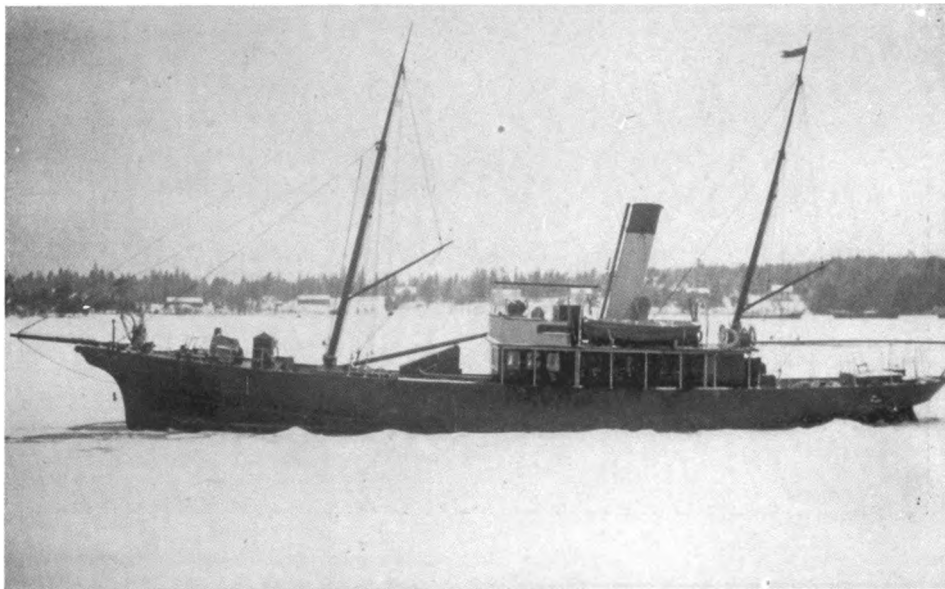


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THE THEOSOPHICAL CRUSADE OF 1922 — AT VISINGSÖ

(ABOVE) Madame Katherine Tingley and Crusade party, with Swedish members of the Universal Brotherhood and Theosophical Society, grouped about the large flag-pole from which the Swedish flag floats over the site of the future Râja-Yoga School on the island of Visingsö, Lake Vettern, Sweden. This picture was taken on Madame Tingley's recent visit to the Island on her European lecture tour, April 20, 1922.

(BELOW) At Visingsö, Sweden. Katherine Tingley and party going through the forest on an old-fashioned native 'Remmalag.' Back of the Theosophical Leader is Direktör E. A. Gyllenberg of Malmö. The young gentleman is Lieutenant Alarik Unger-Söderberg, who accompanied Madame Tingley on her lecture-tour as Advance Agent.



Lomaland Photo & Engraving Dept.

THE THEOSOPHICAL CRUSADE OF 1922 — EN ROUTE TO FINLAND

(ABOVE) On the Baltic in April. During her stay in Sweden, Katherine Tingley and the Crusaders paid a visit to the Universal Brotherhood and Theosophical Society Center in Helsingfors, Finland. The photograph was taken when their boat, the *Nordstjerna*, stopped at Mariehamn in the Åland Islands.

(BELOW) One of the principal buildings at the port of Mariehamn, Åland Islands.

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officials, as the west-bound train from New York reached Los Angeles too late to connect with San Diego — the Theosophical Leader and her party of twelve were welcomed by thirteen huge bonfires, lighted on the east slope of the Headquarters grounds on Point Loma, and plainly visible from the city. As the autos passed the Theosophical home for pioneer workers, flares of red fire added to the display and the Roman gate at the main entrance was brilliantly lighted, rows of electric lights outlining both architrave and arch. At the end of Palm Avenue a huge triumphal arch had been erected, under which Madame Tingley and party passed. This was similarly lighted, and a gigantic wreath of Easter lilies hung from the center, with tiny lights sparkling from the center of the flowers.

FANFARE OF TRUMPETS

To a fanfare of trumpets and selections by the Râja-Yoga College Band, the Theosophical Leader was received at the entrance of the College between double ranks of members holding flags of the nations, and ranks of children carrying the symbolic cable-tow of brotherly love. After a song by the general chorus, an address of welcome by E. A. Neresheimer, Chairman of the Cabinet, and the presentation of a victory wreath by a little child, Madame Tingley responded briefly. She declared that the tour just ended, which had been unusually difficult as well as successful, had only strengthened her conviction that the solution of the problems of a distracted world lay in the accentuation of the spirit of brotherly love among the nations. "It is that spirit, and that alone," she said, "which is the victorious power today," and she referred to Lomaland in this connexion as "the home which I call the world's home." A feature of the program was a song by the large general chorus of more than two hundred voices, *Dedication*, both the words and music of which had been composed for the occasion by Kurt E. Reineman, director of the Râja-Yoga Orchestra and a member of the Isis Conservatory staff.

BIRTHDAY PARTY

A birthday celebration and dramatic program was held in the grove Thursday. It was preceded by a grand march, the entire student-body and pupils of the College, Academy and School passing by Madame Tingley's home, where they greeted her individually and left with her tributes of flowers. The program opened with an International Pageant and dramatic presentation by about a hundred young students, all brilliantly costumed and representing nearly all nations and peoples in the world, including the American Indian tribes. The theme of this was the union of all nations in the spirit of brotherhood and universal peace. Tiny children then fluttered in, dressed as fairies, and, led by their queen, Titania, presented Madame Tingley with a special token of love and greeting from their fairyland court. Tributes from the junior boys of the College and a group of songs by the Râja-Yoga male quartet preceded short addresses by Madame Tingley and those who accompanied her on the recent tour, including Miss Karin Nyström,

THE THEOSOPHICAL PATH

Mr. and Mrs. Montague Machell, Mr. and Mrs. Iverson Harris, Lars Anders Eek and also Lieut. Unger-Söderberg, Madame Tingley's advance agent. R. W. Machell and Frank Knoche also spoke, and the Swedish actor, Anders de Wahl, who will be Madame Tingley's guest for a few months, recited Tegnér's *Sång till Solen*. So vividly rendered was this deeply spiritual and yet highly dramatic poem that even those unacquainted with the Swedish language were able to follow the meaning.

Picnic supper and songs at sunset ushered in the evening program in the College Rotunda.

PLAY OF PUPILS

After a little play, written, costumed and produced by Râja-Yoga pupils, representatives of the various nations visited by Madame Tingley on the recent tour made brief addresses, among them being Mrs. Osvald Sirén, Mrs. Anna Reutersvärd, Mme. de Lange-Gouda, John Koppitz of the Aryan Press staff and R. W. Machell. Secretary Fussell read birthday cables and telegrams from centers of the Universal Brotherhood and Theosophical Society in different nations, including England, Holland, Sweden, Germany, Finland, France, Italy, Spain, Japan, Australia, Mexico, and practically all over the United States. A sonnet written by Kenneth Morris, the 'Lomaland Welsh poet,' as a tribute to Madame Tingley, was followed by an address by Madame Tingley herself, and a special feature of the evening, previously unannounced, was a dramatic rendering of two Swedish poems by the distinguished guest. It is probable that this great actor, not only foremost in his profession in Sweden, but in the opinion of critics the greatest today in Europe, and who has been decorated by royalty in no less than five countries, will be heard in dramatic readings during his stay here. Madame Tingley already has in preparation a classical play to be given in the Greek Theater, in which he will take the leading part. He is fairly well acquainted with English and expects to tour America before returning to Sweden.

Madame Tingley has no immediate plans beyond resuming the duties of her position in Lomaland, which include, however, preparations for another lecture-tour in the fall.— *San Diego Union*, July 9, 1922

MME. TINGLEY RETURNS FROM EUROPEAN TOUR

THEOSOPHICAL LEADER AND PARTY VISIT PRINCIPAL COUNTRIES

MADAME KATHERINE TINGLEY and party arrived in San Diego last evening, by special train from Los Angeles, and went at once to the Theosophical Headquarters at Point Loma. Madame Tingley left New York, January 31 for a European lecture-tour in the interest of universal brotherhood and Theosophy. From the middle of February to the first of May the party toured the principal cities of Sweden and Finland.

The month of May was spent largely in Germany, where, it is stated, Theosophical work in the cause of peace and universal brotherhood and for

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the higher education of youth met with unusually warm response, and large audiences packed the lecture halls.

The first three weeks of June were divided between Holland and England. The Dutch press was especially appreciative.

Madame Tingley expresses herself as highly gratified with the results of her tour and with the promise of the future for Theosophy.

Owing to the lateness of the season, Madame Tingley will postpone her American lecture-tour until the fall.

The following were members of Madame Tingley's party: Anders de Wahl, distinguished Swedish actor from Stockholm, who has been decorated by three kings and holds several medals from foreign literary and artistic societies; Lieut. Alarik Unger-Söderberg, officer of the Swedish army; Iverson L. Harris, Madame Tingley's private secretary; Mrs. Iverson L. Harris; Mr. and Mrs. Lars Eek, the latter one of the first five pupils when the Râja-Yoga School was founded at Point Loma in 1900, and now a teacher there (Mrs. Eek is a harpist and pianist); Mr. and Mrs. Montague Machell, both teachers at Point Loma, who assisted Madame Tingley on the lecture-tour as musicians; Miss Karin Nyström, daughter of a late member of the Swedish Parliament (Miss Nyström acted as interpreter and public speaker); Miss Ragnhild Lidell, daughter of Swedish parents now living in London, who will complete her education at the Râja-Yoga Academy; Lucy Goud, aged ten, daughter of a prominent Dutch railway official at Utrecht, who has been sent to the Râja-Yoga School to be educated, and Margaret Stanley, four-and-a-half-year-old daughter of S. W. Stanley, London artist, who will also enter the school.— *The San Diego Union*, July 6, 1922.

The following Program was carried out in a manner which far surpassed in beauty and dignity any previous celebrations of a like nature, and the spirit of enthusiasm, gratitude, and exalted feeling which inspired everyone from the oldest to the youngest, was something unforgettable.

HOME-COMING AND BIRTHDAY CELEBRATION, JULY, 1922

TRIBUTE AND CELEBRATION IN HONOR OF THE HOME-COMING OF KATHERINE TINGLEY AND THE RÂJA-YOGA CRUSADERS

HOME-COMING — EVENING OF JULY FIFTH

Salute and Illumination

Fanfare of Trumpets as the Leader and party pass under the Arch of Triumph

Selections by the Râja-Yoga College Band
Leader received by Cabinet Officers and Committee between double ranks of

members holding flags of the nations

Leader escorted to seat of honor by Mr. Clark Thurston, passing between ranks

of children carrying Cable-tow of Love

General Chorus: *Hail, Our Conquering Hero*,

Hail! Music by Handel, words by Kenneth Morris

Address of Welcome by Mr. E. A. Neresheimer, Chairman of Cabinet

Presentation of Victory Wreath by a little child

Response by Katherine Tingley

Tribute of Flowers by the Lomaland Student-body

General Chorus: *Praise to the Heroes!*
(words by Herrick)

THE THEOSOPHICAL PATH

THE LEADER'S BIRTHDAY — JULY SIXTH, 1922

AFTERNOON, 3.30 o'clock — OUTDOOR PROGRAM IN THE GROVE, FOLLOWING THE
STUDENTS' BIRTHDAY GREETINGS TO THE LEADER AT HER HOME

Song by General Chorus
International Pageant and Symposium, by
the Young Folk of the Râja-Yoga
Academy and College
Greetings to the Leader by little envoys
from Fairyland
Tributes from the Junior and Senior Boys

of the Râja-Yoga School and College
Songs by Râja-Yoga Male Quartet
Address by the Leader
Addresses by the Râja-Yoga Crusaders
and others
Picnic supper
Song by General Chorus

EVENING, 7.30 o'clock, IN THE COLLEGE ROTUNDA

Finlandia, Sibelius; the Râja-Yoga Sym-
phony Orchestra
Playlet, *The Bell Beneath the Sea*, written
and presented by the Râja-Yoga pupils
Tributes from Representatives of the coun-
tries visited by the Leader on the
Crusade just closed:
For Sweden: Mrs. Anna Reutersvärd

For Finland: Mrs. Osvald Sirén
For Germany: Mr. John Koppitz
For Holland: Mme. de Lange Gouda
For England: Mr. R. W. Machell
Sonnet, Mr. Kenneth Morris
Song by General Chorus
Song of the Vikings, Fanning; the Râja-
Yoga International Chorus

SONNET

WE can but guess what many griefs and fears
Whose thriving should have laid man's hopes alow,—
What conquered evils wander to and fro
Thrust by your victories out beyond the spheres;
We can but guess what splendors distant years
And nobler nations yet to be shall know
Because you journeyed forth with seed to sow
In those far fields watered with human tears;—
These things the Law, these Time takes heart to dream,
Foreseeing realms that wait his laboring wings
For which he had elsewhere hardly dared to pray.
But *we* know well how *our* hearts burn and beam
With your home-coming,— how the silence rings
With deeper love than speech can tell, today! — *Kenneth Morris*

DEDICATION

ALL hail, thou Lion-heart! To thee
All love, all praise, all reverence be.
Our hearts in glad humility
We raise in dedication.
And thou, O Chief without a flaw,
Thou God-sent Champion of the Law!
To that high Truth thy clear eye saw
Here make we dedication.
All hail, thou Mother-heart, thou Friend!
Compassion's warriors thee attend.
Our lives, our trust, till time's last end
We pledge in dedication. — *K. E. Reineman*

THE LOS ANGELES CENTER

"THIS is the age of democracy or self-government, in other words of self-directed evolution" said J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, at Symphony Hall last night. "Yet self-directed evolution does not mean the disregard of authority, but the finding of the supreme authority in the divine nature which is within every one, and the recognising of its behests as being in harmony with the highest moral and spiritual teachings of all the ages. The rebellion against authority which is so increasingly manifest today in all parts of the world, and especially in the home-life is due to the lack of self-government by individual men and women. The children of today are but following in the steps of their elders. Self-directed evolution would be impossible save for the potential divinity that is in the heart of every one. To attain to true democracy which self-directed evolution implies, there must also be respect for law, and an acknowledgment of the universal brotherhood of all humanity. It means the recognition and the exercise of full personal responsibility for all one's acts and even thoughts. It means that men and women individually are responsible for the conditions in the world. It is because individual life is so chaotic that there is such confusion in collective life in all parts of the globe."

— *Los Angeles Examiner*, July 3, 1922

The work at the Los Angeles Center progresses with ever-growing enthusiasm. Limitations of space prevent an account of the meetings during the month of June being here given.

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CALIF.

DR. Gertrude van Pelt, Directress of the Râja-Yoga Academy at Point Loma, spoke on June 4th upon 'Life's Ever-Present Opportunities,' taking up the subject from the Theosophical point of view. She said in part:

"To enumerate life's opportunities would be something like writing a medley in music — an infinite series, with every man a composer, and every

Latent shift of circumstance a possible new composition.

Potentialities The difficulty lies not in having too few, but too many.

can be educed One may fail to see them, ignore and side-step them,

though they impinge on every side like trees in a dense forest; though the moments of life are crowded with them, and they hang like ripe fruit before the eye. But the obligation of their presence is inescapable. Sometimes they are so transcendantly great that for the many who are unequal to them, they become a cipher. Often then, they are said not to exist; yet it is these very overwhelming difficulties and obstacles which furnish such superb possibilities for growth, grasped only by heroic souls.

"Notwithstanding this superabundance there is a general failure to recognise the richness of life's possibilities. This would seem to signify ignorance of the perfectibility of man. Humanity, having lost a conception of its goal, is not awake to the various means of reaching it. If it were, so many

THE THEOSOPHICAL PATH

of life's opportunities would not be neglected. The prevalent limited theory of but one earth-life for each soul, naturally hampers the mind and concentrates attention upon the kind of success which can bloom during the course of that single life. But the infinitely broader and more searching disclosure of humanity's latent powers which comes from a study of Theosophy, illumines the moments and the fields of action, and shows golden opportunities verily flooding both time and space.

"Thus the very opportunities which are commonly ignored and despised, might, if appreciated and seized, turn out to be the richest. A realization of this, which Theosophy makes so clear, brings contentment with one's duty, whatever it may be; it puts zest into a life seemingly colorless; it brings an inward peace. William Quan Judge has said: 'All the passing shows of life, whether fraught with disaster, or filled with fame and glory, are teachers. He who neglects them, neglects opportunities seldom the gods repeat.'"

— *The San Diego Union*, June 5, 1922

'Theosophy as Science' was the subject of an address on June 11th by Professor Charles J. Ryan, of the Department of Archaeological Research, Theosophical University, and a member of Madame Katherine Tingley's Headquarters Staff. According to Professor Ryan, Theosophical students

**Important
Natural Laws
ordinarily
overlooked**

often "feel inclined to ask why so many eminent scientists confine their researches to the collection and discussion of facts pertaining entirely to the world of the senses," while "great and significant departments of nature are disregarded or quietly relegated to poetry, religion or metaphysics, as if of no practical importance." And this notwithstanding the fact that "even the most practical sciences, such as physics and chemistry, are riddled through and through with metaphysical theories, as those who have studied the new electron theories of matter or who have even a superficial acquaintance with Einstein's suggestions about space and time will appreciate."

Said the speaker, "Theosophy takes a more generous grasp of natural law; as a science it includes a far wider range. According to Theosophical principles a science worthy the name cannot be confined within artificial bounds; the facts of nature cannot be properly understood if the material side only is studied while the moral and spiritual are ignored. To draw a chalk line and say science may not step over it is not, in fact, reasonable, and there are signs that the barriers are breaking down. What right has any man to prevent reasonable and reverent inquiry into matters of vital import, ignorance of which is driving millions into blank infidelity? And, above all, what reason can there be to object to inquiry which brings about a higher faith in the Divine Order and which gives helpful glimpses into the working of the laws of God as they affect us in daily life?"

"According to Theosophy, the great, divine and over-ruling law of Karma, or Cause and Effect — that what is sown shall be reaped — governs justly

MIRROR OF THE MOVEMENT

in all aspects of life and nature, moral as well as material. That is the basis of Theosophy as science. It declares that evolution is no haphazard affair and it does not try to explain the mystery of man's origin with the chief factor left out, *i. e.*, the soul, the Real Man! The world is suffering from ignorance. Theosophy has come to arouse the slumbering nations to the fact that man is really Divine and that the time has come to put on the 'armor of light.' "— *San Diego Union*, June 12, 1922

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society gave an address on June 18th upon 'Self-Directed Evolution — the Keynote of the Present Cycle.' Speaking of the fact that life was most unsatisfying at present and that no thinking person could say that he was

**We create
our future
Destiny**

content to have things as they are, he said:

"It seems as though humanity today were in a blind alley and did not know how to find its way out.

We are living in stirring times, more stirring than any we know of in recorded history, and it seems to me that in this connexion the words of H. P. Blavatsky — written in her great book *The Secret Doctrine* in 1888 — are absolutely true today. For she spoke of man as the maker of his own destiny, and weaving as a spider does, thread by thread, a web of destiny around him until he is at last completely enwrapped, enmeshed. That is just the position of humanity today. It is enmeshed in a web of its own making. Speaking from this platform Katherine Tingley has again and again asked the question, 'Are you satisfied?' and answering it for her listeners she has said, 'No, you are not.' Yet she does more than merely ask the question. She has an answer, a message, a solution. And that solution is something that appeals not only to our hearts but to our minds. For Theosophy appeals to the highest powers of reason that a man can exercise.

"William Quan Judge once said that 'the huge unwieldy flower of the Nineteenth century civilization has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. . . . For we implicitly believe that in this curve of the cycle the final authority is the man himself. In former times the disclosed Vedas, and later, the teachings of the world's great Saviors, were the right authority. . . . But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself — as a whole — open the gate.'

"Because of this, the idea of Universal Brotherhood — one of the great ideas that Madame Blavatsky came to give to humanity — is of the greatest importance. It is the one idea the teaching and the practice of which is more needed by the world today than at any former time. And it is the one thing that even the poorest, even the imprisoned, can practise if they choose.

"Those who have no more than heard the words 'self-directed evolution' have a responsibility resting on them — to see that their lives are no longer hindrances in the reconstruction of the world, but are living stones in that edifice."— *San Diego Union*, June 19, 1922

THE THEOSOPHICAL PATH

Students of the Theosophical University at Point Loma conducted the services on June 25th, the speakers being Mrs. Hazel Oettl Minot, and Mr. Charles Milton Savage. Said Mrs. Minot: "According to the teachings of Theosophy, man is dual in nature. There is the body and its attributes, an

**The Real and
the Unreal,
in Man**

instrument for the use of something better, but not the real man at all. And then there is also the soul, the higher part, the real man — that part of us which has existed and will exist for all time, gathering unto itself countless experiences and the enduring wisdom which comes from them. Since, then, there is a part of us that is real (and he who accepts Reincarnation cannot doubt this) it stands to reason that all that truly belongs to this part, all that it accepts and takes unto itself, must of necessity be real, too. It could be formulated as clearly as a proposition of Euclid.

"When a man realizes this, he recognises the fact that Theosophy, with its assertion of man's Divinity — not that he has a soul but that he *is* a soul — is a point of departure on a new path, and the right path. When he has realized this, don't you believe that he will have something to say regarding life — the real life and the unreal? Theosophy is the one hope for a discouraged humanity, for it is the only key that will open the way to the real life."

Said Mr. Savage: "To anyone who studies the condition of the world today, it is obvious that this is a time of widespread and general dissatisfaction with existing systems — a time when the age-old questions are being asked again, and with a keener desire to find a satisfying answer. The many fads masquerading under the name of religion, force the reflection that we are in dire need of more common sense, to enable us to see the simplicity of the real life; more discrimination that we may choose the path of our real duty; and greatly in need of some impetus of a spiritual order that will fire us to accomplishment.

"One step towards living the real life is to grow out of the sense of separate-ness, or in other words, selfishness. Look around you and see who are the most truly happy. Are they not those who work for the common weal, without expecting reward or praise? They have the support of the Divinity within, which sustains them through all afflictions, and gives them a safe anchorage in the roughest storm. We may say, then, that the real life is lived when the Higher Self is in command."— *San Diego Union*, June 26, 1922

Mrs. Marjorie M. Tyberg, Lecturer on History and Literature in the Râja-Yoga College and Theosophical University at Point Loma, spoke on July 2nd upon 'Theosophy and the Bible.' After reviewing briefly the history of the Bible as a sacred book, and the changes that have taken place within recent times in the attitude of students and thinkers in regard to it, Mrs. Tyberg said:

"When the Biblical critics of the last hundred years or so stated that the

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**Religion's
illuminated by
the ancient
Wisdom-Religion** Old Testament is not merely history, not an authentic account of the lives of Hebrew personages, but must be regarded as moral tales illustrative of lessons the writer was trying to convey, they were correct. When they said that the element of greatest value in the Old Testament is the ideal, and the challenge of the prophets, they were also correct. But it remained for Madame Blavatsky, who knew the esoteric significance of the names used in the Old Testament, to point out what treasures of meaning had escaped expression in that most confused and borrowed collection of writings.

"It is in her books then, that every one may read for himself the real meaning — the cosmic and scientific, the moral and spiritual truth — conveyed by the old familiar names of Adam, Eve, Cain, Abel, Moses, Enoch, Noah, Abraham, and Jacob. You have only to read the works of Madame Blavatsky to have all your conceptions of these names expanded into a view that is interesting and also sacred. Many surprises and revelations are in store for the student who undertakes this.

"While, however, lovers of the Christian Bible are endeavoring to find in it the spiritual nourishment the world craves at this time, and while the study of Theosophy can help them to a new insight into the words of the Nazarene, there is this to be remembered. The Sermon on the Mount, the kernel of his teaching, has never become a living power among Christian nations. Every month since the close of the great war has brought more frequent and general acknowledgment of this baffling and disheartening fact. The truth is that a new era is dawning. . . . The new message challenges the believers of *every* religion, it throws light on *every* creed. It is Theosophy, the Wisdom-Religion of the Ages, and it has set echoing round the world the call for Universal Brotherhood."

DOINGS IN LOMALAND

VISITING members of the Universal Brotherhood and Theosophical Society and guests from a distance were entertained on June 7th at a concert and reception held in the Râja-Yoga College at Point Loma.

Among those present were Bascom Jones, Esq., of Georgia, Macon's leading lawyer and banker, who with his daughter, Miss Elizabeth, a student at Wesleyan College, was the guest of Mrs. A. G. Spalding. Mr. Jones is in San Diego on a visit to his son, Ensign B. S. Jones, who with Mrs. Jones and her parents, Mr. and Mrs. T. B. Wright of Loma Portal, were also Lomaland guests for the evening. Dr. Rose Winkler of the Point Loma Medical Staff and Râja-Yoga College Faculty and her sister, Mrs. Dinah W. Morris, one of the Lomaland hostesses, entertained their brother Aaron Winkler of New York City and his friend, Arthur Diamant, who are *en route* to Honolulu with the Mystic Shriners for the forthcoming convention there.

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Among members present were Mr. and Mrs. Dee Allen of San Diego and New York City; Mrs. Manning-Hicks, who leaves soon for England, and W. E. Bolles of Washington, D. C. Mr. Bolles, who is a construction engineer, will shortly remove to Point Loma to take up permanent residence as a member of the student-body there.

The program was mainly by the teachers and pupils of the Isis Conservatory of Music and besides action songs by the little children, included Massenet's *Phèdre* by the Râja-Yoga Symphony Orchestra, and the too little known *Charfreitagszauber* from Wagner's *Parsifal* by the Point Loma Orchestra, Mr. E. A. Neresheimer conducting; piano solos by Miss Marcella Tyberg and little Jean Price, a violin solo by Mr. Pierce Spinks, and a Fantasia for harp by Mrs. Susan Hamilton. Miss Helen Morris sang *The Rose of Yesterday* by Marie Rich and Guy d'Hardelot's *Because*. The program closed with Elgar's *Weary Wind of the West* and a new number, *Land-sighting* by Grieg.

— *San Diego Union*, June 8, 1922

As arranged by the Denby Reception Committee, Secretary Denby's party, including Mrs. Denby and a large number of class mates of the Secretary at Annapolis in the eighties, were entertained at the International Theosophical Headquarters Thursday afternoon, June 8th. The party was met at the entrance to the grounds by J. H. Fussell, Secretary of the Universal Brotherhood Organization and Frank Knoche General Manager of Point Loma Homestead. At the Greek Theater, where a short musical program was given, they were received by Mrs. A. G. Spalding, Mr. and Mrs. E. A. Neresheimer, Mr. and Mrs. E. W. Lambert, Mrs. Oluf Tyberg, Miss Edith White, Mr. Ross White, and others. Flower girls on either side of the entrance to the theater presented each guest with a bouquet, and the large Râja-Yoga Mixed Chorus greeted them with songs.

Secretary Fussell, representing Madame Katherine Tingley who is still abroad, gave an address of welcome, to which Captain Linnard, U. S. N. responded cordially. A visit to the Temple of Peace concluded the afternoon, a beautiful international touch being given there by the little children of the Râja-Yoga School, ranged on either side of the steps and carrying the flags of all nations, which fluttered gaily above their heads.

Mrs. Denby was accompanied by her brother H. Thomas Thurber Esq., by Lieut. Joseph A. Carey, Special Assistant to the Secretary, Mrs. Carey and daughters, and Mrs. Roger A. Welles. Secretary Denby was unable to be present owing to a tour of inspection in connexion with naval activities in San Diego, which occupied the afternoon.— *San Diego Union*, June 12, 1922

THE NEW-OLD SCIENCE

UNDER the title of 'The New Science of Metapsychics,' the *Journal of the American Medical Association* for May 13, 1922, says:

"Professor Charles Richet of Paris, of anaphylaxis fame, and noted for other scientific

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achievements, recipient of the Nobel prize in 1913, has turned to the study of occult phenomena. In his recent work, *Traité de Métapsychique*, he discusses subjective metapsychics as a chapter of psychology, saying that there are certainly other routes to our consciousness than the five senses. Some persons are more accessible to them than others. This special faculty or cryptesthesia, as he calls it, explains certain phenomena, which we now are inclined to regard as supernatural. Cryptesthesia may be of the same order as the homing instinct which guides birds in their migrations."

Evidently Professor Richet is one of the scientists whose researches convince them that the real man must be something more than his body and animal brain. Fortunately, they may find in *Isis Unveiled* an author who has blazed a trail through the dense growth of materialistic half-truths, so that he who runs may read the occult truth underlying many strange experiences. Far from leading the way to a "new science of metapsychics," however, Mme. Blavatsky outdistances contemporary science by going back to the Wisdom-Religion of the Ancients. In reviving the lost knowledge of man's sevenfold nature, she clearly points out the "other routes to our consciousness than the five senses."

Mme. Blavatsky's study of the ancient truths was supplemented by a wealth of first-hand knowledge, gained in her world-wide travels and unusual experiences. Herself a born sensitive, and with a rare humanistic sympathy with every phase of life, she was permitted to see, and was able to understand, many superphysical phenomena which are wholly natural on their own level of consciousness. She cites instances where ignorant persons and many primitive peoples displayed power to control nature's finer forces and to influence their fellows, in a way that no scientist could either duplicate or explain.

Mme. Blavatsky says that here in America, the sixth race of humanity is beginning to develop, while humanity, as a whole, belongs to the fifth race, with its five senses. This accounts for the psychic sensitives, whose "special faculty of cryptesthesia" shows a greater degree of the sixth sense which is as yet largely dormant in the fifth race. Doctors, criminologists, parents, and educators who are puzzled by the degenerate brilliancy of many neurotic children, by crime waves, and by the steady increase in mental and nervous disorders, may consider how this individual gain in awareness cuts both ways. Since human nature is ever dual, there is danger of more force and finesse in wrong-doing, or the inner conflict may injure the sensitive balance of well-being, when the individual's latent powers unfold in the social atmosphere of our intensive modern materialism.

Life is consciousness; and added life-force follows the line of least resistance, for good or ill. So that unless the young generation is trained in character-building, the most promising natures may be deflected into the path that ends in spiritual wickedness. The "homing instinct" of the soul guides it through the weary ages of incarnations, until the perfected man does finally arrive. But its progress may be needlessly long and painful, if it be denied the higher levels of activity, and limited to the vitiated air of materialistic life. By the way, the dulling of the intuitive nature which ever blinds the

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vivisectors to the hidden truths they seek, is one way by which Nature defeats materialistic and unnatural methods of research.— L. R.

A RECENT Assembly of four hundred delegates, representing the Christian Fundamentals Association, declared against Evolution, which they characterized as "a guess — something that should not be imposed upon defenseless children." Also they recommended that a layman's movement, with William Jennings Bryan as its head, be started "to oppose modernism, and preach the truth once delivered."

Might it not be advantageous to 'defenseless' children, if those who would impound them would do a bit of thinking, both for themselves and for the children — enough to realize that, in the whole of Truth, in its entirety, there is yet much to be discovered, and that they advise the youth to cultivate an open mind towards what remains to be revealed of that infinity? For, as a colored divine said: "De world do move!" Also that Christ declared: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Surely, he meant true works. And how could we do these, were there no new truths to be learned and applied?

There is and always has been evolution of thought, else there would have been no progress in the world. Evolution appears to be a universal truth, not limited to one phase or department of life.

"Come brethren, let us consider together" — of this matter, and not dismiss it as "a guess."— F. M. P.

THE NEW-OLD TRUTH

WHEN Mme. Blavatsky began to teach the ancient truths of the Wisdom-Religion nearly half a century ago, it was like a voice crying in a wilderness of materialism and bigotry. But time has shown how her courage and wisdom are being justified by the impress she made upon the thought world. Her teaching of human duality — that man was an incarnating soul in an animal body — was not readily accepted by a generation sorely psychologized by the old theology of a scapegoat Satan and a vicarious salvation. But in this day of wireless activities, the Theosophic thought messages are being picked up by many a receptive mind, which, by the way, usually passes them on as original. No doubt the very satisfying naturalness of the truths thus broadcasted through the ether, make them seem original to some sympathetic minds.

Mr. Winston Churchill is reported to have decided, after some years' study of immortality, that mankind's salvation — peace, happiness, achievement and even everlasting life — lies in recognising two separate and distinct minds in everyone, the one creative and the other primitive, and in determining to let the former control life and the latter merely regulate the

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body. To the clashes between these two minds he attributes human ills. The one, he thinks, seeking a gratification of the instinctive senses, urges, and the other resists, and until the creative mind conquers, and so ends this inner warfare, man is unhappy mentally and physically, as well as spiritually. He believes that science and religious psychology are joined hand in hand in this 'new' theory, the former proving what the latter contemplates. Belief in after-life he calls 'conviction,' and likens it to the feeling of truth one gets from a great work of art — the feeling that it is true, though one cannot prove it.

His idea of keeping the creative mind in control of the dual man is another phrasing of Katherine Tingley's teaching of "self-directed evolution." She also says that a noble thought carried through the day has the uplifting power to change the very body tissues. One can easily imagine the corollary that an unworthy standard of values must likewise react upon the physical welfare, and that a selfish mind must limit its own vision of impersonal truth. The medical profession and the educators may elaborate this thought with profit to themselves and to patients and pupils. Man, as a spiritual being, must be morally sound to be possessed of his finer physical and mental forces. Mr. Churchill's 'conviction' of after-life is the intuition — an instinct of the soul, Mme. Blavatsky says. Naturally the *soul knows* that it is immortal, though it cannot prove it to the body of earthy matter or to the animal brain, both of which are mortal.

Current literature is alive with interpretations of the wireless messages of the ancient truths which today are encircling the earth in every direction.—R.

Theosophical University Meteorological Station

Point Loma, California

Summary for May 1922

TEMPERATURE		SUNSHINE	
Mean highest	66.70	Number hours actual sunshine	197.80
Mean lowest	56.00	Number hours possible	429.00
Mean	61.40	Percentage of possible	46.00
Highest	80.00	Average number hours per day	6.40
Lowest	51.00		
Greatest daily range	18.00	WIND	
PRECIPITATION		Movement in miles	3880.00
Inches	0.41	Average hourly velocity	5.20
Total from July 1, 1921	21.97	Maximum velocity	33.00

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others
Reorganized in 1898 by Katherine Tingley
Central Office, Point Loma, California

The Headquarters of the Society at Point Loma, with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large,' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

Illustrated



Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

By death is meant the cutting off of the vitality comprised in any one existence. Now the death of the saint, which consists in the annihilation of the misery of rebirth; incessant death, which is the incessant breaking-up of the constituents of being; and death in popular parlance, as when it is said, "The tree is dead, the iron is dead," — none of these is meant here. But what is meant here is twofold, either natural death, or untimely death.

Natural death occurs either by the exhaustion of merit, or by the exhaustion of the natural term of life, or by the exhaustion of both.

Untimely death occurs by karma cutting off karma.

Death by the exhaustion of merit is death which supervenes when the karma which caused conception has ripened to a termination, although the dependence for continuing the series constituting the term of life be not exhausted. Death by the exhaustion of the natural term of life occurs when the span of life, the nutritive powers, etc., proper to any given grade of existence, come to an end,— in the present race of men on the exhaustion of their natural term of life at the age of only one hundred years.

Untimely death is death like that of Dusi Mara, or of king Kalabu and others, who had their series cut off by karma that carried them off on the spot, or like that of such persons as have their series cut off by a bloody death brought upon them by the karma of a previous existence.

— From the *Visuddhi-Magga*, viii; translated by Warren

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the quotations from the Theosophical Leaders, there will be a collection taken up for the benefit of the Nürnberg Children's Relief Association." This announcement met with an enthusiastic response, and grateful appreciation was expressed by the officers of the Relief Association. — RECORDER]

FRIENDS: I deeply regret my inability to speak your beautiful language; but in spite of this obstacle I wanted to do something for the people of your country; and so, in my enthusiasm, I have come to Germany in my present lecture-tour through America and Europe. My object is to bring to you a message of encouragement and good cheer.

As you know, the American nation is made up of people from many different countries; yet there still remains in America the old American spirit of fair play and love of justice; and I am not ready to say that those in my country who believe in brotherhood and justice, encouraged the idea of sending over our American soldiers to Europe. I myself am a peace-maker; so are the members of the Universal Brotherhood and Theosophical Society, which I represent; I carry the strain of the suffering of all countries. Particularly is my sympathy with yours now, when the discouraging aspects of the treaty are before you.

From the experiences that I have had in Berlin, I feel that it will be only a little while before something splendid will happen to relieve your anxiety; that in some unexpected way, as though the light had forced itself through the dark horizon of your present condition, justice will be done you.

My heart is very much attuned to the suffering of the people; I feel that the message of Theosophy is so optimistic, so convincing, so encouraging, so uplifting, so inspiring, that even though you do not understand my language you will know that I am very much in earnest and that I am absolutely satisfied that Theosophy is the saving power of the world. Without Theosophy there is no way of solving the crying problems of the present hour.

During the war I can vouch for the fact that thousands of people in all countries found it impossible to feel that they could call upon the accepted, orthodox, personal God, and pray for the success of any one of the contending nations. We Theosophists realize that the divine laws are immutable and infinite; we believe in the Supreme, in Deity, in the Omnipresent, All-powerful, All-compassionate, Infinite and Unknowable Source of Light and Life.

Without Theosophy there is no way in the world that you can settle, in your own mind and to the satisfaction of your own reason, why you are here, whence you came and whither you go. To a very large degree you

KATHERINE TINGLEY'S ADDRESS AT NÜRNBERG

are unacquainted with the splendid potentialities of the spiritual man. You know so little about him, because all down the ages you have been psychologized with fear. You have been taught that you were born in sin, and you have also been taught that life on earth is limited to seventy-five or a hundred years. You have been given no grand vision of the possibilities of man — of his dignity and the potential qualities of the spiritual man. But these, Theosophy gives you.

So the message that I hope will warm your hearts tonight is this: Build up a new courage in your minds and in your hearts. I know you have your longings and your yearnings; there are many noble people everywhere; there are thousands who would sacrifice their lives for their country; but I say, it is better for you to live for your country than to die for it.

Theosophy teaches that man is something more than he seems, that he is immortal, that he has a grand and superb future, and that in order to avail himself of this future, in order to bring out the divinity of his own nature, he must have the light ahead to show him the path. Theosophy can be that light; but each man makes his own path. Each man can make of his life a blessing or a blasphemy. Each man is his own savior and the controller of his own destiny. Theosophy teaches that man must evolve through his own efforts, through the inspiration of his own divine nature, through the light of his soul, through the knowledge that he has gained by self-conquest and by trust in the infinite law. Thus, through the study of Theosophy, will man find that after all, life is joy, in spite of the distressing circumstances that surround him.

But when I say that life is joy, I refer to the real life, the spiritual life, truly, the Theosophical life. It is not the life of the senses that will bring this happiness. How many people are there in the world today, outside of Theosophists, who believe in the potentiality of their own higher natures, in the power of their soul, in the dignity of the royal manhood that belongs to the race through self-evolution? Alas, I say, there are very, very few. To be sure, the world has its culture, the reasoning faculties and the intellectual qualities are splendidly cultivated on many lines, but when the human race, individually or collectively, attempts to work out the mysteries of life by depending solely on cold reason, humanity finds itself in the shadows of uncertainty, unacquainted with itself and afraid of the future.

So I say to you, that no matter from what standpoint you look at life, the only hope for yourselves, for your country, for humanity, and particularly for your children, is Theosophy. But in order that Theosophy should bring you the fulfilment of your hope you must not only study it, you must live it, become splendid examples of right action,

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of pure living; and thus, by the power and dignity of your own souls and the cultivation of your conscience which is a part of your spiritual nature, you can evolve a power of perception and discernment that will enable you to look beyond the shadows of today into a brighter tomorrow. I declare to you, though I am not a prophetess, that the immutable, divine laws work towards justice; they are justice itself, and justice shall yet bring your country out of the shadows. How soon I cannot tell, but it is in my heart, it is in my mind, and I dare to look ahead and to say that for you. [Applause]

The very condition that humanity is in today, each country grasping for territory, each man striving for power, conquering nations imposing unnecessary and cruel suffering on a conquered nation, is against the laws of justice, the laws of compassion, and the laws of God.

There is a simple way of doing everything. Your country which is so famous for its wonderful composers — its rare, classical music — did not evolve your Mozarts and your Beethovens without years of study and practice. And so it must be with Theosophy; you must first begin to find yourselves, to challenge yourselves, to believe that you are something more than you have thought you were. You must know that you are governed by the spiritual as well as by the physical laws of life; you must realize that it is the lower part of your nature, the physical, mortal part, with its passions, its selfishness and its personal desires, that makes you discouraged or disconsolate, or that permits you to make mistakes and indulge in vices. These things come not from the soul; the divine, infinite laws do not support them. So first of all, man must know himself. Jesus, as well as the Greek philosophers, taught that. Did not the Nazarene promise you that you would find the Kingdom of Heaven within? Theosophy accentuates this teaching, and makes it clear. You remember also that when his disciples wondered at the marvels that he did, Jesus said to them: Greater things than these shall ye do. Thus he admitted that the divine laws control man, acknowledged the soul life in all, and showed that man must evolve through his own will and learn the power of self-control.

In pursuing this line of thought, we find within ourselves two natures in one: the higher, nobler nature, and the lower, undeveloped, animal nature — the higher the immortal, the lower the mortal. And when the time comes that you have finished your earth-life, and meet the change that is named death, Theosophy says that you do not die; that your real self, the Ego, is released from the body that is worn out and tired, the physical coat, or house you have lived in. It goes to dust with its vices, its mistakes, its weaknesses and its despair; but the immortal soul is released and goes to its own condition; and at the proper time and under

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the proper circumstances, returns to earth and takes up another life in order to evolve the perfect man. This is called the doctrine of reincarnation. Fifty years ago, if I had taught these ideas or called them to the attention of the public, even in free America I am sure I would have been hissed off the stage. But today the most advanced minds, the most thoughtful, the most scientific, are taking up the study of Reincarnation, and accepting it.

Theosophy rejects the old ideas of heaven and hell. It teaches that man with his will-power and his desire for self-evolution and a vision of the possibilities of life, cannot, in seventy or a hundred years do justice to himself or to the higher law. He leaves the earth with his aspirations, with his loves, with his hopes, and he returns; and these aspirations, loves and hopes do not die. They are attributes of the soul. So in the truest, deepest sense, even though our loved ones seem to die, they do not. The essence of their love lives on, and though we do not hear from them, as many good spiritists think, yet on the inner plane, in the deepest recesses of the heart, glorious, superb, inspiring and immortal love holds true. And just as far as man is attuned in his thoughts to these higher things, just so far can he realize within himself that those he loves have simply gone on before; and that while there may be spiritual communion, it is a mistake to look for verbal communications, for there is nothing in the higher law that will permit the retrogression of a liberated soul. The true spiritual communion is not in words; it is nothing to be spoken about; it is a benediction that will come to us in the moments of aspiration and touch the soul with its silent power — ingrain itself so deeply into the mind and the life that while it cannot see, it cannot hear, it cannot touch, yet the inner man, the higher man, has found something that no words can describe. He lives in the thought of those who have passed on before and are carrying out their mission. According to the higher law which we cannot fully explain, by working with it man finds his own place.

If every individual in Germany could have the conviction that I have today, something would happen to your country that would astonish you. There would be an aggregation of optimistic thought that would bind you together in such harmony and unity that it would be an indescribable blessing to you; it would strengthen in you the spirit of brotherhood; it would bind your hearts together in the love of these eternal verities, the love of right and justice. I am as convinced of this as I am that I shall be here tomorrow.

Since having Theosophy to bind my heart to the world's needs, since finding that it enlarges my conception of life and my compassion for all that lives, since it brings sunshine into my life and the lives of those whom

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I have helped, I feel that in offering you Theosophy I have given you a message that is of more value to you than millions of dollars. Many others of course have the disposition to help in other ways; all I can do is to attune my heart and my thought to your heart-aches and your disappointment, and to try to leave with you something of my better self, something of my higher self, something of that wonderful science, philosophy, and religion, known as Theosophy.

In the limited time at my disposal I can but touch the surface of the Theosophical teachings — give a hint here and there that may stir your hearts and minds and move you to look into Theosophy for yourselves. Do not be afraid of it; do not lose your courage or your interest because people in this city, or other cities in Germany or other countries, have been offering you a so-called Theosophy with no life in it, no example of spirituality behind it, and in many respects the very antithesis of true Theosophy — wild, weird and uncanny, nothing practical, a perfect imposition.

Theosophy is so simple that a child can understand it; it is nothing that you have to pay for; all you have to do is to have courage to believe that there is something more in the world to learn than you have yet learned. The key to the whole situation begins with the idea: "I will try to believe in the spirituality of my own nature." You must clear your mind of your prejudices, of its limitations; you must forget all the wrongs that have been done you; you must learn to love your neighbor as yourself; you must forgive your enemies and aim to set a superb example for better things for the whole world.

True, Theosophy may appear to you at first to be an enigma, a mystery, just as your music was when you first began to study. But after a while, by concentrated study and practice, you will believe that out in the great big world there is justice in spite of the things that you see today. Rejoice in the friendship of the trees and the flowers, and all the sweet things that nature has given you; look into the wonderful eyes of your children, who come to you from somewhere — you know not where. You may be able to explain a little of their physical development before birth, but you cannot explain the mystery of that wonderful inside self, the soul. Mothers and fathers may think these children belong to them entirely; but if the mothers and fathers have Theosophy, if they have prepared themselves for the responsibilities of parenthood and look upon their children as treasures of the gods, the little ones can soon be taught to realize that their responsibilities begin when they are born.

There must be fashioned and impressed into the mind of the child something of the higher nature of father and mother. To accomplish this needs no logic, no explanations, no books; it only needs the heart-urge and trust in all that I have referred to. You will begin to teach them

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the power of self-control. It takes only a few years for a boy to grow into manhood. I wonder, when you think of the criminals behind the bars, do you ever go back to the time when they were in the arms of the loving mothers? I am always pleading for the so-called criminals; I believe in abolishing the death penalty. Criminals is not the right word for them; they are mental and moral invalids, and their troubles began in their childhood, in their little uncontrolled tempers, their ugly moods and selfish ways. The seeds of their difficulties were then being sown; but they appeared so dear and so sweet and so innocent, that their weaknesses were overlooked — sometimes even encouraged. Mother indulges them and father indulges them. They think their children are the greatest in the world. They forget that there is a law working in the lives of those little ones that cannot be interfered with. And in the course of time, the seeds of indulgence sown in their tender years will spring up, and through the failure to learn the secret of self-control, under an impulse which was allowed in childhood, fevered and allured by the outer things of life, the crime or the mistake is committed. And then we railroad the offender off to prison! We put him behind iron bars! We shut out the sunlight from his life and we close our hearts against the teachings of Jesus who enjoined forgiveness and brotherly love!

When you have found Theosophy and it has become a part of your daily life, the mind attunes itself to the wee small voice of conscience, and after awhile you find music in life, joy in life, peace in life and love for all men. Can you not see that my enthusiasm is born of the knowledge of these things? Could you conceive that I could come across the waters, travel through Europe with my workers, asking nothing in return, unless I had a very high motive? There is no price on Theosophy. I beg of you, I urge you, I pray for you in my own Theosophical way, not to let a day pass until you have found a way to interpret what I have said; because when man reaches a point, through the study and application of Theosophy, where he can find through the power of his spiritual will, which is immortal, that he can say as Jesus said, "Get thee behind me, Satan!" he shall conquer his weaknesses, his deceits, his idiosyncrasies, his greed, his selfishness.

Cannot you believe, is it not easy to believe, is it not best to believe that happiness can be found on earth, and that instead of having nation against nation, religion against religion, brother against brother, we shall find a wonderful, sweeping, pulsating, inspiring power of unity? That is what your country needs, and you have it to a large degree. I know how you love your fatherland, and it is very beautiful. I think you are very courageous. But I have so much respect for you, I am so convinced that you are on the right path, that I know you do not want war. I am

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determined in my conviction that you have the power to adjust the difficulties of your own nation by putting your mental houses in order, your moral houses in order, by living with the vision or the picture of the possibilities of your country.

Forget the past. Forgive your enemies. Close the doors on the dark shadows that have surrounded you, and look forward with a new hope. Search for the deeper meaning of life. And out of the busy life you lead in solving the bread-and-butter question, you can at least take fifteen or twenty minutes a day to find out something of Theosophy.

Theosophy is as old as the ages. It was known and lived centuries before the time of Jesus. It is called the Wisdom-Religion. Madame Blavatsky was really the good angel who brought it into modern life. She declared it was not hers but that she had garnered the essential truths of all religions. In her deep and profound study, with the same kind of urge that I have — a burning love for humanity — she found the secret of life, which has ever been a living power, because truth cannot die. But truth has been overshadowed by the centuries of wrong education — by man having been taught the literal meaning of life instead of the spiritual.

Did you ever think what hypocrites some religions have made of men? When a man who can feel at his best moments that he is something more than he seems, has to go through life bowing and bending his knees in trembling fear and accepting the idea that he was born in sin, and declaring that he believes, when he cannot live the life — hypocrisy is the result. Theosophy does not accept the idea that man was born in sin, but simply that he is born imperfect — a ray of the great central source of all, buried in the flesh and trying to bring about the perfection of man life after life. I cannot believe that Beethoven and Mozart came to this earth and did what they did just in one life and then went to glory. Not I!

The great composers who can give us the music that Beethoven and Mozart and the others have given, had something in them of the immortal fire, of the immortal life; and just as far as the human mind could grasp it, they gave it to us. We cannot but believe that they are still working; and if we had our ears attuned to spiritual things, we might catch some of the grand symphonies that our souls long for when we hear the best music.

In order to have my audience love me just a little bit so as to be willing to listen, I always desire to lift it up to a picture of the glory and beneficence of these infinite laws. They are everywhere around us; they are serving us all the time, and all we have to do is to turn our backs on


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the past and to stand face to face with the possibilities of a larger and a fuller and a richer life.

One never can evolve, one never can find any satisfaction in the heart, there will never be any certainty in life until man has realized that he possesses the divine power of self-control. No matter how old you are, you can begin tomorrow to study Theosophy and in a year or two you may know just as much perhaps as some of the great composers knew in their moments of inspiration. Where spiritual aspiration exists and the mind is attuned to a belief in man's higher possibilities, the immortal soul opens the door of imagination, and in the course of his experiences on earth, man may become a god through self-evolution. I thank you.

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H. T. EDGE, M. A.

HE duality of human nature is often mentioned in Theosophical writings; but it cannot be mentioned too much; for its importance is supreme. Yet one is apt to undervalue its importance, because, like other profound truths, it sounds so simple. To borrow a familiar simile, we may compare it to the ocean, which is shallow enough at its shores for a child to play in; while in its depths it could swallow all earth's mountains. And so the duality of human nature manifests itself in simple and familiar forms to the dullest observation; and yet this great truth can be applied as a key to solve the deepest problems touching human nature.

Let us take, for example, the question of immortality. Our judgment will not consent to the idea that our present earthly personality, in all its imperfection, is immortally preserved; nor, on the other hand, can we brook the notion that we shall be wholly extinguished. The teaching as to the duality of man enables us to understand how one part of our soul may be mortal, and the other part immortal.

The personal self, or personal ego, which we call 'I', is not the real Self, but only a sort of reflexion thereof. In explaining this, H. P. Blavatsky has used the simile of a lamp throwing its light on a wall. The lamp represents the real Self; the light on the wall, the fictitious self; and the wall, the body. The real Self, which in its one sphere is single, becomes dual at reincarnation. A portion of it attaches itself to the brain of the nascent child, and becomes the seat of the personal ego for that incarnation. Around it grow up impressions received through the bodily senses from the outer world. Its source and origin is forgotten,

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and it wakes up (as it were) in the new world of its terrestrial life. But above and beyond this personal ego is the other part of the real Self, which has no direct connexion with the body.

In Theosophical terminology the real Self is called *Manas*, which is a Sanskrit term meaning the Thinker; and to the personal ego is given the name *lower manas*. In many ancient allegories the Self is said to sacrifice himself and to take on the sins of the lower self. He is also said to redeem the lower self. The meaning of this is that it is man's destiny to "raise the self by the Self," as the *Bhagavad-Gitâ* says; it is his destiny consciously to accomplish his own evolution by raising the personal ego in aspiration towards its divine counterpart the Higher Ego.

This teaching constitutes the essence of all religions and of all the great practical philosophies of life. We find it abundantly in the Bible. John refers to it in his frequent mention of the 'Father' and the 'Son.' The Son is sent by God into the world to save it; the Son shall make you free; he that hath the Son hath life; and so on. Paul is full of the doctrine, in his teachings about the natural man and the spiritual man. Jesus' interview with Nicodemus, an inquirer who came to him for instruction, deals with the same topic; he speaks of the second birth; of how a man is first born naturally, and then takes a further step like a spiritual birth. It would of course be possible to give instances from a great number of other sources, sufficient to fill volumes. This has been done in Theosophical writings, especially by H. P. Blavatsky. As a familiar example we may mention the myth of the heavenly twins, Castor and Pollux, separated while the one is on earth, and otherwise united; they stand for the Higher Manas and the lower manas.

We are all 'Sons of God,' though this term applies in a special sense to those Teachers and Initiates who have attained to conscious union between the higher and lower manas. The records of Jesus would indicate that he was one of those 'Masters of Wisdom,' and that his object was to lead his disciples on the Path which he himself had trod.

The word 'Path' brings us to the next point: that between Manas and its lower earthly counterpart there is a bridge or link, often referred to mystically as the Path or Way. It is this that makes it possible for man to achieve his salvation, to accomplish his higher evolution. The Self, by its incarnation in a body, and by its connexion with terrestrial life, is able to garner a harvest of experiences that can only be attained in earthly life, and to assimilate these experiences to itself. From the personal life on earth, the real Self gleans the *aroma* of all the best and purest and noblest and finest aspirations and deeds.

This will make it clear that, even in our earthly make-up, there are many elements that are immortal; and also that the degree of our immor-

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tality depends on the use we make of our present opportunities. For we may either concentrate our affections and energies on the perishable things of this life, or raise our thoughts to what is imperishable. But mark, this is not to be taken in a sour ascetic sense — that we should eschew the harmonies and graces of life, and fix our sad thoughts on death and heaven. Nothing of the kind; it means that we should wean ourselves from all that is narrow, sordid, and selfish, and espouse those things that are generous and spacious and unselfish.

Death does not mean the destruction of Individuality. What it does mean is that that fleeting image, the personal self, will fade out, leaving the true Self shining like the unclouded sun. And it means further that the Soul which has been released, carries with it riches that it has garnered from the best thoughts of its earthly life. In this we find a glimpse of the eternity of true Love. Passions are evanescent, but in a pure genuine love, that has outlived all mere attraction and is rooted deep in well-tried experiences, we feel there is an eternal quality.

It also becomes evident that the simulacrum evoked in séance-rooms is not the real man, but an image made up of undecayed remnants of the deceased personality, or perhaps merely an impersonation by some of the non-human denizens of the astral plane. The Soul cannot be evoked or dragged down to earth. Rather than try to drag it into our murky atmosphere, we should strive to raise ourselves to the plane on which it rests.

The world at the present time is full of strange theories and new crazes, and people are trying to find some new anchorage to replace that which they have lost in the recent upheaval. But this doctrine that we are explaining here is no new theory, no passing fad. It is simply a very ancient and well-known teaching, which however has been lost sight of during dark cycles of human history, from which we have not yet emerged. The human intellect is a grand thing, but it has spent its energies too much in one narrow channel. It has been occupied in trying to trace the heredity of man back to primitive animal types. And whether its conclusions in this respect are true or false, in either case it has practically ignored the higher nature of man. Nevertheless this higher nature is a *fact*, and this fact cannot safely be ignored any more than any other fact. If men do not learn anything about the nature of this marvelous intelligence with which they are endowed, they will be at the mercy of fads and superstitions.

That part of Manas which is shut up in the human brain acquires a marvelously acute intelligence, but it is of a one-sided character. It is competent to systematize and organize knowledge and to fit us to cope with the conditions of the physical world. But it is unable to solve

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questions concerning the deeper problems of life. It cannot deal with ultimates. Its function is to doubt, rather than to discover. It evolves agnostic and materialistic systems, and does not inspire that faith and certainty which is so essential to our well-being. Hence we need light from another source. Now, bearing in mind that there is a higher aspect of our mind, about which science tells us nothing, and which even religions generally ignore, we begin to realize that the power to *know* lies within our reach.

There are doubtless some who find satisfaction in simple faith in religion; but it has to be admitted that their number is comparatively few, and that a majority of people live in a state of darkness as regards the meaning of life. They do not know what man is or why he is here or what power rules a universe that seems blind and ruthless and without law. But this state of affairs is not right, and it need not be so. The ways of God are not inscrutable; it is possible for man to enter on a path that leads ever nearer and nearer to light and liberation.

This path is the old one, taught in all the great philosophies: to rescue Manas from its imprisonment and to bring it into closer union with its spiritual prototype.

The importance of educational work, especially in its earliest stages, is paramount. It is in the young child that Mind takes its first lessons in the new life that is before it. How important that these first steps should be directed aright! The ignorance or heedlessness of parents pampers the instinctual animal selfishness, because at that tender age its manifestations seem so harmless and pretty. But it takes root and waxes strong, until in after years it has become the tyrant of the life. A little knowledge, a little loving self-sacrifice, on the part of the parent, would have enabled him or her to discriminate between the good and evil natures of the child, and to help the one while restraining the other. The child should be taught early to regard the Higher Self as the true seat of wisdom and authority, and how to summon his own will to the conquest of his own weaknesses.

Many materialistic philosophers cannot separate the mind from the brain. The reason is that they are not aware of the duality of Mind. They are studying only its lower aspect — that part of it which is lodged in the brain. But a truer philosophy has for ages been aware of the duality of Manas.

The conditions which we call *life* and *death* are nothing more than changes of state. Neither of them is true life nor true death. For true life is a "conscious existence in Spirit, not Matter" (H. P. Blavatsky); and real death is the total loss of this. Hence the attainment of real life is seen to be independent of those alternating states which we call life

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and death. How this alters the whole question as to immortality! "I will give you eternal life." This has been construed to mean a promise of perpetual existence in heaven. What it really means is a promise of attaining to Spiritual consciousness, both during life and during the periods when we are supposed to be dead.

It will not of course be thought by reasonable people that we are attempting to show any short cut to bliss. Theosophy has nothing to do with false methods of so-called self-development or meditation which promise ecstatic states or personal advantages of any kind. Such things may be left to the quacks and cranks. What Theosophy does is to point out the true goal of humanity. However far ahead may be the realization of our ideals of perfection, it is necessary that we should have those ideals right, and keep our eyes fixed on them. Men will have ideals of one sort or another; if not right, then wrong. It is enough to know that people who are in darkness and almost despair, through their loss of faith in life and in themselves, can regain their hope and confidence. It has been said that, if you cannot see anything good in yourself or in others, it is because you have not searched deep enough. Search deeper, and you will find that there is a fountain of faith, hope, and charity in your own heart, as in those of others. For the basic laws of the universe are righteous, and the evil is superficial and impermanent. As long as we hypnotize ourselves with the notion of our own impotence, we can do naught; but once we get the idea that the Path is to be found by those who earnestly seek it, we have already raised ourselves many degrees out of our despondency.

Manas is a principle which becomes dual during incarnation, because it is attracted both by the divine and spiritual from above, and by the animal from below. The soul of man may be said to be threefold: spiritual soul, human soul, animal soul. This last is a pure animal, full of instinct and concerned with its own wants. If it gets the predominance, the man becomes a low and sensual type; his Manas has been made the servant of the animal. The mind should be united with its divine prototype, and then the God rules, and the animal becomes the servant. To conclude with a quotation from H. P. Blavatsky:

"The 'harvest of life' consists of the finest spiritual thoughts, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine spiritual devotion. Remember the teaching: The human soul, lower Manas, is the *only* and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the *personality*, mis-called *individuality* by the majority, is the sum of all its mental, physical, and spiritual characteristics, which, being impressed on the human soul, produces the *man*. Now, of all these characteristics, it is the purified thoughts alone which can be impressed on the higher immortal Ego. This is done by the human soul merging again, in its essence, into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man."

THEOSOPHY AS SCIENCE

C. J. RYAN

SCIENCE," said Huxley, "is organized common sense." Theosophical students, many of whom are well acquainted with the achievements of modern science, while willing to accept that definition as reasonably illuminating, feel inclined to ask why so many eminent scientists confine their researches to the collection and discussion of facts pertaining entirely to the world of the senses. Great and significant departments of nature are disregarded or quietly relegated to poetry, religion, or metaphysics, as if of no practical importance. It is strange, by the way, that even the most practical sciences, such as physics and chemistry, are riddled through and through with metaphysical theories. Those who have studied the new electron theories of matter or who have even a superficial acquaintance with Einstein's suggestions about space and time, will appreciate this. One instance may be given: we are told that the ether of space is denser than steel and presses on every square inch of matter with perhaps an equivalent of seventeen million million pounds. Yet it is so rare as not to hinder the lightest puff of air, and we should be entirely ignorant of its existence if it were not a necessary hypothesis to explain the problems of light and heat.

But when such matters as the soul, immortality, and pre-existence, are discussed, the existence of inhabited planes of being inaccessible to the physical senses, the moral and spiritual foundation on which the universe is built, etc., modern scientists, with few exceptions, declare they have nothing to say — such things are outside their province — and, as a matter of fact, a considerable proportion of them (a *big majority* of the psychologists) go farther, and deny their possibility.

Theosophy takes a more generous grasp of natural law; as a science it includes a far wider range. William Q. Judge, the successor of Madame Blavatsky as Leader of the Theosophical Movement, wrote:

"Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child."

According to Theosophical principles a science worthy the name cannot be confined within artificial bounds; the facts of nature cannot be properly understood if the material side only is studied while the moral and spiritual are ignored. To draw a chalk-line and say science may not

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step over it, is not, in fact, reasonable, and there are signs that the barriers are breaking down.

According to Theosophy, the great, divine, and over-ruling law of Karma, of Cause and Effect, that what is sown shall be reaped, governs justly in all aspects of nature, moral as well as material. This is the basis of Theosophy as Science.

Ask the scientist who confines his attention to the material plane what reason there is for one child being born into a good home, and having wise parents, good health and intelligence, and moral tendencies; while another sees the light in a foul, unhealthy slum, is infected with disease from birth, and has ignorant or criminal parents and low natural tendencies. The only answer we receive to this testing question is 'chance.' Turning to the church we are told "It is the will of God, into which it is impious to inquire." Theosophy, however, will say to the scientist: Why do you confine the great scientific law of Cause and Effect to the material? You tell us that every natural phenomenon has a rational cause; that the law which rules the motions of the distant star controls the fall of a leaf; and that the universe could not exist for a moment if the continuity of law were broken. We agree; and we declare that the child that was born in the happy home was there because it had a lawful claim to that heritage, and that the other had no such right and could not occupy a better place than the unhappy home without breaking the law of justice. This, of course, implies the pre-existence of the soul. There is no alternative except lawless, blind chance.

To those who would forbid inquiry one might say: What right has any man to prevent reasonable and reverent inquiry into matters of vital import, ignorance of which is driving millions into blank infidelity? And above all, what reason can there be to object to inquiry which brings about a higher faith in the Divine Order, and which gives a helpful glimpse into the working of the laws of God as they affect us in daily life?

So Theosophy as science speaks of the law of Karma, Justice, as the foundation upon which real knowledge of the meaning of life is built. The evolution of the human race is no haphazard affair. By a recent attempt in another State to pass resolutions prohibiting in state-supported institutions the teaching of the animal-ancestry theory of man's origin, the attention of the country has been focused on the subject of Darwinian evolution as opposed to the Biblical story of the special creation of Adam by the hand of the Personal God of the ancient Hebrew tradition. The two theories are totally at variance, and if one confines oneself to what is taught in Western countries and ignores the many ancient writings of the Orient which are unfamiliar to most of us, one has no other choice. As the animal-ancestry theory of man's evolution is the culmina-

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tion of a very carefully worked-out and impressive scheme of animal evolution, it is no wonder that so many intelligent persons have accepted it in preference to the Hebrew legend. But the Adam and Eve story contains something totally lacking in the modern scheme — the spiritual element.

Now, a little research shows that the old religions and philosophies were united in one conception — that more or less primitive and *incomplete* mankind was endowed at some remote age with an intelligence superior to that of animals, a 'living soul,' not by the gradual growth of the germs of mind found in the lower kingdom, but more as an endowment from a higher source. This principle is, of course, at the base of the Theosophical teaching of man's inherent divinity and the duality of his nature. It is one of the leading features in Madame Blavatsky's *Secret Doctrine*. The famous Dr. A. Russel Wallace, co-discoverer with Darwin of the principle of 'natural selection' and the 'survival of the fittest,' was convinced of the fact that man had at some period become really human through a process which endowed him with a soul. He proved that nothing in the theories of materialistic evolution can account for the higher soul-qualities in man. 'Blind chance variations' cannot explain them. Theosophy as science faces the problem of the entire nature of man, and shows that, in the words of Wallace, "It is not life and consciousness that is the result of the organization of matter, but life that is the cause of organization." Wallace was a student of Madame Blavatsky's writings and expressed the highest appreciation of her profound knowledge.

Theosophy as science, being without theological or materialistic bias, finds that there is far more than is commonly supposed in many ancient historical traditions. Take, for instance, the well-known legend of a lost continent in the Atlantic Ocean, which is found widely scattered and by no means depends entirely upon the account Plato received through the initiated priests of Saïs in Egypt. The existence of such a continent in the Tertiary period of geology and its habitation by man is definitely taught in Theosophy, though until lately it was repudiated by modern science. Recently, however, many geographers and geologists have accepted the fact of the lost territories, though the question of human habitation still remains open. Modern studies of the distribution of living and fossil animals and plants around the shores of the Atlantic and in its islands, the examination of deep sea soundings, and of the geological structure of the Atlantic islands, and even the significant dates carved on the ruined buildings of the Mayas in Central America, have provided strong evidence of the submerged continent. Particulars of these interesting matters can be found in recent Theosophical literature with full quotations from modern scientific authorities.

The existence of Atlantis has been referred to because the fact, as

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taught by Theosophy and supported by tradition and a mass of archaeological evidence, that a high civilization flourished there at the epoch when man is erroneously supposed by the biologists to have been in an ape-like state, illustrates a fundamental law in nature which Theosophy as science draws attention to because of its far-reaching and great practical importance — the law of cycles or rhythmic progress. Modern science makes far too little of this. In *The Secret Doctrine*, the work in which Madame Blavatsky placed the fundamental scientific teachings of Theosophy, we read that Eternity is "the playground of numberless Universes incessantly manifesting and disappearing." "The appearance and disappearance is like a regular tidal flux and reflux." This, in its lesser manifestations, is shown in the absolute universality of the law of periodicity, ebb and flow, which science has recorded in all departments of nature.

"An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe."— I, 17

The civilization of Atlantis was followed in the course of natural law by a decline, during which nearly the whole world reached the more or less barbaric state called the Stone Age culture. Modern science proves that the Stone Ages lasted at least a million or more years in Europe, but it has not answered the puzzling question: Why did mankind make little or no progress during that immense period? A startling discovery has lately been made in England of carefully worked stone implements older than any hitherto known, found in the very ancient geological period called the Pliocene. These articles, which demonstrate the existence of intelligent man at the *earliest period in which science has yet any evidence of human life*, have been definitely admitted as authentic by the most conservative authorities. A modern type of jawbone was found there also. According to the natural law of periodicity and under the sway of Karma, Cause and Effect, the decline into and slow upward rise from the Stone Ages is exactly what we should expect after the destruction and disappearance of the Atlantean civilization. Similar events may be looked for in future, though the cycles of power and intelligence will steadily become higher and more spiritual until the real end of the material world, which will arrive when it has fulfilled the purpose for which it came into being.

One more illustration of Theosophy as science is shown by its attitude toward a subject so long neglected by the academies of science — psychic phenomena. When Madame Blavatsky began her philanthropic work in 1875 the condition of the western world was a curious blend of

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materialism and theological narrowness. A short time before the Theosophical Society was established Lord Lytton wrote:

"Look where we will around us in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in shrunken and turbid streams. In religion, in philosophy, in politics, in the arts, in poetry even — wherever the grandest issues of Humanity are at stake, man's spiritual attitude towards them is one either of hopeless fatigue and disgust, or fierce anarchical impatience. And this is the more deplorable because it is accompanied by a feverish materialistic activity . . . perhaps the dreariest thing is the . . . helpless lamentation made over it by the theologians who croak about their old dry wells where no spiritual life is left."

Between the conflicting forces of science and theology Theosophy came with a new message, as a reconciler. While admiring the intellectual honesty and courage of the great scientific leaders who followed the light as they saw it, Madame Blavatsky declared that they were going too far in the materialistic direction and that they were blinding themselves and others to the controlling spiritual forces and to the inner life of the universe. To the theologians she said they had lost the deeper, esoteric meaning of their sacred writings. Theology had become divorced from science and both were wandering for want of the link, the ancient Wisdom-Religion, Theosophy. At the same time psychic phenomena were attracting attention and arousing contempt, opposition, and also ardent support from different sections of the public. Here, Madame Blavatsky quickly perceived, was something which would prove of service in breaking up the growing tendency towards crass materialism, and so she gradually brought forward the illuminating and scientific teachings of Theosophy which explained genuine psychic phenomena as being produced in most cases by unsuspected faculties in living persons and not by the spirits of the departed. Theosophy as science has studied these matters as a part of nature, and it is almost pathetic to see worthy and intelligent persons apparently unaware of the recorded wisdom of past observers. A little study of Oriental psychology or of the Neo-Platonists, would surprise many who behave as if our generation is the first to consider the subject in a scientific manner. The wise Teachers of old knew and taught the foolishness and danger in attempts to unveil the mysteries of other planes of existence without long and impersonal preparation under instructors who possessed real knowledge. Personal curiosity to penetrate into arcane realms or even the natural wish (to some) to bring their departed friends back was by no means a sufficient reason for admission into the closely guarded doors of initiation. The teachings given by H. P. Blavatsky concerning the complex nature of man sufficiently explain the philosophy of the subject, and their accuracy is being daily confirmed by modern research.

For instance, Theosophy has always taught that so-called 'materializa-

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tion' of spirits, when not fraudulent, is a psychic illusion, the image being a plastic representation of the human form, molded by subtil forces out of an 'astral' or semi-physical substance issuing from the medium. The image being lifelike and at times imbued with a certain measure of intelligence is easily mistaken for a 'materialized spirit.' The simple, scientific explanation, given many years ago by Madame Blavatsky and W. Q. Judge, was not well received by psychists; but what do we find today? Prominent and careful investigators, such as Professor Richet and many others, explaining, as the result of their researches, the appearance of tangible forms and faces in precisely the same way, in almost the very words of the Theosophical teachers. To be sure, they do not use the time-honored word 'astral' substance to describe the singular living material out of which the apparitions are formed; they prefer the newly-coined word 'ectoplasm': it looks more learned, perhaps, and the use of such words conveys in a subtil manner the impression that *we* are the first to handle the subject in a convincing, scientific manner. As a matter of fact, however, the ancient and well-considered teachings of Theosophy about the so-called 'materialization' of pure spirits have been fully justified by independent outsiders. The limits of our space will not permit further illustrations of recent confirmations of Theosophical teachings about psychic phenomena, but the reader who has followed the trend of scientific thought and research during the past few years will easily be able to provide them for himself; and, anyway, the subject is not of primary importance.

How often we have been told that the universe has no plan, no aim; that nature blunders along somehow in a happy-go-lucky way; that after ages of non-intelligent life man evolved from the beast by some combination of accidental variations; and that a very small change in terrestrial conditions would extinguish the human race. Huxley's famous remark was that, under the law of the survival of the fittest, if the Thames Valley in England changed its climate and became arid and hot, the 'fittest' would no longer be Londoners but lizards. Theosophy teaches that, while the 'survival-of-the-fittest' principle has its place in the scheme of nature, the fundamental principle of evolution is that "Nature exists for the soul's experience," and that conditions are largely controlled by the needs of the evolving soul of the race.

In contrast to the purely unspiritual view of things there was what theologians call the Plan of Salvation, derived from misinterpreted Biblical allegories, in which Adam, a complete human being, so created, fell into sin and condemned the entire human race, which was utterly lost until a Divine Being came down from heaven to redeem the few who would or could accept his sacrifice. No hint of evolution, no suggestion of another

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chance for erring mankind through the opportunities of reincarnation, was offered by the makers of creeds.

Now Theosophy as science deals with the deeper meanings behind the forms of religion and world-history found in the Sacred Books of the Ages, and we feel no hesitation in saying that unless these matters are studied reverently in the light brought by Theosophy they will lose the attention of intelligent minds and the religious world will suffer profoundly. When we see eminent church dignitaries abandoning forms of belief which until lately were universally held as essential to professing Christians, such as the Hebrew story of Creation, the Temptation of Adam by a serpent, the Fall, the Divinity of Christ, the Virgin Birth, the Resurrection, etc., we feel it is time they learned something of the profound historical and philosophical meaning of such matters as shown in Theosophy.

So as not to be misunderstood, let me say that Theosophy is not a modern invention by Madame H. P. Blavatsky, the Founder of the Theosophical Society, nor by Those who sent her forth; it is not the result of an ingenious piecing together of snippets from ancient creeds and philosophies so as to make a plausibly intellectual coat of many colors. It is the root or underlying body of wisdom from which world-religions have derived the living truths they contain about the spiritual nature of man and his relation with Divine laws. These truths have been terribly obscured and overlaid with man-made errors. Madame Blavatsky says:

"For the Esoteric Philosophy [Theosophy] is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun."— *The Secret Doctrine* Vol. I, xx

Students of Theosophy, on comparing the various ancient allegories of the creation of man, recognise that they are not the lisplings of infant humanity, for, when interpreted in the light of *The Secret Doctrine*, they stand out as more or less veiled accounts of real events. While it may not be easy for us, under present conditions, to realize the fact, yet it is well known that most, if not all, of the ancient religions had a secret and esoteric meaning, the kernel, of which the outer form was a husk, palatable enough for the masses but intended to be penetrated by the more intelligent and intuitive who felt that there was a sweet fruit within, the fruit of the tree of life. The teachings of the Hebrew, the Moslem, and the Christian scriptures contain the same treasure, though it may be hard to find without the key. The deeper meaning of religious allegories is part of the study of Theosophy, which shows the kernel of truth in each.

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It would be interesting, did space permit, to trace some of the deeper meanings of the Old Testament allegories, and to compare them in the light of Theosophy with similar stories in other Oriental sacred books. We should find profound truths in the so-called rival 'Wet' and 'Dry' accounts of Creation, in the meaning of the trees of Life and Knowledge, in the extraordinary story of God making "coats of skin" for Adam and Eve, even in the reference to non-Adamic races in the strange statement that Cain took a wife from the land of Nod at the time when Adam and Eve and their two sons were supposed to be the only inhabitants of the earth. We should find unexpectedly valuable historical records in the deep sleep of Adam, the drunkenness of Noah, the tragedy of Cain and Abel and, above all, in the Flood with its account of the destruction of Atlantis and its giants and "mighty men of renown."

Later on there is the narrative of the raising of Solomon's Temple, a transparent allegory of soul-life, and the Book of Job, a hardly-veiled account of the trials and initiation of a candidate for the Mysteries. Still later came Paul, who speaks of himself as "a wise master-builder" which signifies much. The central feature of his teaching is that real life is only to be found by the union of the purified personality with the divine inner Self, the Christos. He says he travailed that "Christ be formed within you." It is noteworthy that Paul disregards the personality of Jesus; he shows no acquaintance with the Virgin Birth, the miracles, the portents at the crucifixion; he always speaks of the Christos as a divine principle which dwelleth in every man, "the power and wisdom of God," and he constantly urges his hearers to seek within themselves for the light. His word-picture in the thirteenth chapter of *1 Corinthians* is one of the most impressive descriptions of the life of the true disciple in all literature. It is absolutely pure Theosophy, pure Brotherhood. How different the world would be today if it had been acted upon! What Paul's more private teachings were we can only guess, for he says he only spoke the deeper wisdom among the perfect, or initiated. Throughout the whole Bible we find hints of a secret meaning, but Jesus and Paul made it perfectly clear that it could be spoken only among those whose spiritual development permitted them to understand it.

Theosophy as science throws a much-needed light upon the nature of man; not the physical alone but the complexity of the inner man. This cannot be touched upon now, but it will be found fully considered in Theosophical literature.

A few closing words must be given to the most important aspect of Theosophy as science — Theosophy as the Science of Life. Theosophy stands firmly upon the principle that Brotherhood is not a sentiment but a positive fact in nature which must be recognised and then acted upon

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in the personal lives of men and women before real progress can be made in any worth-while direction. The future evolution of the human race consists in the evoking of the higher spiritual powers in man. All the powers of the universe lie awaiting us in the soul. They must be evoked in the only way possible; by our own efforts in controlling the lower nature so that the soul can stand forth in its greatness. The light is there; we have to clean the lantern or it cannot shine. Now the meaning of Brotherhood is, of course, that all men possess the light and are therefore united in the inner selves. They do not recognise it, except very partially, because they have willingly followed the lower path of the ordinary worldly life. Theosophy echoes the old saying: Man, know thyself! This means purification of the covers of the soul so that the real Christos shall be made plain — glorified. Mankind is slow to learn and stubborn. If we are honest with ourselves we must admit that.

Contrast is one of nature's favorite methods of teaching. To attain self-knowledge it is necessary to experience its opposite; the Fall of Man in the Bible story is the way the ancients put this profound truth. Man could make no progress in the Garden of Eden, but when he ate of the fruit of knowledge and was driven out into the waste places of the earth he began to learn through suffering. In order to know the beauty of the perfect social life, to understand what power and happiness may come to mankind, we have to go through a period of misery and suffering arising from greed and selfish egotism. But why should this continue? Every intelligent person has the power to step out of the common life: the only way out is upwards.

Theosophy has come again in a new and more complete form, to arouse the slumbering nations to the fact that man is really divine and that the time has come to put on the armor of light. Action and Thought are the outcome of Feeling. Change the feeling of a man and his thoughts and deeds will be transformed. Notwithstanding the splendid efforts of thousands of true-hearted and compassionate souls the prevailing feeling in the world around us is of greed, personal gratification, money, money, money. Even in religion what has been the aim of so many if not to save their own souls, a personal and selfish object when made the leading motive? It was never the purpose of the great Teachers to offer easy short-cuts to heaven. But we say, let the feeling of Brotherhood, which is in the hearts of nearly all, become the motive power, and see a marvel.

Co-operation is the natural means by which great deeds are fulfilled. Even in the recent terrible war, under the stress of necessity, there had to be a certain co-operation, a sinking of personal desires. Why have we not learned to apply this principle to the finer things of life! Here and there, in a few lines of business, the co-operative principle has been

DID MAN'S EYE DEVELOP HIS BRAIN?

adopted, and the elimination of brutal competition has not resulted in the lowering of the quality of the product — quite the reverse — nor has it destroyed initiative or progressive development. When such a thing as a great factory or a farm is to be developed the first necessity is to have a clearly defined plan of operations. The object in view, the materials to be used, the difficulties to be overcome, must be understood. Theosophy, as the science of life, fully understands the needs of humanity today; it knows the nature of the materials — undeveloped human beings, ourselves — that have to be worked up into the finished product, true manhood and womanhood, and it offers the most reasonable, the most efficient, and the most soul-satisfying plan of work. Study it, live it, and prove its value by its results in your own life and that of others.

DID MAN'S EYE DEVELOP HIS BRAIN?

H. TRAVERS, M. A.



WE notice in the report of a lecture on the evolution of the human intellect the following statement: "No one can deny that the emergence of human traits was the result of changes in the brain." Man is believed to be the descendant of a chain of animals beginning with a primitive mammal like a jumping shrew, and going through lemurs, lemuroids, monkeys, and tailless apes. At a certain stage the brain changed and developed, the result of which was the emergence of human intellectual traits.

As to the quoted statement, we might be permitted to suggest the alternative view that the changes in the brain were produced by the arrival of the intellect.

But, taking the opposite view, that the intellect was produced by the changes in the brain, it becomes necessary to inquire, What induced the changes in the brain?

The lecturer comments on the strange reluctance shown in attacking the essential problem in human evolution — namely, how did the human family acquire its intellectual predominance? He mentions certain theories regarding the influence of the erect attitude, the liberation of the hands from locomotion, the loss of the tail, the acquisition of articulate speech, and the loss of the hairy coat. But these changes, he considers, *were consequent upon* the development of the brain. Thus he regards them as effects or symptoms; whereas he regards the development of the brain

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as a cause. The erect attitude and the perfection of the hands were results of the attainment of human rank and of the acquisition of a developed brain. How then did this peculiar brain come to exist? The lecturer states that study and research have made it clear that the essential factor in bringing about this result was the special cultivation of vision by a simple generalized arboreal animal.

It is difficult to find a reason for rejecting the erect attitude and the use of the hands as possible causes of cerebral development; and yet accepting this theory about the use of the eyes. Also we are still left in the dark as to how or why the animal took to using his eyes in this particular manner, or why other animals did not do the same. The idea that the brain does now develop, or ever has developed, the intellect, is, we fear, untenable. It is surely the other way round: the intellect develops its organ, the brain. And the notion that the use of vision developed the brain is equally hind-before. It seems inevitable that the animal acquired his intellect first, and thus developed his bodily instrument and faculties.

Every animal is a conscious intelligent soul in a physical organism; and the conscious intelligent soul acts upon the organism and informs it and actuates it. But our evolutionary theorists will not admit that mind can exist apart from the physical organ which manifests some of its activities. Hence their difficulties. They are trying to represent mind as a result of body; and they have nothing left to put before body as a cause.

Mind moves matter. If, on the contrary, it is matter that comes first, then man is a chemical process, and his mind would seem to be a superfluous epiphenomenon. The way to begin is to study oneself, according to the ancient and oft-quoted maxim. Man is a miniature copy of the universe, having within him all grades of spirit, soul, mind, and matter.

The ancient doctrine of evolution, to which we shall sooner or later return, affirmed that man existed as a spiritual being before he had a body at all. There is an evolution downwards (if we may use the term) from spirit into matter, besides the evolution in the contrary direction. In man these two chains of evolution meet. The future progress of anthropological discovery will not bear out the theory that man has evolved physically by gradual stages from a brute-like ancestor; we shall continue to dig up, as we dig up now, a various assortment of human remains; proving that, in the past, as in the present, men of different stamps have lived on earth. The various lines of research conducted by science must inevitably converge towards the establishment of the Theosophical teachings—that civilization dates back millions of years.



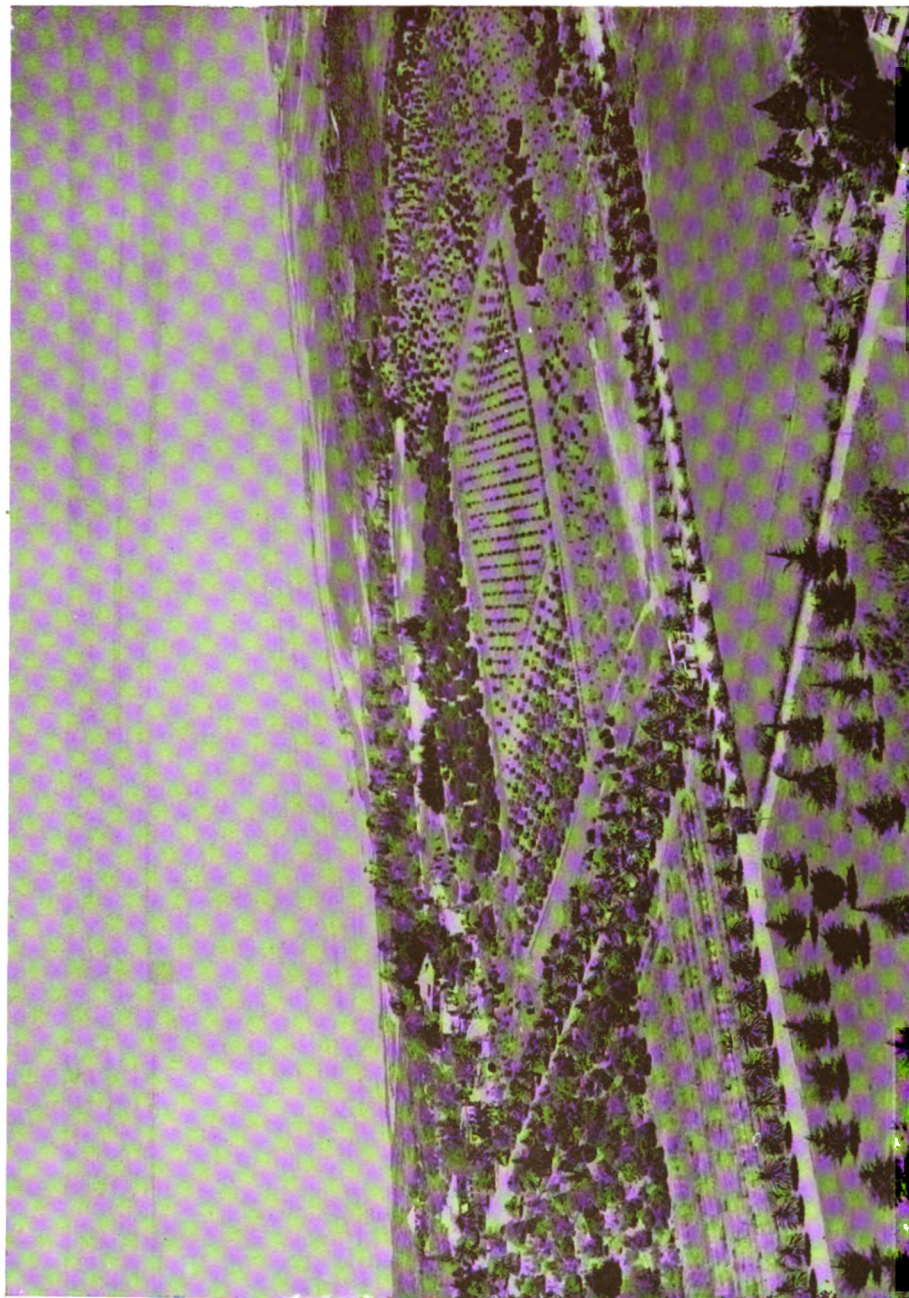
Photographed by J. M. F. Haase

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LOMALAND FROM AN AIRPLANE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Rising from Rockwell Field Flying School, headed northwest over San Diego Bay, one catches a partial view of the estate of the International Theosophical Headquarters, with its broad entrance on the magnificent Palm Drive leading from the public Boulevard up to the main school buildings—the Rāja-Yoga Academy and Temple of Peace,—and the grounds of the estate proper. Twenty-two years ago Katherine Tingley found this estate a desert and then and there started to convert it into a center for Theosophical education.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

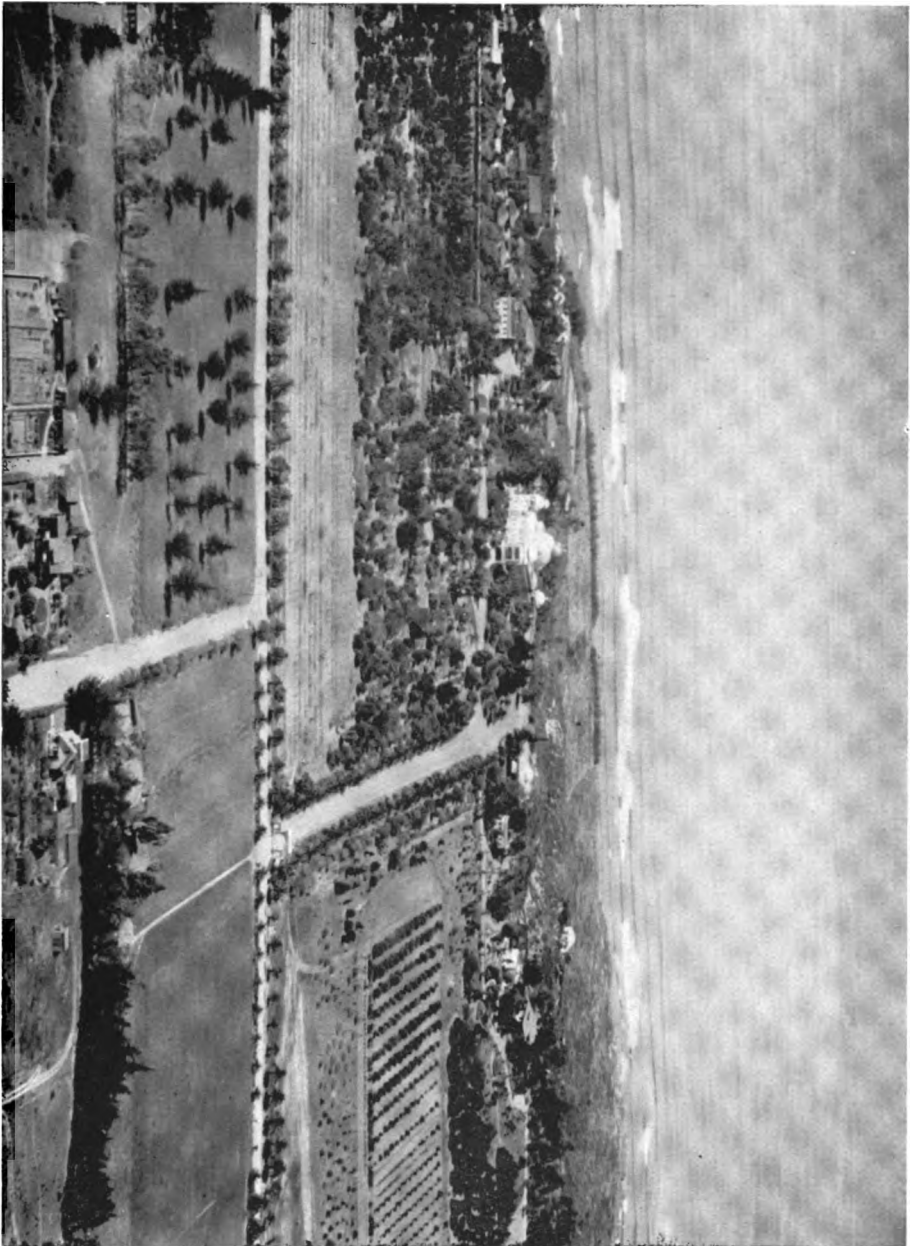
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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Holding to the north and descending somewhat, we get a nearer view of the Roman Gateway, the extensive horticultural lands lying on either side of the Palm Drive, in which temperate and semi-tropical fruits of many varieties are grown, and some of the residence buildings in the Headquarters Grounds. Beyond is seen the great sweep of the blue Pacific stretching westward.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

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LOMLAND FROM AN AIRPLANE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Descending a little further and flying south we get a still better view of the Roman Gateway and Palm Drive leading up to the Rāja-Yoga Academy and Temple of Peace, which here occupy the center of the picture. South of these is the Juvenile Home, for the younger children. South of this are the octagonal bungalow homes of the Boys' Department, as originally designed by Katherine Tingley herself. North of the Academy is seen the Students' Group House No. 1 and other residences and a part of the horticultural department. In the background a glimpse of the agricultural land running down to the sea.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Here we are flying lower and almost directly above the Headquarters Grounds. The central feature of this picture is the Râja-Yoga Academy viewed from the front, with the Temple of Peace in the rear, both beautifully set in their symmetrically designed garden-lands. To the north is the Students' Group House No. 1, to the south, the octagonal group-homes of the boys. To the west is a little more of the agricultural land.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



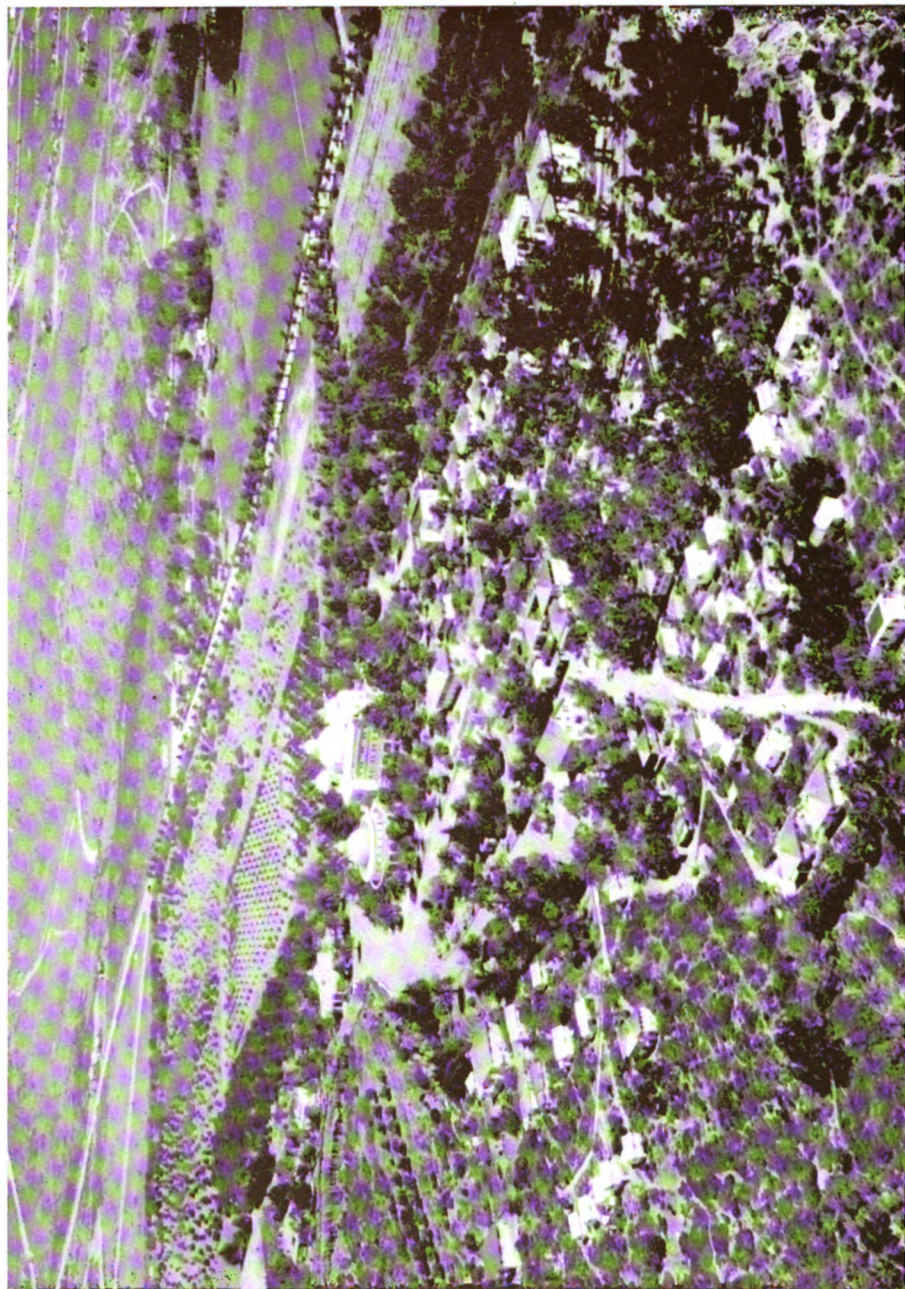
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LOMALAND FROM AN AIRPLANE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Looking to the north-east. A detailed view of the octagonal bungalow-homes of the Boys' Department with Juvenile Home; west, some of the executive buildings, and to the south Katherine Tingley's Official Headquarters Buildings with other residences and main drive leading through the grounds up to the open-air Greek Theater. To the east more of the horticultural land.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



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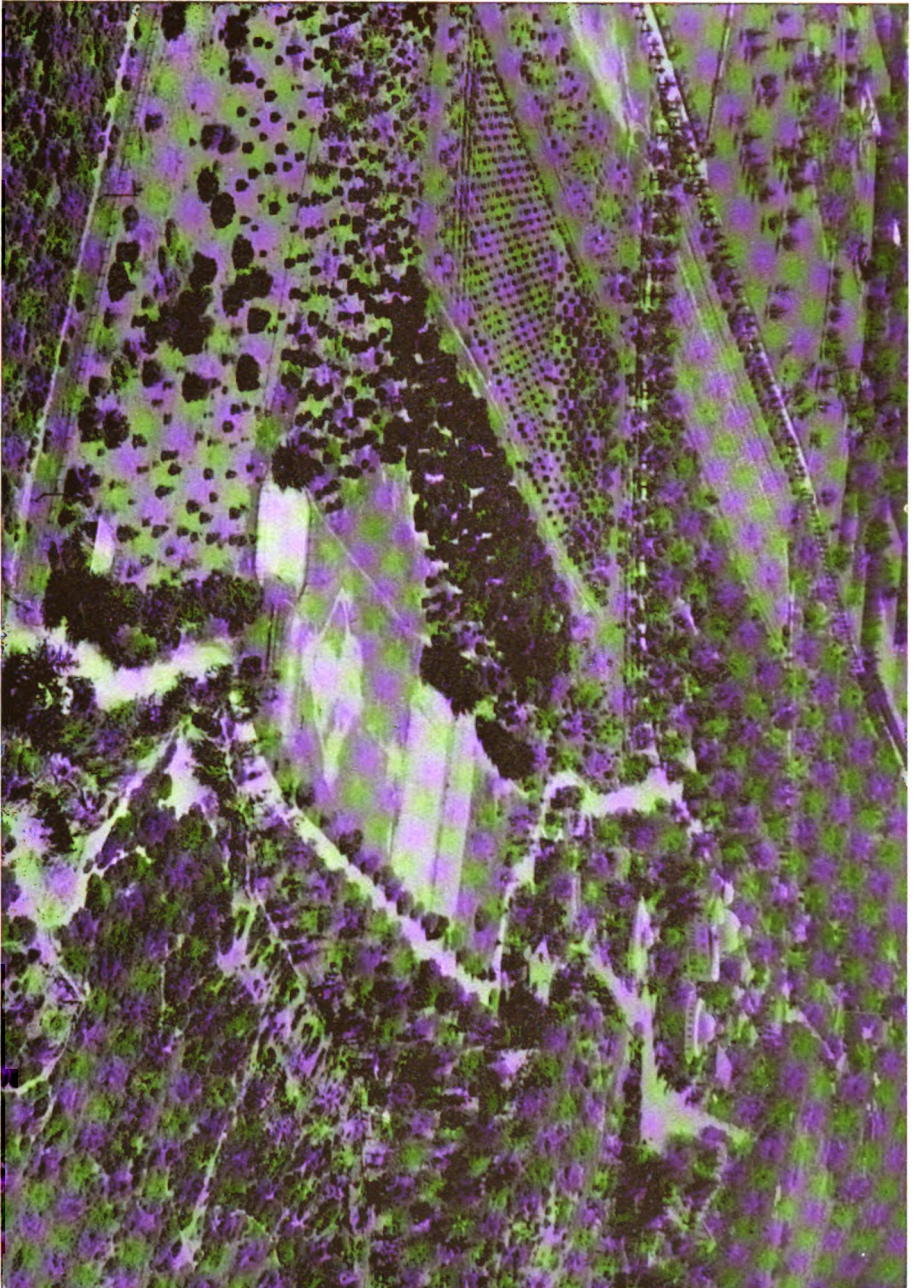
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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

At a greater height and somewhat west of the last view we get a panorama of residences, school and office buildings, the Academy and Temple of Peace from the southwest with horticultural grounds beyond, and the public Boulevard, said to be one of the finest in the country, running past the grounds, with highways leading to San Diego.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqrs., San Diego, Calif.



Photographed by J. M. F. Haase

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LOMALAND FROM AN AIRPLANE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

In this picture we have a panorama of the Headquarters from the north. Immediately before us is the Athletic Field with tennis and basket-ball courts and baseball diamond. To the east the fruit orchards extend down the hill to the Boulevard. To the south are seen the main school buildings with driveways extending the length of the grounds.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOYA, CALIFORNIA

We have now risen somewhat and moved to the south. This is the view of the grounds from the west, the Pacific side, taking in the Greek Theater, students' bungalows, Boulevard, and the city of San Diego across the bay. The Greek Theater, built by Katherine Tingley in 1901 (the first in America), covers some two and a half acres of ground and has a seating capacity of 1500.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.

ALONE WITH THE MYSTIC DESERT NIGHT

M. G. GOWSELL

A GAIN the Sun-God's bridge of gold, between
Tonight and yesternight, has disappeared,
Amid new dreams of beauty and delight.

Down through the slowly fading afterglow,
Bright Venus, like another light of day,
Is once more westering in trailing robes
Of blazing splendor. Weary twilight winds,
That woke the daylight-sleeping faery folk
To minikins of music, lay them down,
Again to slumber till the call of dawn.

Far out upon the opal-tinted plain,
A gleam of burning day still lingers round
Unutterably desolated hills.
These are the aged hills of mystery,
The old, old shepherds of the wandering dunes,
Where now, about their feet, the dunes lie hushed,
Their wayward flocks reposing fleece to fleece.

A lonely cricket on the dim-lit waste
Foregoes at last his long-unanswered chirp,
And all is still as death. The purple pall,
That nightly smooths the furrowed brow of hill
And mountain, falls apace. Eastward afar,
Beyond the wind-broomed level of the wild,
The wizard hills, that show no fixed abode
By day, but come and go, now here, now there,
Stand spellbound 'neath the witcheries of Night.

Before the phosphorescent moon appears
In weird array, the mountains draw aloof,
And in archaic council, reavow,
Forever, their allegiance to the stars.
'Tis now Night's glittering dome is arching low;
The mansions of the gods that seemed afar,
Are near. The great Highway amid the stars,
The Red Man's Road of Souls, lies like a veil,
A murmurless, mysterious river's mist,
Whose gathering awaits the winds of dawn.

THE THEOSOPHICAL PATH

Deep sleep infolds the trackless distances.
Yon eastward-lying hills are crouching low,
Waiting the moonbeams of the midmost night.
And while the vast Undesecrated dreams,
The fathomless and old unmeasured hush
Puts forth its immemorial Genius,
To sentinel the transcendental hour.

'Tis now decreed the midnight glories pass;
Night's nearby diamond diadem o'erhead
Is moving back to distances afar.
That fabled friend and patron of the ghoul,
The desert moon, resumes her eerie search,
And soon will walk the remnant of the night.

Yet, as in fear, or doubtful of the hour,
This weird and uninvited midnight guest
Seems loath to brave the silent wilderness.
One wavering glance above the distant rim,
A vacillating, momentary pause,
Then, unabashed, though robed in stolen light,
Reaved from the desert's dying yesterday,
She comes, slow creeping o'er the low, lorn hills;
A thing awry, fantasmal and uncouth.

A red-gold mist falls o'er the sleeping leagues,
And all the waste is turned a shadowland,
A place of phantasies. Above the hills,
Crown phantom-like, earth's haggard satellite
Is casting off her mantles, saffron-hued,
And soon will sail away in filmy veils
Of phosphorescent silver: her wasted form
Be rainbowed round with zones of amethyst
And violet.

No breath of air's astir.
Bereft of sound, and every power of sound,
The still, still reaches of the slumbering waste
Are turned into an awesome sepulcher,
In whose stark tomb of vaulted memories
No ghostlet of a sound has power to stir.
Beneath the pale-green, phosphorescent sheen
The sleeping dunes seem things of eerie dreams,

ALONE WITH THE MYSTIC DESERT NIGHT

And sun and moon and star-drenched solitudes
Are but the thralls of necromantic Night.

The weirdness grows, and imageries are rife.
Hither and yon, where, flock-wise, dream the dunes,
Things come and go: thin, spectral glimmerings,
Slow moving through the meager-lighted gloom;
As though the spirits of the dragon dead
Patrolled the silent dune-fold through the night.

The magic of the hour is undisguised,
And whatsoever cryptic powers hold sway
Play fast and loose with seals of secrecy.
The moments of enchantment wax and wane,
Till, one by one, the shrouds of mystery
About the realms of birth and death are gone,
And scenes are wrought, as in an air-drawn dream.

Twilights of bygone dynasties divine,
Their pomp and circumstance, are glassed again;
The ancient quietudes made manifest.
Dim semblances of peaceful folk draw nigh:
Appearances that tarry not, but pass,
In silent, unsubstantial pageantry.

Charmed from their sun-sundered slumberous keep:
Slowly, and looming wide, gray, faint and dim,
As from the floors of deep, dark seas forgot,
The stately shades of ancient cities rise.
And with the old abodes, their once-named throngs
Take shape, and mirror back the whilom days,
The tasks that were, the solemn dignities.

But hereabout are sundry sombrous ones,
A darkling brood, age-old and hallowless:
Unshriven, starveling wraiths; their pottage now
The dregs and moon-nursed lees of evil deeds:
Dire deeds and giant sorceries of yore,
That left a nameless bane upon the waste,
To feed o' nights these creeping things of fear,
Until the ancient deities return.

The eerie drama of the hour has ceased;
Its arcane keys are spirited away,
And fields of phantasy and icy shades

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From out the old eternities, are gone.
Once more the mausolean haunts are bare.

'Tis late. The rainbowed moon holds overhead;
But as the stars are dimmed upon the face
Of Night's great horologue, the time is lost.
The tickings of eternity seem stilled,
As though o'erfraught with Night's impending doom.

Foretokening the dawn and golden day,
The outlines of the wild grow more benign.
Vague airs of old delicious memories
Seem wafted from Oblivion's deep abyss;
And from her caverned halls of magnitude —
Dark halls, once warmed of suns that shine no more —
Dim tapestries of Time reveal the warp
And woof of unremembered radiances.
Foregathered chords of wondrous harmony
Infold one like a mother's fond caress,
And quietudes, of hearts long passionless,
Descend, as benedictions in a dream.

The Titan battle for the day is on.
Earth's sovereign source of light that circled forth
In days when gods were young, is still afield,
And scales again the ramparts of the night.
Chartered hierarchies of the Dark array
Their black dragoons against the foe in vain.
Unseattered now, dethroned: Night's panoplies
Pierced through and through, its armies overthrown,
The vanquished gloom gives ground before the Day.

Again the long-drawn reign of silence ends,
While now the routed legions of the Dark
Are uttering their murmured dirge of woe.
Over illimitable, listening leagues
Of ghostly-lighted loneliness, the far,
Faint echoes of the mournful strains return,
But in an ululating undertone;
In-mingling sounds of myriad warworn feet,
Faring adown unto the outer void —
The viewless, vast Necropolis of Nights.

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INSTINCTS AND IDEALS

RALPH LANESDALE

MAN'S claim to superiority over the animals is generally based on his possession of the faculty of reason, which faculty he denies to the brute creation. He is sometimes hard put to it to explain just what differentiates reason from instinct, and if the animals could talk our language they might make man's claim appear something very like 'bluff.' Certainly there are times when man's reason is 'left guessing' by animal instinct, and when it might be asked if the reasoning faculty were after all superior to instinct or only different.

Of course man's reasoning faculty is very unequally developed and is very variable in quality, so that the gap between the lowest man and the highest may seem greater than the distance between the highest animal and the lowest man.

Comparisons of this sort are not easy to establish, because some of the higher animals have been so long and so intimately associated with man that they seem to have developed a faculty which is in reality only borrowed from him, and which is not truly a development of mind on their own account. Then too it is reasonable to suppose that, while in evolving mind (the reasoning faculty) man has neglected the use of instinct to a great degree, he has not entirely lost that which the animals still maintain in a high state of efficiency.

Indeed, when we study human nature we are forced to admit that large masses of people seem to be guided almost entirely by the collective tendency of the mass, by what has been called the 'herd mind,' rather than by reason; and the human herd-mind is very like instinct.

The origin of those impulses that supply the motives for most men's lives is assuredly more instinctual than rational; and even in his reasoned actions man may be suspected most frequently of acting on impulse, or from desire, and then using his reason to invent a satisfactory motive for his actions, that shall not shock his own sense of self-respect and conscious superiority. For a man must always have a good motive for his own acts, no matter how low may be his estimate of the ideals of other men. It has even been said that this task of providing man with a plausible reason for his acts and thoughts is the chief function of mind.

But man has ideals as well as impulses; and it seems fair to assume that the animals are not idealists. What then is an ideal? Is it a creation of the mind, a fiction of the imagination, or is it a gleam of higher intelli-

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gence from the realm of Truth? Is there a realm of Truth; and is man capable of receiving light from that source?

To that the answer of Theosophy is 'yes.' Indeed, we learn from Theosophy that it is just this possibility that makes man what he is, or what he should be, a conscious mediator between the worlds of spirit and the worlds of matter. Theosophists use the word spirit in a very high sense, and regard man as essentially divine. That is to say they learn that man can individually receive through his own heart light that shall illuminate his mind and inspire him with ideals of conduct not derived from his desires or instincts.

It is this possibility that makes man such a puzzle. It is this duality that makes man a hypocrite or which makes him appear like one: for it is doubtful if any man is consciously a hypocrite. The high ideals that he uses to mask his vices may be borrowed for that purpose; but even so they could hardly even be borrowed if there were not some part of his nature that recognised their truth and beauty. The most accomplished hypocrites probably owe their success to a certain temporary sincerity which accepts a high ideal as a truth that would be a most desirable standard of action if the desires of the lower nature would permit of its use.

The real hypocrite has probably at some time had his moments of genuine enthusiasm for a high ideal, and having failed to live up to it, has decided to make use of that experience as a mask behind which he can hide his failings.

But, if there are few out and out hypocrites, there are also few, very few, whose characters are absolutely sincere, whose conduct at all times rises to the height of their professed standard of ethics. That is to say, there are few people who might not be made to look like hypocrites, if certain private acts were published and compared with the ideals upheld at other times. It is often said that hypocrisy is universal; and the general insincerity of men and women makes it hard to disprove the charge.

There is, however, a real difference between insincerity and hypocrisy; for the former is quite compatible with good intentions, but the latter is not. Insincerity is due to weakness in very many cases, whereas it takes considerable strength and cunning to be a hypocrite. The finest specimens of this vile race are probably insane with the insanity that results from intense selfishness. The self-righteousness that can justify the meanest thought, the vanity that can rise above the sense of shame, that can make a person impervious to disgrace, and unconscious of infamy, is surely insanity: that is to say it is the triumph of the lower elemental nature over the promptings of the soul. Such men are unbalanced; and sanity is balance of all the faculties.

It is true that insanity seems to imply irresponsibility, and that a

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hypocrite may seem highly intelligent, but I think that the cunning he employs is the intelligence of the elemental nature unguided by any ray of soul-light, if I may use such a strained term for what is really intelligence proper to human beings. The hypocrite is a pervert of the worst kind, for he has deliberately subverted his higher intelligence to the uses of the lower.

The man who simply rejects the prompting of his higher nature makes the mistake of trying to go back to a sub-human state; but the hypocrite recognises the higher law and uses its maxims as a blind to conceal the real nature of his motives as well as the baseness of his acts, thus becoming a false human, or a lunatic. He cannot become an animal. The animals are not insane because they seem to be untroubled with conscience and ignorant of remorse; they have their laws and their moral code, which is not the same as man's, but which they respect. An animal who breaks the law of its kind is promptly killed or at least exiled. I believe hypocrisy is impossible to an animal.

So too a man cannot with impunity defy the laws of his own nature. I believe "all the ills that flesh is heir to" in the human kingdom are due to man's ignorance of his own nature and to the deliberate perversion, at some time, of the natural law of his kind. For man suffers in the present for the sins of his former lives, as well as for the wrongs done in his present body. It is no cause of exemption that he may have no memory of his former sins, any more than a man who throws himself off a roof in a fit of delirium can get exemption from the law of gravity on the plea of temporary insanity or loss of memory. A man who gives a bond and forgets all about it cannot get exemption on the plea of forgetfulness.

There is a continuity in human consciousness, which transcends what we ordinarily call memory, but which is in fact memory of a subconscious kind and which reveals itself in characteristics of the individual as well as in the destiny of nations.

The laws of nature cannot be defied with permanent impunity though results may follow slowly. It was said of old that the mill of the Gods grinds slowly but it grinds exceeding small; and the man who perverts his own nature is surely well launched on the path of insanity.

In contrasting ideals and instincts we must remember that idealism is as natural to man as instinct is to animals. Idealism is not reason. The reasoning faculty is commonly considered to be the distinguishing quality of the human mind, although there are degraded races of men whose reason is about on the level of that which some animals display. For it is undeniable that animals do reason. It is even noticeable that plants show a degree of adaptation of function to conditions that is scarcely distinguishable from reason. The ingenuity of a climbing plant

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is not less remarkable than the engineering skill of the spider or of some of the nest-builders, though there are also in the lower kingdoms instances of extreme stupidity almost human in their lack of intelligence.

But idealism is peculiar to man, when he becomes really man. The existence of ideals requires a human mind capable of responding to impulses from a spiritual source operating directly on the individual intelligence. This implies a conscious connexion between the lower personal mind and the higher, spiritual, individual Self. There can be no such thing as unconscious idealism, and for that reason it is not correct to speak of an unconscious impulse to noble conduct as an ideal. Such impulses may come from other minds and may be acted upon, just as low impulses may come from other minds as well as from the lower mind of the person affected. For the human mind is dual and may receive impulses from both subhuman as well as superhuman sources.

The strange thing is that while a man may clearly recognise this duality of mind, and while he may distinguish between his higher self and his lower, HE himself is the thinker, and in a sense stands apart from these two opposites, yet inseparable from them. He is thus a trinity; and the object of every mystic is to attain to the state of unity which is the source of all. At this point thought becomes confused. The effort to know the self is like trying to bite the back of one's own head, to the man who relies alone upon the brain-mind and the reasoning faculty.

But there is a higher mind, and there is the possibility of direct perception of truth, though not by the brain-mind. And here lies the difficulty: to transcend the modes of the thinking mind without losing the thread of consciousness — a wonderful achievement. Volumes have been written on this subject, all of which serve at least to demonstrate the limitations of the thinking apparatus.

The attainment of this superior consciousness has been called ecstasy, Yoga, Sufism, Tao, and many more names, which seem to confound the state to be attained with the path of attainment, but all of them point to the same transcendental goal.

Another thing that is revealed by these voluminous writings is that in all these methods of self-realization there are infinite possibilities of self-delusion, as well as innumerable varieties of more or less deliberate imposture practiced by self-styled teachers. Then there are many schools of mysticism and philosophy, all aiming at the attainment of higher states of consciousness, and recommending different methods of self-culture. All these schools of philosophy recognised the existence of a spiritual world above and beyond the range of experiences open to the instinctual man or to the animal, and all are concerned with the relation of man to that spiritual world. The recognition of that relationship is

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the basis of religion, which covers as wide a field of speculation and experience as do philosophy or mysticism. But widely as the various religions differ from one another; all agree on the reality of a spiritual world to which their devotees aspire; and it seems to me that these aspirations are of the same nature as the ideals that distinguish man from the instinctual world of animals.

Ideals may be perhaps regarded as intellectualized aspirations; for it is possible to be moved by an aspiration which is not intellectually formulated, and which can hardly be called an ideal, but which is even less correctly to be described as an instinct.

In all cases the reason is a faculty that stands between and apart from both ideals and instincts, adapting them to the use of man. Without reason a man is a lunatic, be he ruled by ideals or by instincts, while a man with reason alone could not exist, for lack of motive power. All motives come from one or other of these sources roughly called ideals or instincts. Life is necessarily either instinctual or purposeful, or both. What is called rationalism is an attempt to ignore these motives, and to make life appear as a product of pure reason; which is rather like shutting off the motive power from a machine and holding on to the steering wheel. The motive power in life is of course desire, but desire in a very broad sense including every aspiration of the heart as well as every desire of the senses. The intellect is the steering gear and brakes and controls. Rationalism repudiates the spiritual world and makes man a mere intellectual animal impelled to action by instinct, and using reason to explain his acts to himself.

Theosophy explains the complex nature of man, and without that explanation life is frankly unintelligible. Many people are willing to have it so, fearing to take any responsibility for the regulation of their own lives; but this shirking of responsibility leaves them drifting on the tide of instinct while their inner life is but a dream. It might be interesting to know how many thousand successive incarnations may be wasted so before the soul wakes up and recognises the duty of self-directed evolution, which according to the teaching of Theosophy is the purpose of man's life on earth.

The difficulty that is found in accounting for the complexity of man's motives disappears when the real nature of man is understood. It then becomes evident that, while man has his instinctual animal nature constantly urging him to live as an animal, and his reason, which shows him that he is superior to all animals and able to assert his superiority over them, no matter how low may be his intelligence; yet his nature is vastly more complex than that of an intellectual animal and his motives and aspirations are frequently of a kind that seem opposed to both instinct

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and reason. Then too it is evident that men are not all equally endowed with reason, nor equally inspired by ideals; while some seem to be almost superhuman by virtue of the lofty and unworldly character of their motives, and their complete superiority to those desires and instincts that suffice as motives for the general conduct of the mass of humanity. All of this is explained in the teachings of Theosophy.

It is there shown that there was a time in the long evolution of the human race at which the spiritual self of man began to take definite control of the lives of individual human beings, until then not really man, but only potentially human. Since that time, millions of years ago, the path of human progress lay along the line of the search for self-knowledge, of taking and exercising individual responsibility, the path in fact of self-directed evolution, not in revolt against the divine law but in fulfilment of it and in the gradual realization of the divine nature of man's inner being.

The perfectibility of man is a Theosophical teaching, and the mode of its attainment is self-knowledge; first the awakening of a sense of individual responsibility as a member of the great human family, and then perception of the unity of all selves in the universal Self.

In the long process of this gradual awakening of man there are naturally many stages; and these stages are marked by the rise and fall of civilizations, which historically may be considered as experimental, and which have their cycle of birth, growth, decay, and death, like everything else on this planet. So at all times the earth is a stage, on which the drama of civilization is being played out, from the first act to the last, by the various theatrical companies we call nations, or human races; and thus at any time there must be found countries in which the various stages of the drama are being enacted; and it may be hard to say whether this or that nation or race may be entering on a new cycle of civilization, or may be at the close of a successful performance of the drama, which must come to its appointed end in the natural course of events. For we find races, nations, and individuals in all sorts of stages of evolution inhabiting this earth simultaneously: and we can easily see that the masses generally are living according to the dictates of their instinctual nature, even when conforming outwardly to rules of conduct established for their guidance by men of a higher type who are endeavoring to realize ideals, and perhaps are seeking to lead the masses to the path of progress.

But the path of progress is the path of self-knowledge and this path can only be entered by those who think for themselves, and who wake up to the fact that the light of Wisdom, the source of all power, the true Self, is within. From this source come all ideals, and to this goal all ideals point the way. "The kingdom of heaven is within," we are told. The way to reach that goal cannot be found by living like the animals, who

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have not yet attained to the human stage of evolution. It is the soul that must inspire man's life; and he must realize the highest of his ideals, he must know his own divinity, and so become truly man, fulfilling his high destiny as the leader of the evolution of life upon this planet.

True man is the expression of "the divine idea in the eternal mind." We may have far to travel on the path of evolution and that journey must consciously be undertaken if man is to fulfil his destiny. The mission of the Theosophical Teachers is to call man from his half-dreaming state of mere instinctual existence to a full consciousness of his divine possibilities. They seek to set man free from the tyranny of his desires and make him master of himself, so that the divine idea may be realized.

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A THEOSOPHICAL INTERPRETATION

GERTRUDE VAN PELT, M.D.

PROBABLY no myth has so stirred the heart and stimulated the imagination as this one. About it hangs a charm, an inspiration, a mystery, whose attraction all down the ages has not weakened. Mme. Blavatsky says that "myth was the favorite and universal method of teaching in archaic times." It embodies not only religion, but history, and she has shown that this one has worthily held the interest it has awakened, for in it are bound up the deepest secrets of man's nature and origin; the most stupendous events that ever befell humankind. "The allegory of the fall of man and that of the fire of Prometheus are also other versions of the myth of the rebellion of the proud Lucifer" (*Isis Unveiled*, I, 299).

Poet after poet has felt its mystic power without realizing its profound meaning, for the ancient lore is always buried during the dark cycles of human history, so that what was once common knowledge has been hidden even from the wise. For example, Shelley, though so sensitive to the charm and strength of this myth, has not conceived its inner significance, for he says he has presumed to imitate a license which many of the Greek tragic writers allowed themselves. He confesses that he was averse to reconciling Prometheus, the champion, with Zeus, the oppressor of mankind. He felt that "the moral interest, which is so powerfully sustained by the sufferings and endurance of Prometheus, would be annihilated if we could conceive of him as unsaying his high language and quailing

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before his successful and perfidious adversary." Therefore he has departed from the story as given by Aeschylus.

But Mme. Blavatsky's revelation of the true interpretation of this myth shows that just this reconciliation was a philosophical necessity. She also says that the myth is as old as man himself and in no wise originated with Aeschylus. This latter fact is of course well known by modern commentators. Yet he must be our model, as the most authentic narrator accessible today. Moreover, he had the advantage of living before the ancient Schools of the Mysteries had died out in Greece. He was an initiate and undoubtedly held the key to its translation. Only those could be in a position to alter the myth who knew the actual facts it symbolizes, and if, under these circumstances, they discovered parts whose truth time and distance had blurred.

Another difficulty in interpretation has arisen from the fact that in other dramas of Aeschylus, Zeus's character has been so differently portrayed. It has been therefore guessed that he may represent the reign of justice, and that undoubtedly in the third member of the trilogy, now lost, Prometheus was shown as having been chastened by his long trials, and as having discovered that real freedom consists in obedience to law. But the 'Prometheus Unbound' could not have ended in that way. "Between Zeus, the Abstract Deity of Grecian thought, and the Olympic Zeus, there was an abyss," says Mme. Blavatsky.

The story, as told by Aeschylus, is in rough outline as follows:

Prometheus, whose name signifies 'forethought' or 'foreknowledge,' is firmly bound by the order of Zeus. 'Strength' ridicules him for his stupidity in so sacrificing himself for 'creatures of a day,' and taunts him with being wrongly named; saying he will himself need the help of a Prometheus to free him from his chains. Prometheus, in soliloquy, bemoans his fate, but continues:*

"Behold what I, a god, from gods endure. (line 92)
... clearly I foreknow (l. 101)
All that must happen; nor can woe betide
Stranger to me; the Destined it behoves,
As best I may, to bear, . . .
... for, bringing gifts to mortals,
Myself in these constraints hapless am yoked."

A chorus of Ocean Nymphs appear to offer sympathy. To them he answers that Zeus will yet have need of him; that he holds a secret concerning Zeus's prestige, which he will not divulge till he is released, and further:

*Extracts from Anna Swanwick's *The Dramas of Aeschylus*.

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"That Zeus is stern full well I know, (l. 194)
And by his will doth measure right.
But, smitten by this destined blow,
Softened shall one day be his might.
Then curbing his harsh temper, he
Full eagerly will hither wend,
To join in league and amity with me,
Eager no less to welcome him as friend."

On being begged to explain Zeus's action, he states that there was war among the gods, some wishing to hurl Kronos from his throne, that Zeus his son might rule, others determined that Zeus should never rule. Finally he, Prometheus, was instrumental in placing Zeus upon the throne. In this position of power, he took no care of mortals, but on the contrary was planning to destroy the race and plant a new one. But Prometheus alone championed their cause, and for this is being punished. Then he tells that he has hindered mortals from foreseeing death, and has given them fire, from which they "full many arts will learn."

"Think not that I through pride or stubbornness (ll. 445-478)
Keep silence; nay, my brooding heart is gnawed
Seeing myself thus marred with contumely;
And yet what other but myself marked out
To these new gods their full prerogatives?
But I refrain; for, nought my tongue would tell
Save what ye know. But rather list the ills
Of mortal men, how being babes before,
I made them wise and masters of their wits.
This will I tell, not as in blame of men,
But showing how from kindness flow'd my gifts.
For they, at first, though seeing, saw in vain;
Hearing they heard not, but like shapes in dreams,
Through the long time all things at random mixed;
Of brick-wove houses, sunward-turn'd, nought knew,
Nor joiner's craft, but burrowing they dwelt
Like puny ants, in cavern'd depths unsunned.
Neither of winter, nor of spring flower-strewn,
Nor fruitful summer, had they certain sign,
But without judgment everything they wrougð;
Till I to them the risings of the stars
Discovered, and their settings hard to scan.
Nay, also Number, art supreme, for them
I found, and marshalling of written signs,
Handmaid to memory, mother of the Muse.
And I in traces first brute creatures yok'd,
Subject to harness, with vicarious strength
Bearing in mortals' stead their heaviest toils.
And 'neath the car rein-loving steeds I brought,
Chief ornament of wealth-abounding pomp.
And who but I the ocean-roaming wain
For mariners invented, canvas-winged?
Such cunning works for mortals I contrived,

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Yet, hapless, for myself find no device
To free me from this present agony."

"Such were the boons I gave; and 'neath the earth (ll. 508-514)
Those other helps to men, concealed which lie,
Brass, iron, silver, gold, who dares affirm
That before me he had discovered them?
No one, I know, but who would idly vaunt.
The sum of all learn thou in one brief word;
All arts to mortals from Prometheus came."

The chorus urges him to try his strength with Zeus, but he answers:

"Not yet nor thus is it ordained that fate (ll. 519-521)
These things shall compass; but by myriad pangs
And tortures bent, so shall I 'scape these bonds;"

And again to the chorus, of Zeus he says:

"E'en he the fore-ordain'd cannot escape." (l. 526)

When they ask him what is ordained for Zeus, he says: "No further may'st thou question."

Io appears upon the scene and begs an explanation of Prometheus's plight. She recounts her sufferings, tells how she was driven from her father's home to wander, against his will and hers, but under instructions from the oracles. Zeus is enamored of her, and Hera, through jealousy, pursues her with wrath. She pleads with Prometheus to reveal to her what further woes await her. He hesitates through fear of paining, but finally declares in detail the long wanderings which lie before her. He traces her course toward the east through many places, quitting Europe over the Bosphorus to Asia, and adds:

"Seems not the monarch of the gods to be (ll. 756-760)
Ruthless alike in all? For he, a god,
Yearning to meet in love a mortal maid,
Upon her did impose these wanderings?
A bitter wooer hast thou found, O maid,
For wedlock bond; — for what thine ears have heard
Account not e'en the prelude to thy toils."

Following her bitter complaints, he adds that her sufferings are nothing to his agonies, which he must endure until Zeus is hurled from sovereignty. Eagerly she asks if this will ever be, but Prometheus, though he will not tell all, declares that a child of hers shall free him.

"Count ten descents, and after them a third." (l. 794)
"Is there for him no refuge from this doom? (ll. 788-9)
No, none; unless I be from bonds released."

Prometheus then reveals to her many terrible ordeals yet to come; warns her against the three old women with one eye and one tooth between them; the Gorgons, upon whom mortals cannot look and live; the

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hounds of Zeus, etc. Finally she will be led to a three-cornered piece of land,

"Encircled by the Nile, where 'tis ordained,
Io, for thee and for thy sons to found
A far-off colony;" (ll. 833-4)

He explains lines of descent, which will result in a kingly race in Argos, out of which a hero shall arise, who will free him. He predicts again Zeus's fall, which will fulfil his father Kronos's curse; says he alone can master Zeus, for "I know it and the way."

"Such wrestler now, himself against himself,
He arms for battle;" (l. 941)
". . . all is by me foreseen." (l. 956)

Hermes then appears on the scene, as an emissary from Zeus.

". . . the Father bids thee tell (l. 969)
What nuptials these thou vauntest of, by which
Himself shall fall from sway;"

Prometheus rises to the acme of defiance.

"Seem I to thee before these upstart gods (l. 981)
To quail or cringe? Far from it, nay, no whit."
"No torture is there, no device whereby (ll. 1010-17)
Zeus shall persuade me to reveal these things
Before these woe-inflicting bonds be loosed.
Let then his blazing lightnings hurtle down;
With white-winged snow and earth-born thunderings
Let him in ruin whelm and mingle all;
For none of these shall bend my will to tell
By whom from empery he needs must fall.
Of old my course was looked to and resolved." (l. 1019)

Unfortunately, only the second of the three trilogies of Aeschylus has survived. But in a fragment from the third and other sources, it is known that Herakles, who closes the line of earth-born heroes, was to be the liberator of Prometheus. Tradition has given us many stories of this hero. He is called the "Only-Begotten One," and the Savior; is said to have descended into Hades (*Isis Unveiled*, II, 515 and I, 299). He it is, by the way, who was chosen as a model by the Christian church-founders for the building up of many of their dogmas. The analogies are numerous and striking. "Through the release of Prometheus, and the erection of altars, we behold in him the mediator between the old and new faiths" (*Isis Unveiled*, II, 515). He is the Sun in its physical aspect, and is said to be "self-born" — a significant phrase (*Isis Unveiled*, I, 131-2). The twelve labors which have been put into story-form in the legends, are the final initiations referred to in the Egyptian Book of the Dead (*Isis Unveiled*, II, 564).

The explanations of this myth have been various, and, for the most

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part, wide of the mark, depending upon the religious or philosophical bias of the interpreters. Some have put into certain phrases meanings directly opposite to each other. And this is not surprising, for the only explanation which could possibly fit is the real one, and this could never be guessed by any ignorant of the ancient knowledge which Mme. Blavatsky has brought back into the world. The relation between Prometheus and Zeus, without this, is baffling. It is just this relation which is the crux of the whole solution, and it is on this point that the various commentators have split. Prometheus is inferentially of a higher order of being than Zeus; he was instrumental in placing him on the throne, yet in some mysterious way has come under his power: while Prometheus plainly foresees that they will be reconciled in the end, and likewise, Zeus will be deposed. But if the bonds are burst at once, Zeus will continue to reign.

According to the ancient wisdom, the whole story is a condensed, exact, enduring statement of the evolution of man. Myths do not fade out, but become rooted in the race consciousness. Even though not understood they touch the deeper strings of life, and in some unknown way challenge attention. As age after age rolls by and succeeding races grow to an understanding of their message, there is unfolded to the mind's eye in the receding distance an endless succession of pilgrims who likewise have known the same truths. Real myths are sacred messages, whose echo never dies, winging their ways over eternity, bridled neither by time nor space, and linking all mankind in brotherhood.

It will make the interpretation more obvious, if in a few words man's early beginnings are given in large outline. The teaching is that the moon was the mother of this earth, and that the monads migrated from that planet to this. New life-energies mingled with the old; different hierarchies of beings, of which the chief were those symbolized and synthesized in Zeus, combined to evolve man as a physical being. After long eternities the human form was ready, but the mental and spiritual faculties were latent as in the animals today. Then it was at the end of the Third Root Race, about 18,000,000 years ago (our Aryan Race being the Fifth), that much higher beings, for which Prometheus stands, the product of earlier and greater planets — beings who were gods compared with our humanity — incarnated in these bodies voluntarily, for the purpose of carrying them beyond the animal stage up into that of perfect manhood. The process is still going on and will not be completed until the Seventh Race of the Seventh Round is passed; we being now in the Fifth Root Race of the Fourth Round.

Io symbolizes the moon or the mother of *physical* humanity. "At the same time she is the EVE of a new race." "Io is the moon-goddess

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of generation — for she is Isis and she is Eve, the great mother.” (*The Secret Doctrine*, II, 415; 416.) She is also the divine Androgyne (footnote p. 416). To continue her evolution she must unite with Zeus, who represents the principle of Desire. Through this, she is driven or spurred on from place to place, and her evolution is forced. His wish to destroy the then existing race, which Prometheus is represented as determined to save, refers to something which actually happened after earlier attempts to create a physical humanity — a course which Zeus evidently was tempted to imitate.

Prometheus is chained to the rock of matter, chained there until through his spiritual fire he can awaken the latent powers of nascent humanity. He has, of course, chained himself, and did so when he placed Zeus upon the throne through the incarnation. But inasmuch as it is the nature of Zeus which holds him, it is correct to say that Zeus chains him, and will continue to do so, until he alters that nature.

Now is born the mysterious human duality, the eternal struggle between spirit and matter. The lower elements of desire and brain-intelligence, arrogant, selfish, jealous, given to anger, and tyrannical, oppose the dauntless Titan who is heroic, all-enduring, capable of infinite self-sacrifice — the crucified Christ or Christos. Now also begins the rapid intellectual development. Note lines 445-478 and 508-514, closing with “All arts to mortals from Prometheus came.” The ancient records show that the divine dynasties began at the close of the Third Race, and H. P. Blavatsky states that “Greek and Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race” (*The Secret Doctrine*, II, 429-430. Without this help humanity would still be latent, so to speak, as is the case with the Bushman, the Veddah of Ceylon and some African tribes. They, owing to certain karmic conditions, have never had the “Sacred Spark,” and will have to wait for future cycles (*The Secret Doctrine*, II, 421).

Zeus, with the assistance of Prometheus, has dethroned his father Kronos (Time), for the orderly sequences of time have in his case been set aside. His evolution is forced by virtue of his union with the Higher Mind. And, of course, with the gift of Prometheus, comes the curse of Kronos (lines 931-2), for now he bears the fruits of self-consciousness; the tortures of responsibility; the knowledge of good and evil; with, at the same time, all his lower tendencies dragging him toward matter. For every misstep he must suffer, and, as his knowledge grows, so are his punishments under the law of Karma intensified. There will be no peace either for Zeus or Prometheus until they are harmonized. During long ages Zeus seems the stronger, since he fights on his own territory, where physical energies rule, and where he is master of all the cosmic and lower

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Titanic forces. Prometheus is an exile from Heaven, therefore in the drama, though to the last defiant of Zeus's thunderbolts, he has to be shown physically conquered. Zeus has bound him.

"This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance."— *The Secret Doctrine*, II, 422

But the indomitable Titan is ever the sovereign, long suffering, fore-knowing, assured of victory.

The only possibility of Zeus retaining his authority lies in his unloosing Prometheus's chains, which the latter frequently states. United with Prometheus, under the great law of growth, he must in the end yield. That is, when Prometheus shall have accomplished the purpose of his sacrifice; when he shall have redeemed the lower man, and brought him to the point of being "one with his father in heaven." Then he (line 200) "full eagerly will hither wend," to Prometheus, who will none the less eagerly welcome him. This reconciliation is the consummation of the human drama. To change this ending, as has been done, is to rob it of its wonderful meaning.

Very significant in connexion with Zeus' downfall is the line (941) "himself against himself he arms for battle." What other interpretation could possibly fit it? The time comes as self-consciousness develops when the lower ego longs to place itself under the guidance of the higher. Nothing precedes very rapidly until this begins, for the whole scheme of salvation rests upon the fact that each must through his own will accomplish his own delivery. Zeus could not develop if the work were delegated to the gods. But the manifold tendencies in him are at variance, and he has to arm "himself against himself." The stronger and purer one part of him grows, the more terrible will be the resistance of the other part, until finally Prometheus says: "Against this evil stumbling Zeus shall learn how wide apart are sway and servitude" (lines 947-8).

Criticisms have been made that Io's wanderings — which are given in considerable detail — are not consistent with our known geography; especially the lines referring to the river Aethiop, by following which she is to reach the Nile. The translator of the *Prometheus Bound* thinks these directions were caused by mistaken geographical theories of the earliest Greeks, due partly to Alexander the Great having seen crocodiles in the Indus, and thereby inferring this river to be the source of the Nile, an error echoed by Vergil. But H. P. Blavatsky says:

"Both Alexander and Vergil may have erred . . . but the prophecy of Prometheus has not so sinned, in the least. . . . When a certain race is symbolized, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the

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itinerary traced for its personification. Yet it so happens, that the river 'Ethiops' is certainly the Indus, and it is also the *Nil* or *Nila*. It is the river born on the *Kailās* (heaven) mountain, the mansion of the gods."— *The Secret Doctrine*, II, 417

"The race of Io, . . . is then simply the first pioneer race of the Aethiopians brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India)."— II, 418

This explains the confusion as to topography. The whole is a description of

"the journey and wandering from place to place of the *race* from which the 'tenth' or *Kalki-Avatāra*, so-called, is to issue. This he [Prometheus] calls the 'Kingly race born in *Argos*' (line 888). But *Argos* has no reference here to *Argos* in Greece. It . . . is the mystery name of that region which extends from *Kailās* mountain nearly to the Shamo Desert — from within which the *Kalki-Avatāra* is expected. . . . It is now said to have been situated between the Sea of Aral, *Baltistān*, and Little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which *Io* is the mother and symbol."

— *The Secret Doctrine*, II, 416, footnote

From the point then at which she starts, traveling over the globe, undergoing trials which words try to depict in describing physical horrors and difficulties, she returns to the same spot, bringing a redeemed humanity.

Zeus represents the lower side of human nature — what is known in Theosophical literature as *Kāma-Manas*. He is therefore

"the intellectual tempter of man — which, nevertheless, begets in the course of cyclic evolution the 'Man-Savior,' the solar Bacchus or 'Dionysos,' *more than a man*."

— *The Secret Doctrine*, II, 419

The perfection of development is concentrated in the Deliverer, but such could only come to a humanity prepared. The liberator then refers to humanity as a whole, which has strengthened and purified itself through its infinite experiences. Of this Being, H. P. Blavatsky continues:

"Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) *Avatār*, the glorified Spiritual *Christos*, who will deliver the suffering *Chreslos* (mankind, or Prometheus, on its trial). This, say Brāhmanical and Buddhist legends, . . . will happen at the end of the *Kali-Yuga*. . . . Then will *Brahmā*, the Hindū deity; *Ahura-Mazda* (Ormazd), the Zoroastrian; *Zeus*, the Greco-Olympian Don Juan; *Jehovah*, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy — vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their 'twin brothers' and creatures, in exoteric legend — *their own reflexions* on earth — in esoteric philosophy. The *Ahrimans* and *Typhons*, the *Samaels* and *Satans*, must all be dethroned on that day, when every dark evil passion will be subdued."— II, 419-420

We have yet 427,000 years of *Kali-Yuga*, our present age. When *Io* was driven from her father's home "as consecrate to heaven," by orders from *Zeus*, she says:

"Forthwith my shape and mind distorted were." (l. 691)

Humanity moves amidst the clouds, living in a world of illusion, unable to see anything as it actually is. As *Io*, in her karmic wanderings, comes in contact with Prometheus, these are for a brief interlude lifted;

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her intuitions are awakened; she breathes a clearer atmosphere as she demands help and knowledge from Prometheus, her own higher ego. But as she leaves his presence to continue her destined course, she says:

"Ah me! ah woe is me! (l. 896)
Brain-smiting madness once again
Inflames me, and convulsive pain.
... My tongue brooks not the rein,
And turbid words, at random cast,
'Gainst waves of hateful madness beat in vain."


Very suggestive then becomes the prophecy of Prometheus to Io, referring to the time of delivery:

"At Neilos' very mouth and sand-bar,— there,
Zeus shall restore thy reason,— stroking thee
With touch alone of unalarming hand." (ll. 867-9)

The Vishnu-Purâna closes an ancient and, in the light of present developments, astounding prophecy, with these words: "and the minds of these who live at the end of Kali-Yuga shall be awakened, and shall be as pellucid as crystal. The men who are thus changed, . . . shall be as the *seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita Age," or Age of Purity.

THE PRINCESS LIBUŠE — A LEGEND OF CZECHOSLOVAKIA

GRACE KNOCHE

 HE beginnings of a nation are always dawn-lit and mystical. A nation born of time, that is, and not of treaties or a prim, new constitution, made today and perhaps unmade tomorrow. Hard outlines are softened by time and details lost in the dim aerial glow and haze that purples everything distant, go we back distantly enough. And nowhere do we find the dawn-light gleaming forth in more mystical and measureless beauty than in the legends of early Čechie — long incorrectly Bohemia, but now coming by its true name. There is a wealth of these legends, practically unknown they are too, outside of the land of their origin. Many are largely historic, even using the word in a limited sense, and between and within the lines of some we get rare glimpses of the Mysteries, of the light of prophecy and illumination, and of the lofty and beautiful figures of Initiate Kings and

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Queens, to follow whose guidance meant prosperity and peace, and to cross which meant decay.

One of these was the Princess Libuše, the "mother of Čechie," a beautiful pagan figure shining out in the dim though historical past like a spiritual Lamp of the Law. Walking with Libuše, we touch the true heart of Čechie, we enter the halls of the Mysteries, we search and search fruitfully through those long vast layers of memory that lie in the mountains of the soul. And the legend of her runs thiswise — only that we must precede it with reference to historic accounts that tell us who Libuše was. For Libuše is no myth, but a great historical character, as was Krok, her father, and Samo the warrior before him. It is only with Čech that we have to trust to legend, though this may not be for long, since the springs of archaeology in the land of Čech are now being eagerly tapped.

According to Professor Matiegka, Professor of Anthropology in the great University at Prague, the land now called Czechoslovakia is an ancient land, with proofs of the existence of man as far back as the last ice-age. Neolithic man lived there later, and a bronze age of high development, as we know from rich finds, lasted until about the eighth century.

In due course, however, a great Slavic stream began to pour down. Infiltrated with Celtic blood from at least two invasions, and touched with Roman culture, it nevertheless remained predominant, and from one of its strong tribes — the Čechs — both land and people finally took the name which is still retained. So much for the dawn-mist history of Čechie, which without the accumulating evidences of rich archaeological finds would be grievously incomplete.

The leader of this tribe was Čech, who ruled his people wisely, so wisely indeed that Brotherhood was their guiding rule of conduct and honesty a commonplace of their life. No fences had to be raised to set off my land from thine, only the *balk* was left: a foot-wide strip of soil that belonged neither to thee nor to me but was neutral between us two with a neutrality that all held sacred. For those were days when the Mystery-light still burned in Čechie, though it had long been quenched in other and older lands and practically the whole of Europe was whirling to the pit of a cycle, ten centuries long about, that was awful with grovelings and terror, and black with ignorance and sin. But in wide mountain-rimmed Čechie, the land of tarn and lakelet, of luxuriant forest and fen, of sacred mountain and holy stream, with the dear gods never further than the solitude of a wind-swept hill or the silence of a holy place — in Čechie, pagan Čechie, the Ancient Wisdom was still believed and many of the old truths known. The gods lived very close to human ways, and there were always those who by the purity of their lives found it possible to

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commune with them. Magic was believed in and revered as an art that was high and sacred, and only to be followed for the uses of the soul.

Save for wars of defense and protection, the years passed on in peace, and at length we find the warrior Samo chosen king for his valor in ridding the country of the bloody Avars. The seventh century, this was, the latter years of which covered the rule of Krok, a son or grandson of Samo, and the father of Libuše. All of which is sober history, as said.

Krok was a magician, a good and very wise man, who came to the throne when a spirit of disorder had begun to take possession of the people. But in no long time he had order re-established and every man's hand off his neighbor's duty and strictly upon his own. Naturally, peace came back. Finally, desiring to know the future for the better protection of his people, Krok sought three days of solitude and communion with the gods, who told him that his castle was threatened and would not stand long, and that it was best to leave that part of Čechie and seek another home. Krok told his people, and told them also they had naught to fear for the long journey forth: when the destined spot was reached, the gods would give them to know it.

So Krok and his people set out, and came to the wide Vltava (the modern Moldau). As they climbed the high hill that overlooked its waters, the promised revelation came upon them like a flash of light. "This is the place," they cried with a single voice. "The place is here," said Krok; and here they pitched their camp. Here was erected, in due course, Vyšehrad, the mighty fortress-castle within whose walls the entire people could assemble, the acropolis of the future Prague, the residence of Libuše who was to come, and the council-chamber of the gods.

Krok died after a reign of thirty years and Libuše was chosen by the people to succeed him — Libuše, "wiser than her father and more beautiful than her mother," said they, and the youngest of Krok's three daughters. All three were 'wise women' in the ancient and mystic sense, wise not only in the learning of the schools but in the secret Wisdom of Antiquity, versed in spiritual magic taught them by their father. Girls and boys had equal opportunities for education in Čechie in that day — a notable thing, for in the whole of Europe, with the single exception of Italy, such a thing was not to be known for centuries, and in parts of Europe is not known as yet. In Čechie, however, as always in nations where the light of the Mysteries shone in full brightness, the position of woman was unquestioned and very high. But though there were many learned maidens in the realm, Libuše and her sisters excelled them all in learning, gentleness and grace. Kazi, the eldest of the three, was a wonderful physician, skilled in all the magic of the healing art, which in ancient days was a department of the Mysteries. She could heal the sick

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with the spoken word alone; she could bring the dead back to life. Teta (or Tetka) was the priestess of the nation, teaching the people the Wisdom of the Soul. But Libuše transcended her sisters in wisdom and beauty both and was the people's eager choice, becoming thus Krok's successor, and Čechie's ruler, lawmaker and judge; and this is

THE LEGEND OF LIBUŠE¹

As in elder days the people went to Krok with their disputes, so now they came to Libuše, who, judging wisely, rendered just decisions. One day two elders of the tribe came to fierce quarreling, each claiming for himself the narrow neutral strip or *balk* that lay between field and field. Neither would yield his claim, their hatred grew apace, and soon the families of both were at hot enmity. Quickly they hastened to Vyšehrad when the time drew near for the opening of the court, Libuše presiding. There sat the Princess in judgment, there under the spreading branches of a wide-armed linden tree, a snow-white fillet bound about her hair. Twelve men of years and power, brave and white-bearded, sat beside her; on her right hand they sat and on her left. A vast multitude had assembled there besides: masters and servants, elders of the tribe and many others, some to bring suit on their own behalf, others to testify for their friends. Soon the two disputants stood before the Princess and her court, the younger, with grievous complaint, accusing the older man. But he, full-bearded, fierce and dark of face, demanded that his will be done forthwith, that to him be given both the field and *balk*, recking naught of the injustice that might follow.

Libuše heard the cause, weighed well the evidence, and announced her decision to the leader of the twelve lordly men who sat upon her right hand and her left; and these counseled each with other, and agreed that the decision was just, for Libuše found, and truly, that a great wrong had been done the younger man. But ere she could finish her words the elder, mad with rage, eyes blazing and with tongue oath-bearing and fierce, struck thrice his heavy staff upon the ground and stormed as though a torrent had sped loose, saying:

1. A free but faithful version from the Czech original of Alois Jirásek, translated by Mrs. Bessie Barborka, a Czechoslovak student at the International Theosophical Headquarters at Point Loma, California, to whom the reader is indebted also for a number of facts in this article not as yet to be found in any English work on the literature or history of Čechie. The legend has been somewhat shortened in the descriptive passages from space considerations, and some liberty has been taken with the literal rendering, a necessity that students will appreciate, since where idiom rarely matches idiom to save the letter is usually to sacrifice the spirit. But the legend has not been changed.

As to the pronunciation: *a*, *e*, *i*, and *o*, are given the Roman sounds; *u* is short *u*, as in *bush*, while vowels that are elided in pronunciation are sensibly omitted in the spelled word, as in *Vltava*, *Přemysl*, and so on. *Š* and *č* are *she* and *che*; *j* as *y* in *you*, and *ž* as *z* in *azure*. Thus Libuše is pronounced *Li-bu-she*, the first syllable stressed; Vyšehrad, *Vy-she-h'rad*: Čech, *Czech*, with the first *ch* soft as in *chair* and the last *ch* aspirate, *e* as in *end*; Čechie, *Czech-ye*.

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"Such is the justice of our law! Know you not the reason? A woman sits over us in judgment — *a woman*, shame be upon us! Long of hair forsooth, but short of wisdom! She may spin, she may sew; but let her not presume to judge! Shame upon us who are men!" as in passionate fury he wildly beat his head. "Shame be upon us! Where else than in our land rules a woman over men? We only are so ruled, we alone, and have been made a laughing-stock, a jest!"

A flush of shame and sorrow rose to Libuše's fair cheek. Cruel grief at such ingratitude now pierced her heart, but patiently, calmly, she waited, that others might be first to rebuke the offender. But alas! all stood there as though paralysed, so wild and hot had been the speech.

At length Libuše spoke, great majesty and dignity resting on her as she said, "I am a woman, true, and as a woman I judge. That I do not enforce my judgments with the iron whip — it is this gives you cause to say my wisdom is but little. You need a ruler more severe than woman, and you shall have him. Now go ye home in peace. A congress shall be called of all the nation; it shall choose a leader and ruler, and on whomsoever the choice shall fall, that one will I take for a husband."

So saying, Libuše went out from the court to her castle, sending messengers to the castles of her sisters, bidding Kazi and Teta come.

Within the castle garden, shadowed by dense verdure and a wide-armed linden tree, was a sacred spot, a spot where none but Libuše and her sisters ever presumed to go. An arbor-temple stood there in the deep linden shade, a little temple, sacred to aegis-bearing Perun.² This temple Libuše entered, and there remained in silence and alone till darkness fell and the night-breeze whispered in the leafage. Silent as a statue she sat within it, meditating, reflecting, counseling with the gods.

Suddenly there in the gloom stood Kazi and Teta before her. Guarding the distant garden-gate stood the old keeper of the castle; no one beside. What Libuše confided to her sisters, what they considered and said to her, what the three, all gifted with prophetic power, resolved and counseled in that sacred spot, no person ever knew. The whole night passed as they advised together there, until at last, high over the castle, shone the first faint gleam of dawn. Calmly and with the quietness of shadows, looking neither to the right hand nor the left, the sisters walked to the gate, Libuše between the two. The keeper, waiting, gazed on them in wonder, but saying no word they passed him by, entered the lofty court and disappeared between the columns of the outer hall, seen but indistinctly in the dawn.

With the sunrise hour Libuše sent out a call for the gathering of the people, a call that was nation-wide, and nation-wide they came: from near and far, the old men and the young, on horseback and on foot, with sword and with arrow and bow, some of them helmeted and some of them cloaked — over

2. The Zeus of the Czech Pantheon, which rivals that of Greece or Rome in its beauty and completeness. The linden tree was sacred to the gods.

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the winding road, through forests drear and wilderness, they came and still they came.

Out rang the horns to summon them to the council hall, and as though they were one man the vast crowd surged up to the Vyšehrad, on through the lofty gate, and into the spacious hall where Libuše sat upon her throne. Kazi and Teta sat on either side.

Then Libuše spoke; austerely she spoke and with dispassion: "You know full well why I have called you together. That you know not how to value freedom I have learned full well, alas, for I have tested you. Out of the wisdom of the gods who counseled me, I now declare to you that I shall rule no longer — since in your hearts you desire the rule of a man. Your desire is for one who will crush your sons and daughters into serfdom; who will take the best of your cattle from you, who will take your horses, all according to his will.³ Your desire is to be subjected as you never have been before; to be taxed is your desire until bitterness and despair are all your lot. Yet no wish have I to cover you with fear. Let me but say what I have said before, inspired by the gods and by that which was revealed to my sisters and myself in prophecy: Choose ye your leader wisely. Easy it is to install a ruler, but difficult to displace one when installed. In this, if it be your wish, I will still consent to advise you; I will tell you his name and the place of his abiding."

"Tell us! Advise! Advise!" they cried, pressing close about the throne.

Libuše rose and lifted her hand and silence fell upon all. Pointing to the northern mountains she then said:

"Beyond those mountains in Lemuz is a river called Belina. Near it is a hamlet and in this hamlet the family of Stadic dwell. Near it, too, is a fallow, an odd fallow, one hundred and twenty paces in its width and length it is, lying in the midst of many fields and belonging to none of them at all. There you will find your leader. He will be plowing with two dappled oxen, one with a fair white head, the other with a white forehead, white adown the back, and his hinder legs white as snow. Take princely garments with you, and tell this man that you come as messengers from your nation and from myself that you may give to your nation a Prince and to myself a husband. His name is Přemysl, and over this land his descendants will reign for ages.

"Trouble not to seek the way nor to inquire. My horse will go ahead and lead you there. Before whom he will stop and neigh, he is the man you seek. Readily indeed will you believe me when you see him eat at a table of iron."

Libuše beckoned and the horse was brought forth, a white horse, nobly built and heavy-maned. It was early autumn, and a quiet, sunny day. The princely robes were laid upon the richly fashioned saddle, and swiftly, with step precise and firm, the horse went on his way. No one led him;

3. A similar legend from the parchment of Zelená Hora reads: "He will condemn you with a nod; he will cut off the head of one and throw another into prison; some of you he will enslave, of the others make torturers and exactors."

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no one guided him by word; yet not a step out of the right way did he go. The nobles wondered and at last they thought: it may be that he is not following this path for the first time; the Princess may have gone this way at twilight many times, returning thence not until early dawn. But the horse went on and on, looking neither to the right hand nor the left. The merry neighing of horses bent to entice him from the path availed to lead him not a step aside. Waiting here or there for the messengers to rest, under pear tree or high fir, he was ready first of all to set out on the quest again.

Plains were covered and mountains left behind, until on the morning of the third day they came upon a hamlet lying in a low, narrow valley through which a river flowed. A boy ran out to greet them. They questioned eagerly. "This is Stadic," said the boy, "and yonder there is Přemysl, plowing with the oxen in the field."

There was Přemysl, very tall and noble, and before his plow two oxen, dappled as Libuše had described: the one with a fair white head, the other with a white forehead, white adown the back and his hinder legs white as snow. Down the wide *balk* the messengers hastened to Přemysl, Libuše's horse ahead, who reared and neighed as with delight, then knelt down before the plowman, his lovely head bent in subjection. Taking from the richly wrought saddle the princely robes Libuše had sent, the messengers approached young Přemysl with greetings, saying:

"Fortunate among all men, O Prince chosen of the gods! Greetings! and may you bide well! Let go your dappled oxen, leave off your peasant gear; put on the princely garments we have brought; mount this fair horse and come with us. So bids the Princess Libuše and so the whole Čech nation. To you and to your heirs shall be the leadership of our land. You are chosen as our protector, prince, and judge."

Přemysl listened and pressed down deeply into the earth the dry staff he held in his hand. Taking from the dappled oxen their wide yokes he said to them, "Go back now whence you came." Before the oxen opened a giant rock. Then it closed behind them and they were as though they had not been.

"Pity it is, indeed," said Přemysl to the messengers, "that you should come so early. Could I have been left to finish but the plowing of this field, then for all time there had been bread in plenty in our land. But forbearing to wait, you cut off my work undone, and unto you and yours, therefore, shall famine come again and yet again."

Even as Přemysl spoke, the dry staff put forth leaves as though warm spring had come — of a hazel tree it was — and three fresh green branches sprouted forth, covered with leaves and young nuts. The men gazed silent at this wonder of wonders, but Přemysl bade them sit with him at his table. He turned the plow on its side and from a bag of bast taking cheese and a loaf of bread, he laid these on the shining level share. "It is the iron table of which the Princess spoke," said each wondering chief to himself. Even at the moment, while they sat breakfasting with Přemysl and drinking from his pitcher, two of the fresh green branches of the hazel staff withered and

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fell away. Only the third one remained, but that was green and living, and shot up high in luxuriance, spreading wide. Fearfully they pointed out, each to other, this second wonder, and fearfully they questioned Přemysl, who said:

"Know that among all who shall spring from me, many there will be to begin their reign, but one alone shall complete it."

But the chiefs, still wondering, asked why he ate upon the iron share, and Přemysl said again: "That my descendants may be as iron in their rule. Pay deference to iron. Plow your fields with it in time of peace, with it defend your homes in time of war. While the Čechs have such a table, their enemies will wither before them. When strangers take it from them, their freedom will pass, too."

So Přemysl rose and with the envoys went to Stadic and bade farewell to his now exalted house. Then, clothed in the royal garments they had brought, with princely footgear and a shining belt, he mounted the waiting horse who neighed again with joy. And with him went his peasant's bag and shoes of linden bast. Again the messengers questioned and again did Přemysl reply: "These shall be gifts to you, gifts to be preserved through coming ages, that those who reign after me may remember whence they came, lest they lose their way in pride and abuse their sacred trust — for, verily, *we are all brothers.*"⁴

So they set forth and soon approached high Vyšehrad, where Libuše waited to greet them — white-robed, sublimely beautiful Libuše, the silver fillet bound about her hair, rare jewels claspng her throat and falling over her breast. Waiting beside her were the nobles, chiefs, and elders of the realm, and there were lovely maidens also, and brave youths.

Valiant, handsome, noble of mien, young Přemysl clasped hands with the Princess, and amid the happy *salvos* of the people they entered the castle rejoicing. There was celebrated the marriage of Přemysl and Libuše, there all feasted joyously and drank of sweet new mead, and sang, and listened to singers chanting bardlike to the music of swept strings, the deeds heroic of Čechie of days past. And when the dark night came, festal fires and torches flared out, jubilant and high.

Then Libuše led Přemysl to a room set deep down in the earth, a room where both walls and tables glittered and shone with the dazzling gleam of gold and silver, of bronze and iron things, a room where swords and helmets and shining armor hung, and shields craftsmahly wrought, where clasps and bracelets, fillets, rings, rare beads of amber and pieces huge of silver, lay beside great vasty vessels filled with gold. All this great treasure Libuše showed

4. These shoes, as Kosmas of Prague recorded in the eleventh century, "are to this day preserved at Vyšehrad," and up to the time of Václav I were still treasured in the castle and shown to the people at each new coronation as a sacred reminder of the bond of brotherhood existing between themselves and their king. Under Václav this custom was discontinued, but the shoes were at Vyšehrad until well into the Hussite wars when they were lost sight of, undoubtedly sharing in the general destruction that left the country without a literature and almost without a venerated treasure of any kind.

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Přemysl, now to be shared with him. Then she led Přemysl to the sacred spot by the linden tree in the garden, sacred to aegis-bearing Perun, where many times thereafter they both sat in serious counsel, considering law and order and their people's good. And many new laws Přemysl enacted in the years that came, laws which brought to discipline the rebellious and the proud, laws which those who came after him followed for many ages.

One fair day Libuše, Přemysl beside her, stood on a high cliff overlooking the wide Vltava. Courtiers and elders stood near. Lifting her hand she pointed to a forested hill whereon she said she saw a noble city, whose glory she declared would reach the stars. And there forthwith she pointed out the very spot where they should build the castle of the city, calling it *Praha* (Prague).

One day a great concourse of chiefs and elders came to Vyšehrad and spoke to Přemysl thiswise:

"O Prince! cattle, fish, and wild things and the grain of our fair fields we have abundantly. But the earth, so yielding, yields us not enough, for we pay dearly of its store unto the stranger, for hides, for horses, for honey, and for divers things. Counsel with the Princess, O Přemysl, persuade her now to speak to us in prophecy and to disclose earth's secret places where gold and silver and ores of divers kinds are to be found."

"Go you to your hamlets," said Přemysl, "and on the fifteenth day come you back again." And this they did, and on the fifteenth day returned and stood before Přemysl; and Libuše was beside him, seated on a chair of wood, inscribed with her symbol and sign.

"Brave chiefs and elders," then said Přemysl, "listen to the message of Libuše, your mother. By the power of her words to you, you and your descendants will be dowered with wealth."

The venerated Princess rose, walked through the court of the castle and on to the end of the high, buttressed wall. Přemysl walked at her side while courtiers, chiefs, and maidens followed after, till they stood on a high cliff overlooking the wide Vltava. Then Libuše spoke:

"What treasure lies hidden in the depths of earth and in the mighty rock, the gods, now speaking through my voice, reveal."

Turning to the west she lifted her hand and said: "I see a hill, Březový Vrch. In it are veins of fine silver and he who seeks will there great treasure find. But neighbors in the west, bidden and unbidden, will likewise desire this ore in which so great power lies. Be warned, lest from these gifts of earth fetters of serfdom be forged."

Turning to the left and facing south, she spoke: "I see a hill, Jílový Vrch, filled with gleaming gold. In this hill power and magic lie. But its power will fade away and weakness will fall upon you if you let the glow of holy love grow dim within your hearts."

Turning again to the left and facing east she spoke: "In the bosom of the

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mountain of three crests, Kutná Hora, lie treasures of silver for the ages. As the mountain is triple-crested, so thrice will it yield wealth and thrice will cease to yield.⁵ As the blossoming linden calls myriad bees to its sweetness, so will this treasure draw the stranger to your realm. Drones will not conquer him, but only the industry of bees whose golden wealth will grow and increase from the silver."

Turning to the left once more she faced the north and spoke: "I see a hill, Krupnatý Vrch, and in its depths the dull, dim gleam of tin and lead. It lies full near your boundaries. Guard you this hill well, for wheresoever on it you grant to the stranger a span, there will a wide tract be lost to you."

Low at the foot of the Vyšehrad rock, where a deep lagoon had been worn by the waters of the eddying Vltava, was Libuše's solitary bath, and there with her maidens the Princess often went. One day, on the dark surface of the waters whereon the mingled currents ebbed and flowed, vision after vision came and went, Libuše looking on the waters. On the dark currents the visions came and went. Darker and more terrible grew they till the heart of Libuše cried out in pain and agony. Her face grew pale and white, and trembling came upon her woman's frame, as terrified and bending low she followed with stricken gaze the fleeting revelation of the waters. Round about her stood her maidens, they, too, lost in wonder and in grief, and to them Libuše spoke, saying:

"I see the blazing of great fires. I see fair hamlets burning, mighty castles, lofty halls. I see all things perishing in hot flame, and in the glow of it I see bloody battles waging on — bloody battles, oh, so many battles! Livid, stricken bodies of men I see, covered with wounds and blood! I see brother killing brother and the stranger treading on their necks! I see misery, humiliation, terror, desolation, grief! Oh!"

Two of her maidens approached, between them carrying the golden cradle of Libuše's first-born. A glow of solace swept over Libuše's face. She kissed the little golden bed and laid it on the waters. Down it sank within their waiting depths. Torn with emotion, with gaze still bent upon the waters, Libuše spoke again, then saying:

"Deep in the bosom of the waters rest thee, cradle of my son, until Time

5. It is an odd fact that the mines of Kutná Hora, not far from Praha or Prague, are now being worked for the third time, according to representatives of the Czechoslovak nation who visited Lomaland in July, 1919, and who stated that the work had been but recently begun. This was after a long lapse dating from the Thirty Years War. Preceding this were two similar lapses, each followed by periods of work, the first under Přemysl II, the second during the Hussite Wars. The legend itself dates from a period far earlier than the earliest of these periods of activity or cessation, as well as earlier than the mining activities of Březový Vrch (*vrch* means *mount*), Jílový Vrch or Krupnatý Vrch, the latter mentioned further on in the prophecy.

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calls. Not for unreckoned ages wilt thou rest in these dark depths, for endless night shall *not* reign over this land. Bright day will dawn again and again shall bright joy come to those who wait. Purified by grief and pain, made stronger by her diligence and her love, Čechie will rise again. She will rise in strength, her hopes will be fulfilled, and glory shall be unto her once more. Then shalt thou gleam forth again from the dark bosom of the waters; again shalt thou rise upward into the light, and in thy sheltering arms shall rest the nation of a future day, redeemed, reborn a child."

* * *

MANY reflexions are stirred by the reading of this legend, reflexions historic, literary, philosophic, with reference to its symbology as touching the inner life of nations or the individual soul — and reflexions upon its sheer, exquisite beauty as a monument of art. What an inspiration for the future would be the story of Libuše in color and line, scene after scene of it, on the walls or in the windows of some great library or public hall! All of which will happen in reborn Čechie, doubtless, in good time.

But how shall we place the legend, conceding as much, since we must, to the general brain-mind mania for 'placing' unplaceable things? The woman of Secret Wisdom (three of them we have here); the mysterious oxen and the equally mysterious horse; the peasant raised to princehood; the blossoming staff; aegis-bearing Perun and the sacred tree; even the symbol of the cradle, and the mystery-setting of the whole — these have their parallels and counterparts in myth and legend all over the world: in Egypt, India, China and Japan; in Greece and Rome; in the Hebrew Scriptures; in Celtic and Icelandic tradition, and in that of the Americas, Central, North and South. Research on this point alone would furnish forth a summer's reading.

On the other hand, the undenied existence of Libuše as a great historical character; of Přemysl and of Krok; of the fortress-castle of Vyšehrad and the actual founding of the House of Přemysl there — a house which ruled in Čechie for centuries and on the woman's side rules to this day, or rather, we should say, *did* rule until the fall of the dynasty during the recent war: these things place the legend well over the line into history, even as we most limitedly use the word. Then, too, there is the rose-tree, now covering an entire hillside on the site of Libuše's palace-home, Libušín. Another legend tells us that it sprang from a rose spray placed in the mound with the ashes of Libuše, and that it has never died — a delicate, five-petaled white rose, absolutely thornless (as no other rose in Čechie ever was or is), and scented like the blossoms of the linden. Go there and you may take its blossoms in your hand. Nor is there anything improbable in the story of its origin, for cremation was the custom when

A LEGEND OF CZECHOSLOVAKIA

Libuše reigned, and the ashes were always buried, doubtless with flowers about them, in a simple mound of earth.

Why try to place this legend at all? The line of demarcation is a shifting one, do what we will, and any day some new archaeological discovery, or new light in somebody's mind, may push it back no telling how far. Archaeology has already done something through the parchments of Zelená Hora, discovered in the nineteenth century. They were denounced as forgeries by a few, it is true, but are defended boldly by authorities like the historian Palacký and the antiquarian Šafařík, than whom no scholars in Europe stand higher in their respective fields.

The fact is, this legend is equally precious as a mystical record or historical account. Libuše's knowledge of Přemysl is no more fantastic, no more impossible, than Joan of Arc's recognition of the Dauphin under his disguise. The visions of the one match the visions and prophecies of the other, and we find similar prophecies recorded of Birgitta of Sweden, Brigit of Ireland, the Gnostic Maximilla and Prisca, and doubtless of others who also lived this side of a dawn-mist of any sort. The soul is practical and mystical both; historic and legendary both; a fact and an allegory both, just as was Libuše, and it is time we were finding it out. Indeed, is not each one of us, all the time and every day, an allegory or symbol of — *something*? There is a whole philosophy in the answer to just this simple question.

Libuše was more than a ruler in the ordinary sense of the word. She had a knowledge of the world's ancestral Theosophy, as had her sisters beside her and her father before her, and she occupies a place in the heart-life of Čechie that suggests the mystical figures of Quan-Urn-Bodhi-sattva, the ancient Mother-Teacher of Corea, or Kwan-Yin, the Chinese "Mother of Compassion." Around such great figures legends are bound to cluster. So has it been in past ages and so will it always be.

Čechie in the days of the Princess Libuše was a focus of mystic life which in some strange way came to be centered largely in the language, a language that developed far earlier than the other living languages of Europe and that rivals them all, say scholars, in its flexibility, its wealth of vocabulary and inflexion, and its varied, expressive beauty. Crushed out and obscured, to revive it was thought impossible even so early as a hundred years ago, or at least possible only with the help of archaeology. Yet today it is a living, blossoming tree, whose branches may shelter no prophesying how much and may spread none can say how far.


Under cyclic law streams rise at last to their source, and men and nations both, clearing the path through effort, in time find their way back to the spiritual heights of their youth. It is one of the meanings of the story — known to all the Bibles of the world — of the return of the

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wandering son to the 'Father's house.' Those who know this law through having watched its work and its unfoldments, especially through the long, strange processes of history, know that no hope can be too great to hold for a nation whose beginnings were so brotherly and so high.

FORGIVENESS OF SINS

R. MACHELL

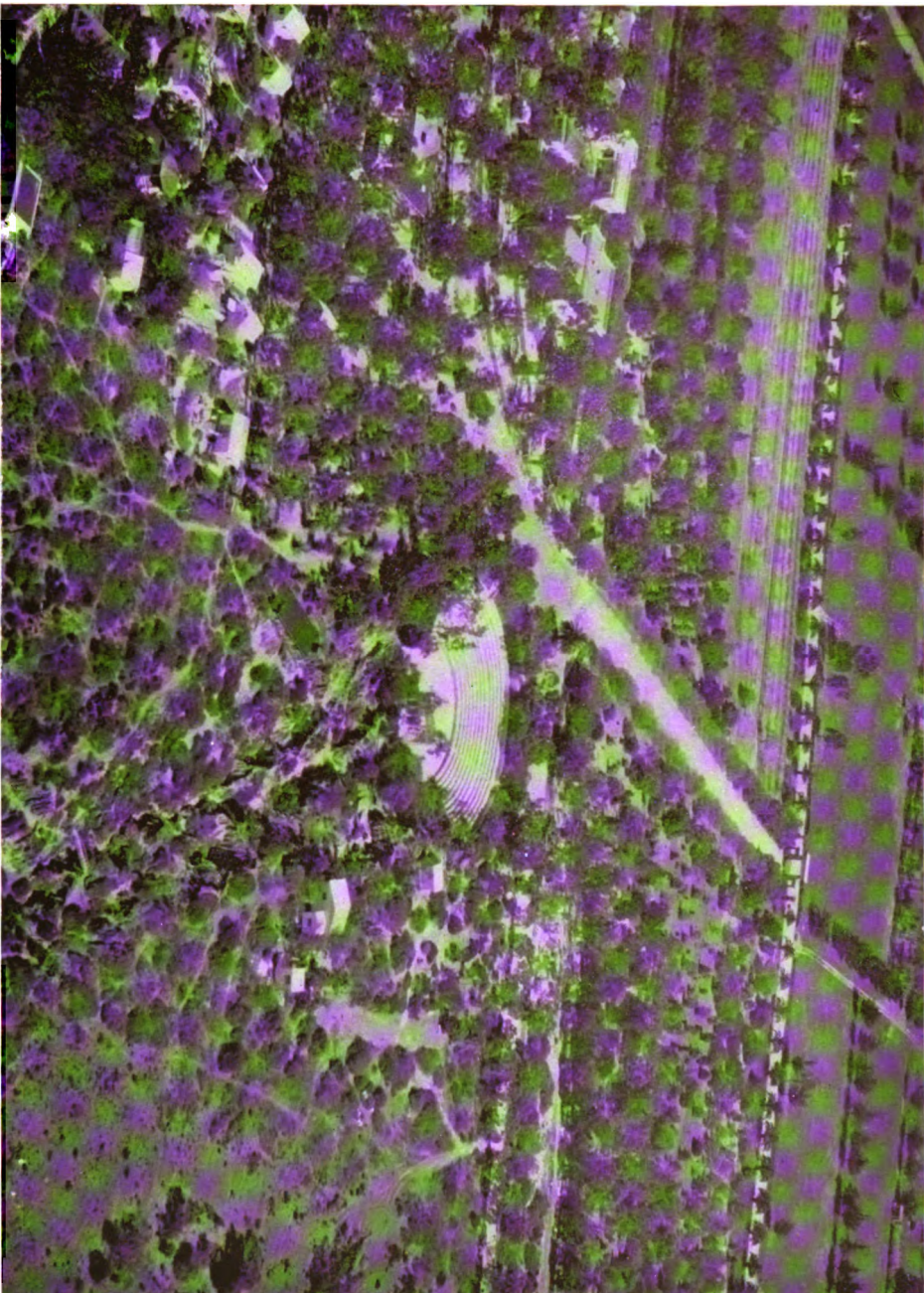
N dealing with this subject one must distinguish between two widely different conceptions as to the scope of such forgiveness and its supposed effect upon the sinner.

In the case of man forgiving man there is no thought that the offense can be obliterated, nor its effects canceled. All that is expected is that the injured person shall forego his supposed right to feel resentment, and to give expression to that resentment either by retaliation or punishment.

But if it is God who forgives man, then it seems to be generally supposed that such forgiveness cancels all natural consequences of the act or thought and makes it as if it had never been, besides pacifying the anger of God and saving the sinner from the retaliation of a revengeful deity.

These two aspects of forgiveness are not really as far apart as they appear. They both are man's conception of right and wrong. It is man who defines the attributes of his God and it is very evident that the people conceive of God in their own likeness, and find justification for their own cruelty and revenge by referring to their deity as a pattern on which their own conduct is modeled. Having no real philosophy of life, people credit their God with like feelings to themselves, and regard the laws of nature as arbitrary rules made by God for his own satisfaction. So they see nothing unreasonable in asking their God to relax his rules for their convenience or to relieve them from the unpleasant consequences of their own misdoing. This could only be possible if the laws that man violates were arbitrary and not absolute. If they were absolute neither man nor God could release the sinner from the inevitable consequences of his sin.

Forgiveness of sins carries with it the suggestion at least that a deed may be undone, a spoken word recalled, an act blotted out of existence so as to have no consequences: all of which is obviously impossible. The deed that is done cannot be undone, even if its effects be neutralized by other deeds. It is said that "the gods themselves cannot recall their words." Water spilled on the sand cannot be gathered up in the pail.



Photographed by J. M. F. Haase

Lomaland Photo & Engraving Dept.

LOMALAND FROM AN AIRPLANE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Looking from the west we have an excellent view of the Greek Theater and the winding canyon at whose head it is located. Behind the Theater is the driveway leading down through the Egyptian Gateway to the Boulevard. To the north of the theater are seen the Headquarters buildings and other residences.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdq's., San Diego, Calif.



Photographed by J. M. F. Haase

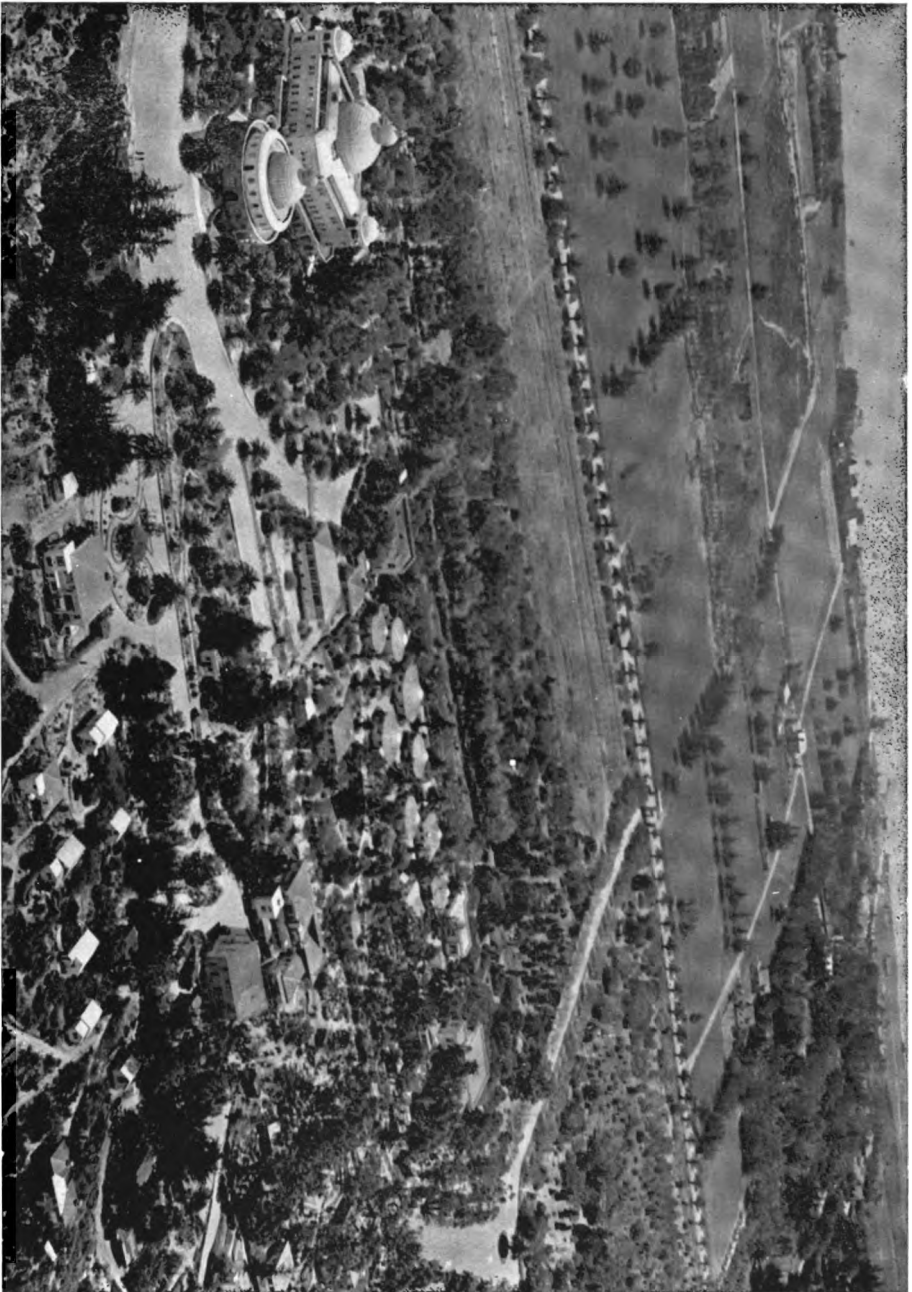
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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

In this picture, the reverse of the last view, and taken at a greater height, we look down (from the east) on the Greek Theater (at the left) then the Headquarters building, boys' bungalows, executive buildings, some of the flower gardens, and westward toward the ocean we have a glimpse of the extensive vegetable gardens.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



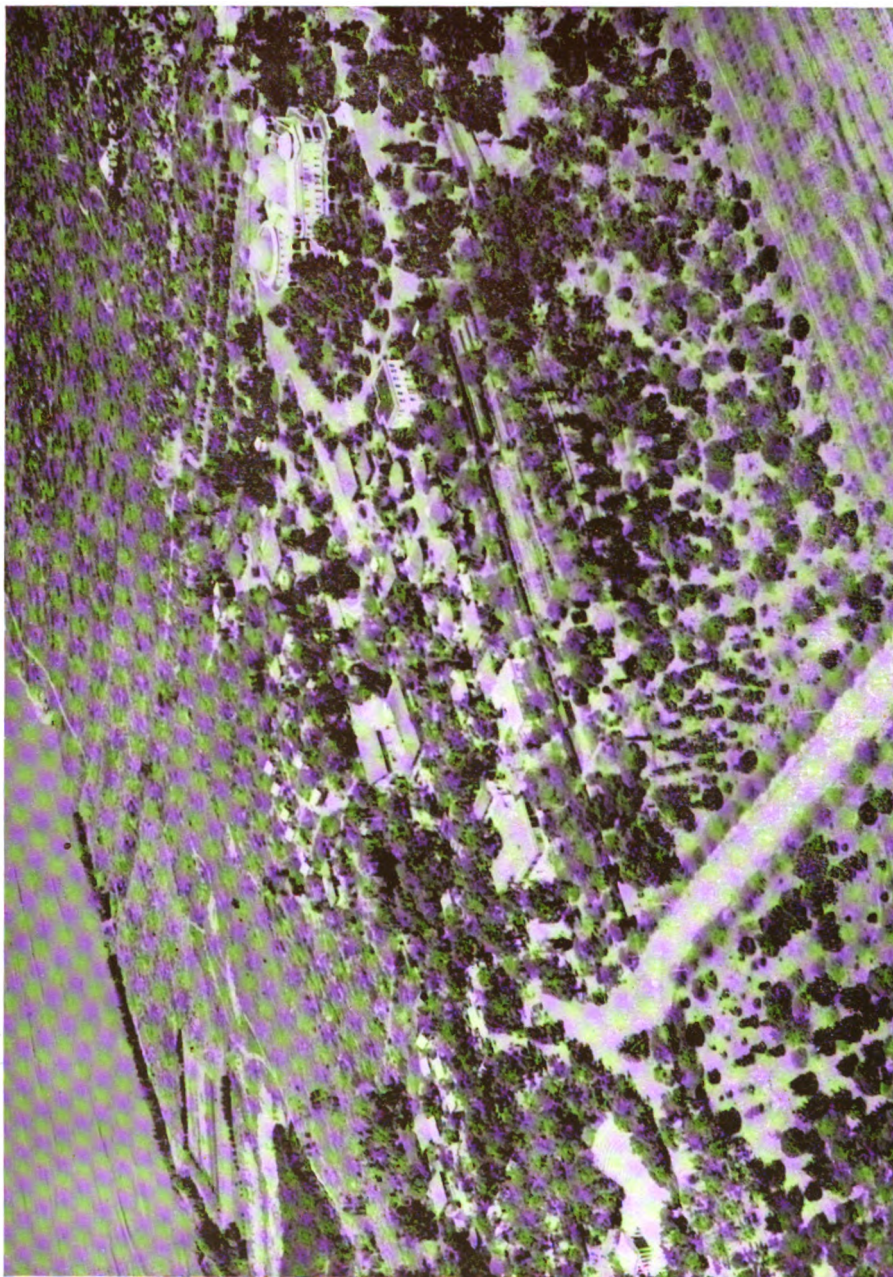
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LOMALAND FROM AN AIRPLANE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

A nearer view of the headquarters grounds taken from the north-west, showing the Temple of Peace and Râja-Yoga Academy, panorama of the college, executive buildings and residences, with some of the fruit orchards bordering the Boulevard and extending down to the Egyptian Gateway at the south.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

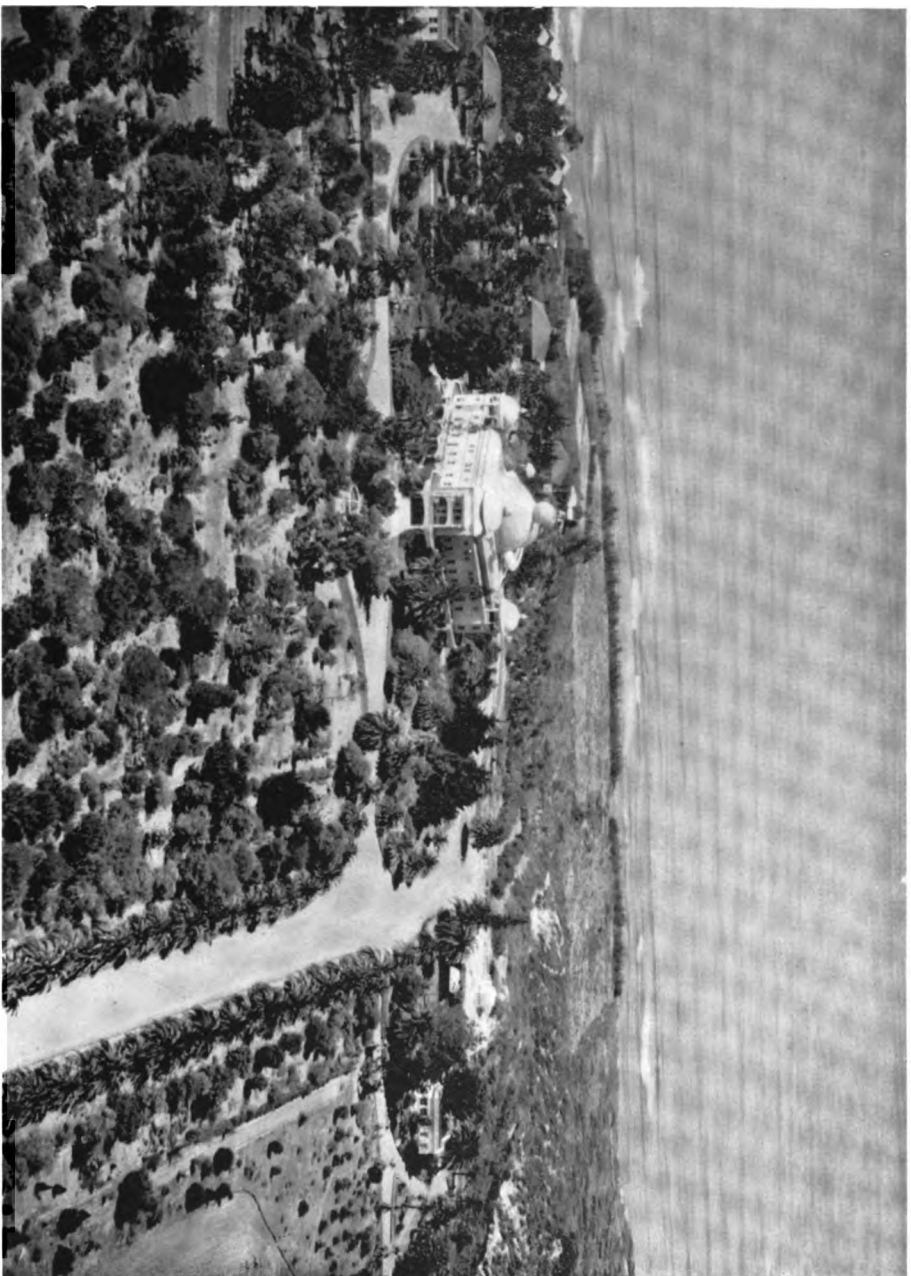
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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

The reverse view of the previous picture, taken from the south-east, just over the Egyptian Gateway.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqrs., San Diego, Calif.



Photographed by J. M. F. Haase

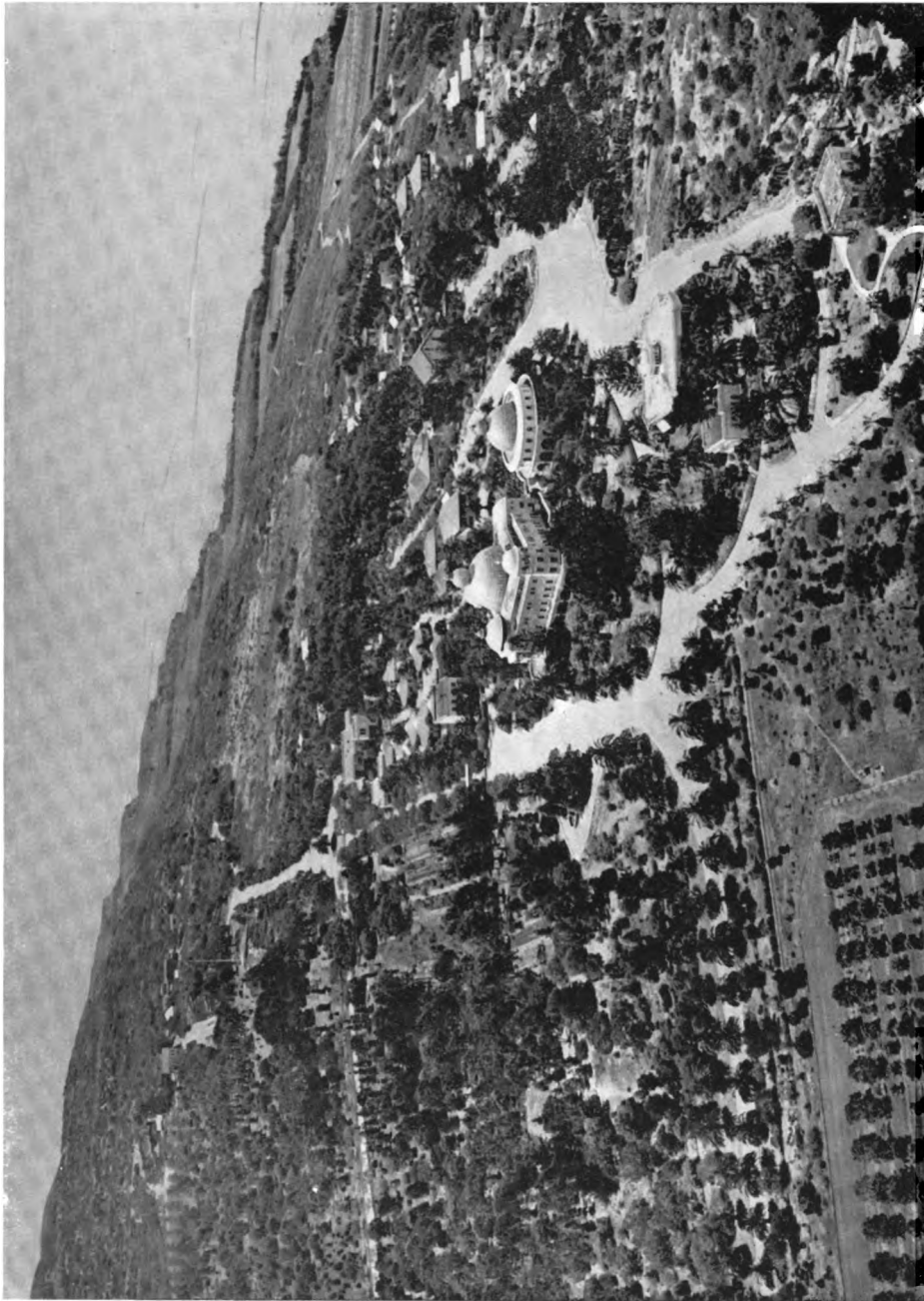
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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Detail view of the Râja-Yoga Academy, showing Palm Drive, one of the front entrances to the grounds. The open Pacific stretches away in the background as far as the eye can see.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

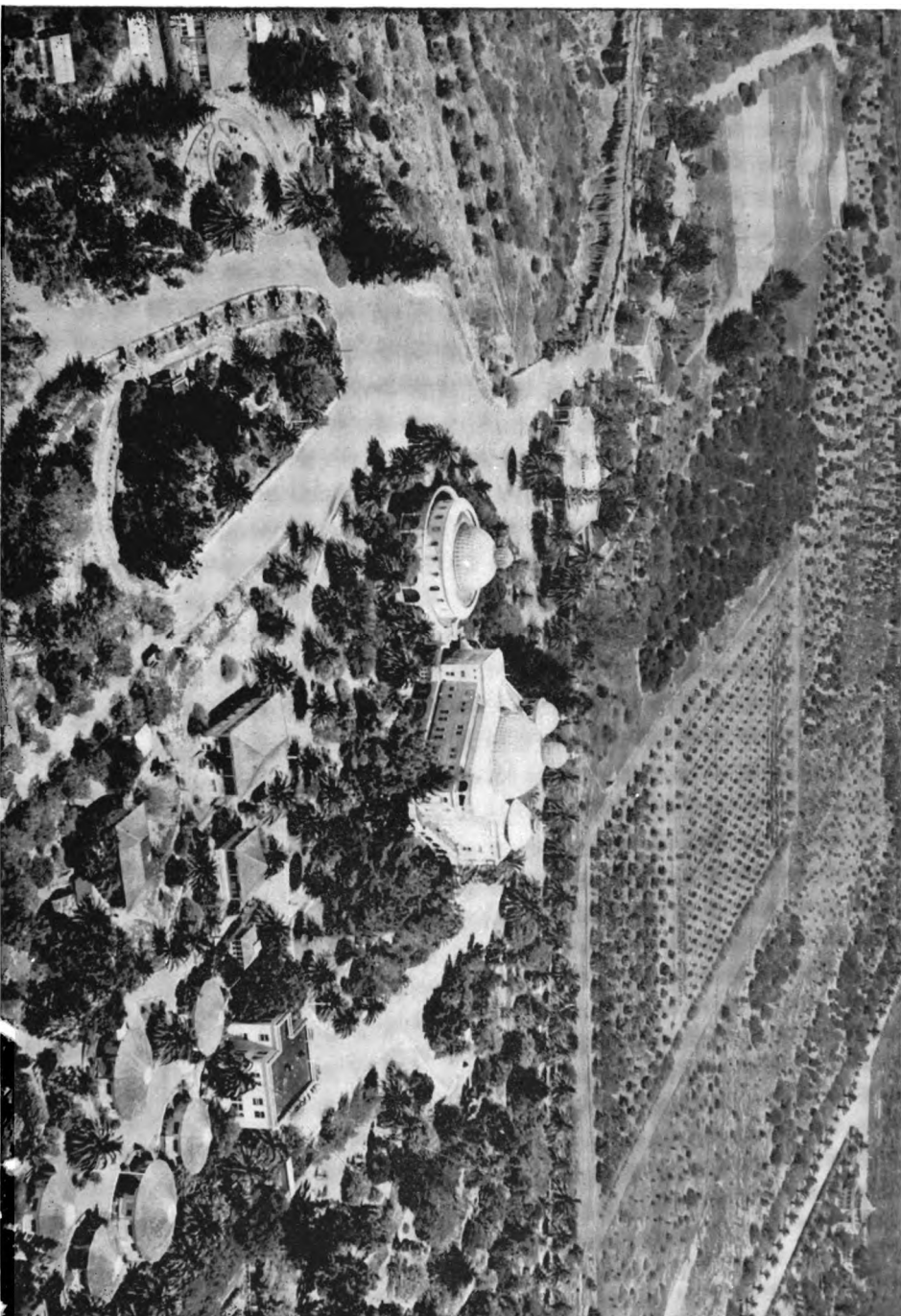
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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Detail view of some of the main buildings from the north: in the right foreground Student's Group Home No. 1; south of this the Rāja-Yoga Academy and Temple of Peace. Further south, Juvenile Home, Executive Offices, bungalow-homes of Boys' Department, Katherine Tingley's official residence, refectories and bungalow-homes of students and professors. To the southwest (right, near the shore) is a glimpse of part of the extensive farm land. In the distance appear the Aryan Theosophical Press, the Photo and Engraving and Construction Departments, and others of the industrial activities.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

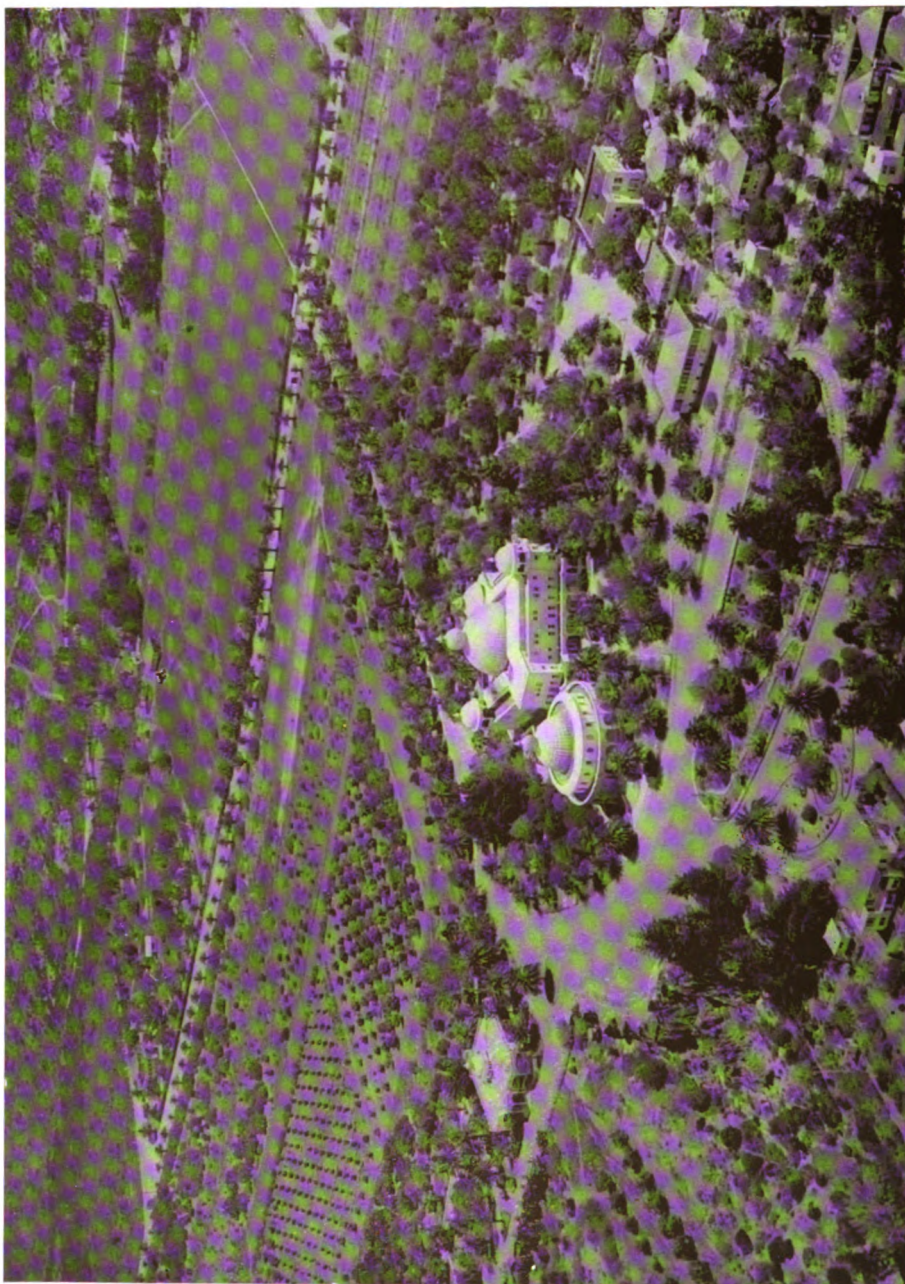
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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Detail view of main buildings from south-west. In the foreground the boys' bungalows, executive offices, Juvenile Home. North of these the Raja-Yoga Academy and Temple of Peace, with Students' Group Home No. 1 beyond, and still further north 'Holland Crest' the home of Mme. de Lange, widow of the late Professor Daniel de Lange of Amsterdam, and North House, one of the guest houses of the Headquarters. Beyond are the Athletic Grounds, and to the east, one of the large fruit orchards.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.



Photographed by J. M. F. Haase

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LOMALAND FROM AN AIRPLANE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

A similar view to the previous picture, taken more to the west. This shows the entrance by the Roman Gate from the Boulevard, passing up through the Palm Drive to the Râja-Yoga Academy and Temple of Peace and into the main driveway through the Grounds.

By courtesy of Rear-Admiral Roger Welles, U. S. Navy, Commandant, 11th Naval Dist., Hdqts., San Diego, Calif.

FORGIVENESS OF SINS

When a man forgives an injury he merely refrains from retaliation or condemnation and pretends to forget; for the deed that is done can never be undone.

When a man understands the law of Karma he will not desire to retaliate, nor to punish the offender; nor will he add to the natural results of wrong any ill-feeling or resentment. He will have no need to forgive, because he feels no desire to retaliate. As to the consequences of the offense, they are not in his hands, and being wise, he will have no desire to interfere with that which does not concern him. Though he may endeavor to counteract the evil effects of a bad deed, this must be done by setting in motion new causes, not by any attempt to undo a deed done.

I think that the desire for forgiveness springs from two main causes: first, a cowardly desire to escape the natural consequences of bad deeds done, and secondly a belief that God like man is subject to anger, revenge, jealousy, hate, pride, and other human weaknesses, as well as being open to influence, fond of flattery, greedy for praise, and hungry for worship. All these qualities are distinctly named in the Old Testament as characteristics of the god Jehovah, who says: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," and so on, again and again.

The student of Theosophy can find in such passages a philosophic statement of the law of Karma veiled under the outer garb of exoteric tradition adapted to the use of a people emerging from barbarism and slavery. It is natural that a people in slavery should conceive their deity in just such a fashion. Cruelty would appear to them as the natural accompaniment of power and as the prerogative of a ruler. Justice would mean retribution and retaliation at the best; and forgiveness of sins would be the greatest favor that the slave could expect until the coming of a liberator who should give to the oppressed people the power to oppress others and to overthrow the rulers who had enslaved them.

Under such circumstances mercy would be the granting of favors which could only be won by sacrifice, by gifts, by flattery, or by some expression of humility.

Man was ordered to forgive his enemies only because "Vengeance is mine, saith the Lord": man must not usurp the prerogative of his God. Thus the lawgiver indorsed the idea of retaliation and made it an attribute of God, allowing its exercise by man only within certain prescribed limits regulated by laws which appointed retribution for their infraction.

Man's laws are a fair indication of his own nature, and it is no mere witticism to say that "man created God in his own image." The pitiless cruelty revealed in the Bible-stories of the dealings of the Jews with the

THE THEOSOPHICAL PATH

nations conquered by them, is all attributed to the direct command of their god Jehovah.

Polytheistic nations had gods as cruel and pitiless, but also they had gods of love and mercy; and it is to be supposed that these gods were also personifications of attributes peculiar to the people and consequently derived by them from their deities. Indeed, the more philosophical races seem to have considered the gods as the spiritual progenitors of man, as also his rulers, and so endowed with all human attributes. It was reserved for modern materialism to do away with the gods and to substitute chance or undirected evolution; or evolution directed by unintelligence, which later, in some mysterious way, evolves intelligence wherewith to account for its own existence, unintelligently.

When man endowed his God with the right to exercise revenge and to administer punishment, he naturally also allowed his deity to delegate this authority to specially appointed men, his representatives on earth; thus reaching the climax of absurdity, by means of which man endeavors to account for his own exercise of powers declared to be the attributes of his God.

But Theosophy expounds the law of Karma as the operation of divine intelligence active in every part and particle of the universe. It is not an arbitrary decree made by a capricious deity, but simply the operation of those forces which are inherent in the elements of nature, and which appear to us as cause and effect inseparably linked or interblended. This law of Karma is not blind chance, nor is it the will of a personal God. It is action and reaction, cause and consequence. It is creation and evolution, spontaneous and eternal. The will that is thus manifest is universal, divine intelligence, acting in unintelligent matter for its evolution.

In presence of such a conception how can we think of the forgiveness of sin except as a human device invented to mitigate the rigors of karmic law misunderstood, or deliberately misrepresented?

Human justice is notoriously unreliable; and being subject to human passion and prejudice must be tempered by mercy. But natural law, being inherently just, is not cruel; and so has no need to be tempered with any other quality. It is inevitable. Man's vengeance is cruel. It is the gratification of personal passion, or is an expression of fear and the personal instinct of self-protection by intimidation. So man is taught to temper his vengeance with mercy, and mercy is represented as a divine attribute when man feels the need of protection from the rigors of an angry god. Man's justice is vindictive retaliation.

In Theosophy we learn that compassion is the law of laws. What is this supreme law but the law of Love, impersonal and universal; the law

FORGIVENESS OF SINS

of spiritual unity, which teaches man that his personal rights and feelings, his passion, and his vengeance, are all based on a misunderstanding of his own nature and of his relation to the world of which he is a part? Compassion is the power to feel the unity of the universe and the dependence of all on each and of each on all. "Compassion is no attribute." It is not devised as a corrective to an unjust law, but is itself the supreme law of interdependence, of universal brotherhood.

When this is understood, the right to judge and to condemn our fellows disappears. We may judge and condemn acts but not persons. Consequently we have no use for vengeance, knowing that already the consequence of the deed is assured, cause and effect being inseparable. Feeling our union with the offender we are anxious to share his responsibility rather than to add to his burden. We may seek to prevent a repetition of the offense, but we shall not fall into the error of imitating a wrong in the hope that in this way the original offense will be balanced. Thus sin changes its appearance and is understood to be mistakes due to ignorance of natural law. Compassion is the law of laws.

Naturally, if we have no right and no wish to condemn the sinner, there can be no thought of his forgiveness: there is nothing to be forgiven. The consequences of action are inherent in the action itself, and begin to operate at the moment that an act is performed or a thought formulated in the mind. Forgiveness cannot alter that. It merely implies a change of mind in the one who believes himself injured or aggrieved by the sinner.

The idea of personal rights is, however, so deeply rooted in the human mind of this civilization that it is necessary to take it into account, and to persuade men to refrain from exercising the imaginary right of vengeance by an appeal to their better nature, which urges them to forgive the wrongdoer.

The enlightened man will feel no resentment against one who injures him, for he will say: "the injury is undoubtedly part of my Karma and therefore I may safely accept it as such; and the wrong (if any) done by my injurer is already preparing to work out naturally its own reaction, so that there is nothing for me to resent, to condemn, or to forgive. I may regret the mistake my enemies are making and I must take steps to minimize the wrong. I may denounce their conduct and point out their errors; but if I retaliate and seek to injure them, then I descend to their level and indorse their mistake."

But the ordinary man cannot see things in this way. He feels that he is wronged and he yearns to right the wrong perhaps, or he simply gives way to his resentment, excusing his anger by calling it righteous wrath or virtuous indignation, and feels that he is further called upon to punish the wrongdoer or at least to see that the wrongdoer is punished.

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To save the injured man from the mistake of imitating the wrong done to him it may be right to call upon him to forgive the injury. So the Jewish reformer Jesus taught his followers not only to forgive injuries but even to love their enemies; and even this proved too much for them.

Possibly the failure of Christianity to put an end to retaliation, to violence, and to war, is due largely to the logical protest of the brain-mind, which argues that the duty to forgive implies the right to condemn and the right to punish. Given their choice between the law of love, which taught men to see no enemies anywhere, and the old law of retribution, the exacting of an eye for an eye and a tooth for a tooth, the people chose both. They based their laws upon retribution and retaliation, and kept the doctrine of love for religious contemplation, as a divine ideal hardly possible of realization on earth.

It was no doubt the loss of Theosophy that obscured the true meaning of the ancient law of Karma, and made it seem no better than a degrading fatalism on the one hand, or a rigid system of mechanical reaction on the other, that worked out on the moral plane as strict retribution, the right of revenge, and the duty of retaliation.

To a world sunk in materialism, the ideal of forgiveness of sins may seem divine, and in practise may prove a stepping-stone to wisdom. Jesus said "Love your enemies, do good to them that use you despitefully," and so on; and this was the teaching of the ancient schools of philosophy before his time, from which Gautama also drew his teachings of compassion.

Non-resistance of evil is also a way of stating the law of compassion which is but the expression of spiritual unity in the universe. All this goes far beyond forgiveness of sins; for it oversteps the idea of personal injury and resentment, of retaliation, or of forbearance from revenge.

Without a true understanding of the law of Karma, the injunction "Love your enemies!" is not intelligible and must remain a beautiful ideal instead of a practical law of life.

It may be argued with some show of reason that on this plane and on this earth, or at any rate in this phase of human evolution, the law of life is more justly stated in the popular doctrine known as "the struggle for existence, and the survival of the fittest." That is to say the law of "every man for himself." There is no denying that our civilization is based on acceptance of this statement of conditions; but our moral code is tempered by an attempt to camouflage the facts by a veneer of brotherhood which is capable of being highly polished, but which is only a veneer.

The rationalist may approve of brotherhood as an ideal, but he agrees with Dryden that "self-defense is nature's eldest law," and so in practice he considers it his first duty to look after his own interests.

Social life fluctuates between these two laws, egotism and altruism,

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and becomes profoundly insincere in both: while the religionist postpones the realization of his ideal of love and peace, retaining it for use in some imaginary heaven, and only practises altruism here as an investment that will bring him a spiritual income of bliss in the after-world.

What says the Theosophist? Are these views of life correct? Probably he will say that there is some truth and much error in each of them. He may agree that egotism is universal on this earth in this stage of human evolution; but he might also say that the misery of life is due to man's lingering on the pathway of evolution, wallowing in selfishness, when he might as easily pass on to a higher stage of development, in which brotherhood would be recognised as the essential law of life. He might say the ideal will remain merely ideal until you make it practical; and then this state of things will end of its own accord. In fact, it seems that the law of the struggle for existence will rule our lives just so long as we collectively allow it to do so.

Humanity seems to have missed the path and got entangled in the bad lands of egotism and strife, just as a traveler might wander into a swamp and lose courage there, not seeing the way out, and even coming to believe that there was no way out.

Theosophy is pure optimism; and optimism is a mysterious power. It is the power of the awakened soul making its influence felt here in this life as a guiding principle.

Our Leader in the Theosophical Movement, Katherine Tingley, is a great optimist as well as a great organizer, and also a great spiritual teacher. She has shown us that Theosophy is extremely practical as well as ideal; in achieving this realization of Theosophic ideals, she has lifted all those who faithfully follow her lead out of the swamp of pessimism in which so many had lost their way. For this she is entitled to the gratitude of all true Theosophists.


And what if some few slip back into the mud and vilify their benefactor? Does not history show us that this is the fate of every religious teacher? Misrepresentation is their lot, whether it be intentional or due to misunderstanding.

The message of Theosophy is still the same. It is one of hope in the exhaustless opportunities that life affords for progress, for liberation from ignorance and pessimism. It is a message of faith in the justice of divine law, which is the law of nature, and in the perfectibility of human nature.

The Theosophist does not pray for forgiveness, he accepts the inevitable results of past causes as lessons and opportunities. No failure is final but by his own repudiation of Theosophy. No one else can crush his optimism; for he learns to recognise his own divine nature: and optimism is the essence of divinity. The knowledge of it is his redemption.

PRINCIPLE VERSUS PERSONALITY

L. L. WRIGHT

NE thing that makes Theosophy so practical is the penetrating light it throws upon human conduct. The problems with which our newspapers are filled, the difficulties which beset educators, the despairing queries of parents — all the endless bewilderment of the present day will yield at the touch of that key to psychology which is contained in the Wisdom-Religion.

An important reason for the failure of present systems to cure the evils of the age is due to man's ignorance of the absolute opposition in life of principle and personality. One of the chief ways in which our times have gone wrong is in the worship of personality. Having lost belief in his soul, man has set body and brain upon a pedestal. Achievement is measured almost entirely by externals. Selling-power, *cachet*, surface popularity, bluff, physical beauty or charm, are some of the superficial qualities which win rich prizes in the modern arena.

Of course we know it is all wrong. It is so wrong and so stupid that every preacher and social philosopher is busy telling us so. But men will not listen until they learn *why* it is wrong; and they will not act until they are given an entirely fresh and satisfactory point of view.

For personality we must substitute principle as the motive of human conduct. The reason why this is true becomes apparent once we have clearly defined the use which Theosophy makes of the two words.

By *Principles* we mean those fixed laws of conduct which have always existed as axioms in the moral life. These laws or principles are universal and are superior to customs, codes, and theologies. Such a law is justice — a principle that, while it has often been temporarily obscured or misinterpreted by governments and religions, has always in the end found its champions and martyrs. In all principles of just conduct man's heart will be found as the guiding energy.

Personality, on the other hand, stands for the external, impermanent things of life. In the individual it is compounded of the limited and selfish aspects of the man. A nation's personality is always a very real thing. It manifests through a narrow patriotism, selfish economic interests, and all forms of national vanity and aggrandizement. The world is gradually awakening to the fact that humanism is greater than patriotism, and we are now earnestly striving to embody, if only in a limited form, this ideal.

The keynote of principle is brotherhood — universal equity, liberty,

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and happiness. The keynote of personality is self-interest and externalism. It is founded upon the limited and temporary.

By contrasting a common application of these two points of view we can easily see why and how the former is superior. The ordinary problem of crime affords an illuminating example.

Society has always regarded the criminal from a point of view that is utterly selfish and 'personal.' We are accustomed to hear that criminals are sentenced to punishment 'in the interests of society.' Like all external ways of looking at things this is one-sided and shallow. The result has been that crime, in spite of our much vaunted progress, is as universal today as it has ever been and is in many respects more difficult to control than in past ages.

It was not until some man appeared with a heart big enough and insight keen enough to apply the principle of universal justice that the criminal was no longer regarded as a hopeless problem. Not personal justice — "an eye for an eye and a tooth for a tooth" — but universal justice was then applied to the law-breaker. The vision of the criminal as a product rather than a self-constituted enemy of society, as a man himself first wronged by heredity or environment before he wronged others, shows us that he needs justice and not punishment. This idea is gradually reforming our barbarous prison-system, rehabilitating many a criminal, and saving, through the probation plan, hundreds of young people from drifting into the criminal lists.

It is, however, the application of this rule of principle opposed to personality when applied to each individual that constitutes its highest value as a means for the solution of human problems. For to solve the moral difficulties of each one of us is to create a nation free from moral chaos.

The psychology of the Wisdom-Religion places the origin of principle in the intuition of man. For man is a dual creature composed of something external and transitory which we call his personality, and something inner and spiritual which is his immortal soul. It is not at all an uncommon thing to hear someone say: "O yes, he has a charming personality, but nevertheless he is a thoroughly unprincipled man!" We nearly all of us know people who have cruel natures and yet who can exercise consummate tact when it will serve their purposes. Instinctively we all acknowledge the existence of two standards within ourselves. There is the standard of self-interest and that of principle, and it is the conflict of the two that creates the drama of existence.

One of the greatest gifts of Theosophy to the present age is the clear vision that it affords of an inner and spiritual reality. It proves to us that immortality is both real and practical — that, in fact, the laws

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and principles of this immortal part of us are the only practical guide. Once realized, this sense of immortality transforms the personal, moody existence of every day. Life becomes something so intense, so vital, that, after once testing these inner standards by feeling and action, as well as experiencing their possibilities to stimulate growth in usefulness and richness of heart and mind, any other way of living appears futile.

Moreover, the point of view that all religions have been striving in vain to enforce in human society becomes apparent as the only sensible and permanent basis for social and economic law. Man, says the Wisdom-Religion, is an eternal being, a Ray of Universal Spirit evolving through the varied experiences of many lives on this earth; developing strength in sorrow and misfortune, knowing bliss and rest between each earth-life; reborn through perfect moral justice into conditions that he has helped to create for himself by the good actions or the mistakes of past lives. And thus progressing, suffering, creating, and triumphing, in company with all those whom it loves, the immortal soul learns at last the heart-lessons of humanity. Then can the race pass on to higher spheres.

From this immortal part of us we receive our knowledge of right conduct — our ideas of justice, mercy, purity, and love. When we sin against these intuitive principles we pay in suffering. And when a community or a nation sins against them it pays in crime-waves, in insanity, in wars and pestilence. Nothing but universal justice to every man concerned in any difficulty that arises in the nation or the community will save that situation from creating ultimate disaster to all so concerned. When we learn the practical, far-reaching results of this law how different will be the things done in our law-courts! And not until we have based our society upon these immortal principles will sin and suffering cease from among us. Not until men know themselves for immortal reincarnating souls will they change the shallow standards of mere personal living for the happiness of universal harmony and peace. Until that time comes there will be no sure justice in our law-courts, no hope of salvaging all criminals and derelicts, no civilization in the real sense of the word.

Look around and see the world filled with excellent men and women — pious, honorable, clean-living people. Yet is there not something in the very complaisance of their virtue that awakens despair? For these people do not *really* believe either themselves or other men to be immortal. If they did, they would never rest with buying and selling, with building homes, churches, and hospitals, prisons and asylums — they would go forth unresting to save humanity from itself.

This is the mission of Theosophy, the meaning of its service. No real Theosophist will be content to enjoy a merely worldly home while thousands are miserable and homeless; he will not accumulate wealth for him-

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self alone while there is poverty and crime in the world. No real Theosophist will cease working every day, at every personal sacrifice, to spread a knowledge of those truths which will rescue all men from misery and despair and establish them in spiritual liberty.

It is this inner spiritual motive, the principles of brotherhood as opposed to personal self-interest, that inspires the life at Point Loma. There, in the Râja-Yoga System established by Katherine Tingley, is an education that is creating a new race of mothers and fathers. There is germinating a civilization that shall be built upon a true psychology, the law of growth through service. Its laws will be founded upon the real nature of man and upon the eternal verities of the moral life of the heart.

THE ETIOLOGY OF DISEASE

C. L. HUNGERFORD, D. D. S.

IT is one of the curious contradictions in human nature that all should shrink from physical suffering and put forth every effort to make it cease, and yet so assiduously, though perhaps with unrecognised intent, keep alive its moral equivalents: mental disquietude, selfishness, and sorrow.

It is self-evident that if this world was once a sterile, incandescent globe, what we now know as disease was entirely absent, and the purport of this article will be an attempt to show that the physical body of man, evolving on parallel lines with his mentality, grows naturally and harmoniously as the mind lends itself to the purposes of its incarnation; or begets disharmony and disease as the mind yields to the promptings of its molecular structure whose habits have been established in other kingdoms from whence they came into his body, and over which his mind now fails to exercise a control.

It is well recognised that an act performed by any set of cells will have a tendency to be repeated under analogous conditions. This is the basis upon which habits are formed, whether they be good or bad ones, as our bodies are composed of elements taken from the so-called lower kingdoms of nature, and having come into our economy, naturally tend to reproduce the acts with which they are familiar, thus in varying degrees swaying the mind to yield to those bodily sensations which the molecules themselves have found to be agreeable. The mind, having thus yielded to the promptings of the body, also tends to repeat itself, until an act, at first painful, eventually becomes agreeable, and we have established a habit, or a physiological process, if the habit is sufficiently prolonged.

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Now, as all nature makes for evolution, progress is only possible when life flows as a constant, steady stream through an unresisting vehicle. Then growth is painless and joyous; but if any impediment or cross-current is placed in the way by desires begotten of habits, then disease becomes a factor and pain is the result. For all such habits are contrary to the laws of evolution,—habit being simply the repetition of an act.

The healthy man needs no tonics. His pulse leaps without their aid; but humanity is not happy; it needs the stimulus of pleasure or pain to make it feel alive, and it never will be either healthy or happy so long as it habitually yields to any habit, whether one of pleasure or of pain.

All sensation commences with pain and all finally terminates in pleasure; but we must remember that pleasure ends in satiety or monotony, which is the most drastic form of pain known to humanity, and the latter end of that condition is worse than the first. The first is nature's warning that something is wrong. So the wise physician does not too soon give something to allay pain, but first endeavors to find the cause. The absence of pain in the case of any known lesion is a symptom of alarming gravity, for a body incapable of responding to pain is very near death. So, also, pleasurable sensation simply means the molecular response of acts that have become habitual to the molecules and, for the time being, agreeable; but if the habit is stronger than the informing principle which should govern it, the result is satiety, disgust, and disease.

Volumes could be filled in the elaboration of this idea, but what we want to find out is, how did the molecules or cells first come into the acquirement of a habit? The time never was when matter did not exist, nor will it ever hereafter cease to be. Substance is as eternal as spirit and must have forever carried its impress, whether for good or ill, for Spirit and Substance are but the opposite sides of the absolute *All*. The molecules of the universe, then, were never without their informing principle,—call it habit, chemical affinity, polarity, attraction or any other word that you may choose to express that atomic consciousness that is a part of all substance.

It will not do for the materialist to tell us that thought results from a mere fortuitous concurrence of molecules, for if thought *is*, it *was*, and it will continue to be, and there is nothing new under the sun, except change in form.

It is likewise true that old diseases are dying out with the old thoughts that begot them, and new and strange ones are springing into existence as the result of causes that lie deep in the minds of men. To this extent each man is, in fact and fancy, responsible for diseases, for with every thought he adds to the sum-total of the world's harmony or discord.

Mr. Ingersoll, when asked how he would improve on the works of the

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Creator, replied that he "would make good health catching instead of disease." Had he been as much of an observer as he was an idealist, he would have seen that good health and disease are equally catching as we have opened ourselves to either the one or the other; for men are creating their own bodies moment by moment. They are throwing the tendencies of the forces they have allowed to play through their brains upon every cell, and those tendencies, of necessity, become parts of their bodies. Is it likely then that the cells of the body will remain uninjured if dark, ugly moods are permitted to become master of a man? If they are repeated many times is it not natural to suppose that they will permanently alter — in other words become diseased? After a manner, to be sure, which the microscope may not discover, but which is nevertheless profound, and affects, so to speak, the very life of the cell itself.

Knowing the currents that are rushing over the world today in its present condition, filled with beings ignorant of the purpose of life, it would be strange indeed if the earth were not covered and filled with disease. And then, consider the intimate relation between the mind and body, and that not a thought, which is a force, fails to exert its influence and make its imprint on the cells through which it flows, and it is not unreasonable to suppose that a discouraged humanity today may be suffering from a heritage begotten during the dark ages.

The object of life is the attainment of perfection, and all nature is making toward that end. She produces and preserves for a time, and then destroys her work; but nothing is lost or annihilated. The enlarged intelligence, the result of enlarged experience, builds for itself a more perfect form. Good and evil can have no existence *per se*, but are simply conditions depending on one's standpoint in the scale of evolution.

To look longingly below, because one has learned to do well the lower, and because incidentally it may be pleasurable, is at least a relative evil; to look to the unattained or the ideal, a relative good.

Pain is the outcome of evil and is nature's method of calling attention to the disturbance. Although we can find perhaps nowhere a perfectly healthy body, yet it has been sufficiently approximated to, for us to know the general method of its operation, and that it has a system that should yield perfect results. Frequent lack of health is not due to the inefficiency of the system, but to the interference caused by the evolving human mind. The mind possesses the power not only of receiving impressions but also of creating or embodying them. The thought of a lemon will so affect the salivary glands as to produce a flow of saliva. That is to say, through the mental creation of the sensation, the organ or set of organs to which that sensation belongs is physically affected; just as the sensation of sourness created in the mind will affect the salivary glands, in-

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crease the blood supply, and could doubtless, if continued daily, cause an enlargement of the glands, so the created sense of disease in some organ that is uneasy and out of gear could eventually affect that organ to its utter destruction. Is it not suggestive that a body which nature has formed perfectly suited to one mind would be totally inadequate to meet the needs of another?

Molecules group themselves to form cells. The cells combine to form organs, and though each has a specific function, it is subservient to the purpose of the organ; this, though a distinct entity, having duties which in no wise resemble those of any other organ, is yet dependent on every other organ; let any one fail, and the whole system is thrown out of key.

All the organs of the body are under the control of the nervous system which, in its turn, yields to the final authority of the heart, which with untiring energy sends its impulses to every ramification of the body. Let this energizing force which works through the heart withdraw itself, and the heart ceases to beat. The molecules, however, continue their separate existences, but disintegration sets in and the body, as an organism, ceases to be. But those molecules have been affected for good or bad results by the aspirations of the one who was the guide of the little universe they inhabited. When he dies he leaves them impressed with the color and force of his thought, ready to be used over again by other organisms in the building of other bodies. Thus a double responsibility devolves upon humanity by its thoughts and deeds: first, as to the effect produced upon matter that may be incorporated into other organisms; and second, upon the molecules themselves, their evolution being either aided or retarded by reason of the proper or improper use man has made of the matter that was placed in his charge.

Hermetic philosophy holds that man is a copy of the great universe; that he is a little universe in himself, governed by the same laws that govern the greater, only reduced in time and sweep. Thus, every cell is a life. Every life is part of the One Life.

It would be of small value to know the etiology of disease, unless, to some slight extent at least, it was suggestive of the remedy. Force being indestructible, it follows that the universal force is always unchanged in its totality, and plays in every direction with equal intensity. The amount of pressure that we receive from it, is regulated by the amount we consciously generate in ourselves. It rests with us to determine if this force shall play through us, or upon us.

Without referring to physical details, which of course must be attended to, I believe the mental attitude is of at least equal importance. A meal eaten under proper conditions nourishes and strengthens, the same meal eaten in sorrow or anger is liable to produce indigestion. A long

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breath taken in joyous relief at work well done, refreshes and energizes; a sigh further fatigues and depresses us; yet the action of the lungs and muscles has been almost the same in both cases. In combating bodily disease, the endeavor should be to discover nature's method of dealing with its correspondent on the larger scale, which is that of pushing it downward to a lower plane or the one of least resistance and thus getting rid of it. It is true that those who desire to work evil and are upon the downward path can, to a limited degree, command nature's forces for evil purposes, but they do so at their own peril.

All the force of the universe tends toward equilibrium, and mental destruction and bodily disease must attend those who seek to stem the current of the universe.

That all force works out on the line of least resistance, applies equally to diseases of the mind as well as of the body. The price paid for evil has always been suffering; and happy is the man who is permitted to pay his debt upon the physical plane.

It is axiomatic that all force is correlatable and if shifted from one plane, it must appear upon some other.

The conservation of energy cannot be confined solely to the material world, for growth would then be impossible. There could be but the repetition of some old act and never any progress toward a new one; but in the larger view, every organism is, in varying degree, a focus or transformer for the unmanifested, unexpressed energy of the world, and according to the measure of capacity of the conscious intelligence that is operating through that body, will evolution proceed; and this further fact seems to show that where there is no conservation of energy, there must be diffusion or disruption, or as the Bible has it: "Whosoever hath, to him shall be given, . . . but whosoever hath not, from him shall be taken away even that he hath."

Even the microbe pest is probably leading a perfectly physiological life as the ground upon which it is feeding yields to its ravages, or is living a perverted one as resolution is taking place.

That new diseases are appearing amongst us, no well-informed physician will pretend to deny. They could not have sprung *de novo*, but somewhere and somehow must have had an adequate cause. That this cause lies in the mind, I am thoroughly convinced. I do not mean that right thinking will make a perfect body, free from disease, in a few months or years, for our bodies are the result of ages of thinking; but it would help to produce better bodies in the future. The breeding of animals trained to special acts is now pretty well understood; humanity begets its own offspring as a secondary consideration, and more thought is bestowed upon the breeding of animals than upon the begetting of men.

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That the emotional nature breeds toxins in the economy is now proved beyond controversy, and since it has at last received the mint-stamp of regularity, it is recognised by the medical profession at large. It will be a great day for humanity when authorities, in sorting over nature's facts, shall be willing to acknowledge others than those that seem to bolster up their especial prejudices.


To give an illustration, contrary to present opinions, one culled from the ancients who, at last, are beginning to receive a tardy recognition of their tremendous knowledge of the cosmos in general and of man in particular, it is said that "We die not from lack of life but from its excess." When we arise in the morning fresh and vigorous, it is because we have less vitality in our system than when we lie down at night worn out with the day's work. If life is omnipresent and enters into the composition of everything, it must be like water and assume the form of the thing into which it enters; but the human mind, like a great transformer, forces the body into more active vibrations during our waking hours than during our sleep; as a consequence, more of the life-principle will be forced into us, until the activity of the cells, forced far beyond their natural gait, becomes so excessive, that we are forced to take a rest. An uncurbed mind would in a short time disintegrate both body and brain. An engineer would say, we have to blow off a little of the surplus steam, and lucky is the man who can consciously put his finger upon that safety-valve.

There is in our social and business atmosphere a deadly ferment: its name is 'self.' It is the great heresy of separateness. Until we recognise that there is but one humanity, that we are all parts of the one life,— just as there are many stars, yet there is but one light, that we have many brains but there is one Mind that fills them all, and each takes what he can; that man is of necessity his brother's keeper; that every thought we permit to enter into our minds adds to the sum of the world's happiness or misery — until we recognise and practice all this, there will be little hope of banishing disease. But I am optimist enough to believe that the dawn of that day has already broken; that he who from the mountain-top views the conflicting hosts, sees them even now making for a common goal. Some day they will meet and, joining hands — Capital with Labor, Science with Religion — there will be formed that mystic cross, within whose charmed circle humanity shall toil and sweat no more in vain, but man's feet be placed upon the path that leads to liberation.

In conclusion, let me say no man was ever converted to a *new* belief. If he comes into it, it is because it is the extension of a previous one. In other words, if a man has no experience with which to correlate a new idea, he cannot expect to approve or understand it. If he has no mental niche into which a fact can be shot, so much the worse for the fact — perhaps!

YOU GET WHAT YOU ASK FOR

M. M.

 HE belated warm spell that was noted in Southern California recently, filled the clothing-stores with applicants for straw hats and alpacas. After having gone through all the summer without these luxuries, I found myself compelled to secure them at this late season. Munsing's was crowded, and while waiting my turn at the counter I was entertained by a somewhat acrimonious discussion between the clerk and an elderly, rather distinguished and foreign-looking customer. He seemed to be in trouble about his hat.

"What makes you send me this color, I can't think. I never wear it — I *can't* wear it, it doesn't suit me!"

"I'm very sorry sir, but you know in your order you *did* say: 'felt hat, size seven, Stetson, color of no consequence.' "

"Yes, of course I did, but here I have been dealing with this firm for ten years and I naturally supposed you would know that I never wear mouse-color. It's sheer incompetence on your part. I fear this house is running down rapidly." And the old gentleman took his departure.

"He's right," said the clerk, turning to me, "it's ten years now he's dealt with us, and never an order of his that did not come back to this store at least three times for exchange. He's one of those parties whom no store will ever satisfy. Why, when he gets to heaven — if he makes it — God Almighty himself won't be able to fit his halo!"

On returning home the remarks of the clerk kept recurring to me. They bore out very well a thing I had observed in an acquaintance of mine — Williams, at the bank. He never yet, to my knowledge, ordered anything from any store that reached him without delay or mishap and proved satisfactory. And yet he's not a fellow who changes his mind much. Yet he never gets what he thinks he's going to get when he orders it. I have never been quite able to make it out, because I always have such success in buying. I don't invest in a wide variety of worldly goods, but whatever I get comes satisfactorily, without delay, and rarely with any mistake. For one thing I make it a rule never to order a thing until I am really sure I want it; then I make quite certain that I know just exactly what it is that I am going to order, and what it will look like when I get it. Then I act upon the assumption that the firm I am dealing with not only does not know that I am in need of some particular article, but further is not even acquainted with the nature and appearance of the article they will find named in my order. Hence I am careful, definite,

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and explicit in my requisitions. I deal with reliable houses and send in my order with a perfect confidence and conviction that it will be satisfactorily filled — knowing that there is no reason or excuse for mistake or misunderstanding, and I get satisfactory service nine times out of ten.

I happened to be present the other day when my friend Williams was making out an order he was going to place with a firm in the east. Watching his proceedings I derived considerable illumination on the subject and came to a very definite conclusion. His attitude of mind in making out that order was anything but positive. His decision to put in the order was the result of a chance thought — by-the-way, as 'twere; he was in doubt as to what particular variety he wanted; he was very hazy as to the actual appearance of the variety of the article he did order, and as he sealed and stamped the envelop and put it in the mail he remarked somewhat dubiously: "Well, we'll trust to luck, and see how it comes out!"

Being a Theosophist, I am a believer in the power of thought and the power of personal psychology. And since I believe that both of these things transcend ordinary physical laws, I do not believe that matter or material distance counts for much in obstructing their action. This being the case, I am fully prepared to believe that that order of Williams carried a charge of negative thought-psychology that was calculated to affect any one through whose hands it passed. I can well picture that particular letter being *the one* out of several thousand that failed to get into a particular bag or a particular chute, that fell under another bag or box, that was misread and miscarried. Or in the event of those handling it being too positive to be affected by its negative charge, it is more than believable that one or another of the clerks in the New York firm receiving the order would be unaccountably absent-minded just at that moment, and on reading its contents get a very hazy and indifferent idea of what was actually asked for and so send off something quite different from what was requisitioned. And even if none of these possibilities eventuated, I am willing to wager that Williams, receiving the article he ordered safe and sound and according to specifications, would have sent it speeding home whence it came the very next day as being quite the wrong thing.

Yes, I really do believe we all get what we ask for. And since we very frequently are not at all sure what it is we want when we make a request, the response to it more than often distinctly displeases us. And the eternal 'hard-luck man' is often merely the man who is either too vacillating or negative ever to be perfectly clear about what he wants, or else fails to imbue his request with the positive thought-power that will be impelling and instructive to the giver. Viewed karmically, this idea may suggest an explanation for some of the strange conditions of human

YOU GET WHAT YOU ASK FOR

life we see about us. On every hand are people praying, asking, longing for things they think they want; in some cases their real want is for something much grander and greater than the thing they are praying for; in other cases the desired object is of a nature entirely different from the thing named in their prayers; in other cases still, while praying and longing for certain ends and consummations the supplicant systematically subverts their realization by the causes set in motion in his daily living.

Some of us, believing in a personal God, industriously put up our devotional requisitions to the Almighty for this and for that, forgetting many things in the meantime. Firstly, if our God is almighty, all-powerful, all-knowing, then he is likely to know far better than we do what is best for us, in which case our praying is superfluous and very probably will be without the results we would wish to bring about. Secondly, if he is *not* omniscient and omnipotent but merely a man drawn large, then he is apt to be in need of suggestions, not to say instructions, as to what to do and what not to do on our behalf. In this case, it is reasonable to suppose that if our suggestions in the form of prayers are of use to him, he will be guided by them. If he is, and the supplicant gets just what he asked for — which sometimes happens, whether the donor be a personal God or Immutable Law — then, ninety-nine cases out of a hundred the recipient is perfectly miserable because the realization of what he thought was his great desire, is so disappointingly different from the end he had in mind.

And for the man who has outgrown the personal-god idea and accepts the belief in Immutable Law governing the entire universe and balancing cause and effect, other issues are involved. Many of us who have reached this stage of progress are still fettered by a multiplicity of desires, wishes, likes and dislikes — far from being without attachment to results. Well now, there are desires and — desires. The duality of human nature precludes the possibility of nothing but evil desires. And if we wish our worthy, noble, and unselfish desires to be realized, there are two things we must do. Firstly we must learn to think clearly and have a definite understanding of just what it is we wish to accomplish or attain. Then we must see to it that we bend our energies intelligently and unitedly to that attainment so that the desired result shall be rationally brought about. Living in a world of action, it is our business to become proficient in the right performance of action.

Similarly, it seems to me that being endowed with a desire-principle, we are called upon to control and school that principle to righteous and becoming manifestation, which schooling consists largely in the discrimination between *wants* and *needs*. And then to train ourselves to exercise that desire-principle — along right lines — effectively and so as to bring

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about results. If I need an article of clothing it is my business to procure that article of clothing with the minimum unnecessary expenditure of energy, also with the minimum of thought and care on the part of those through whose hands my order must pass. It is not fair for me to be content to half-formulate the need in my own mind, put it into requisition-form carelessly expressed, make it necessary for some one else to do the major part of the thinking and deciding; allow them, after having gone to this trouble on my behalf, to send me the article, and then (because the result of their earnest efforts to make something concrete and intelligible out of my rigmarole and to supply me with the required commodity, so far as they were able to make it out, is unsatisfactory) for me to send it back and indignantly demand something quite different — which I *thought* I ordered!

And the same principle applies on the moral plane. It is a bootless task quarreling with circumstances and events. As regards those immediately confronting us we are required by common sense to bear in mind that they are of our own making in the past, and if they do not suit us, then it is time to make an examination of the person who brought them into being — *ourselves*. First of all let us make perfectly sure that some other imaginary state of happiness would *really* be satisfying and pleasing to us; assured of this, let us next see if we are sincere in our desire for it up to the point of actually setting in motion those currents and energies in our lives which will bring such a state to pass. “Ask and ye shall receive” is a very simple statement, but it is almost unfathomable in its significance, and appallingly true. We all really and truly *get what we ask for* — only, the asking is done in many ways, and frequently while we are asking for one thing with our lips, our thoughts and actions are drowning every word we utter with their deafening insistence upon some other consummation entirely different in character. And when we get the thing we have *made to order for ourselves* instead of the thing *we thought we asked for*, we find fault with God and the Universe and consider ourselves abused!

The karmic factory, if we may be permitted the term, is a very businesslike concern and fills its orders literally when *received*, taking no notice of hypothetical deals and issuing no samples of its stock. The life of every man is in itself an aggregation of karmic requisitions made on many planes of his being, which Karma will inevitably and with absolute accuracy satisfy. The sooner a man understands this, the sooner will he learn to be more accurate in the formulating of his demands and also more cautious as to the demands he makes. Here, as in everything else, he finds that the trouble is not with God, or the Universe — in other words, not with some one or something else — but with *himself*. As a writer in

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one of the current magazines said lately, we are not in need of a new gospel, what we *are* in need of is the personal application *to ourselves* of a few of the essential verses of the gospels we have already. "The question is not only, What's in a gospel?" says the writer, "but, How are you going to apply it? Unless the cover is stamped 'This means you, today,' it really doesn't matter much what's inside the cover. Whether it's the old gospel, or a new gospel, if any particular good is to come of it you've got to take it right home with you personally."

And so, to get back to our starting point, let us become thoroughly convinced that we get just what we ask for, and — ask accordingly.

THE INHERITANCE

R. MACHELL

(Concluded from the August issue)



ACTING on Mark's suggestion, Margaret returned to the cottage, and the two men watched the disappearing form with new emotions.

The artist noticed that the graceful little figure seemed to have gained in dignity, even in actual size as the distance neutralized its relativity. All size is relative. But there was something assured, some subtil sense of power revealed in the poise and gait, that he had not hitherto observed. For the first time he realized that she occupied a place in his imagination that had hitherto stood empty. From the first she had appealed to his sympathy in a peculiar manner and had evoked in him a certain reverence; but it had been the kind of reverence a man may feel for a child whose deep innocence awes while it amuses him. She was so entirely unlike the women he had known that she had scarcely appeared to belong to the same category. Suddenly she had become human.

His attitude towards women generally was tainted with cynicism, not entirely unjustified by his experience. But he had not classified Miss Margaret as a woman. She stood apart. Now, her humanity distressed him; for he too was human; and he had not learned to reverence humanity.

To Mark she was as wonderful as a mother's first baby, to which there is nothing comparable in heaven or on earth.

Filled with their thoughts of her the two men turned to the manor-house to find out how it fared with the sick man. They found him resting and forbore to question him. Mark knew enough to recognise the symptoms of collapse, and Malcolm Forster was alarmed at the change in his friend's appearance. He looked like an old man worn by disease and weak with age.

When the doctor came, he was informed of the stranger's sudden seizure. Malcolm Forster told who the sick man was and how he had long suffered

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from heart-failure in a milder form, and Mark gave some account of what had happened. Then they went up to see the patient, who bitterly resented the malady that he could not refuse to recognise. They found him sitting on the bed, trying to persuade himself that this attack would pass as others had.

But the doctor shook his head, and after listening to his heart and noting his pulse he told his patient to make up his mind to a short period of complete rest. Hearing of Mark's medicine, he smiled and asked to be allowed to taste it himself before expressing an opinion. Mark poured out a glassful of the old brandy and the doctor expressed an approval that was obviously sincere.

He took it for granted that Señor Morra would stay at Crawley till he was fit to travel, and prescribed a diet, adding that he would go home and make up a tonic and a sedative, with full instructions for their use in case of a return of the symptoms. He spoke with perfunctory cheerfulness to the patient, who submitted with bad grace to being treated as an invalid, declaring that in a short time he would be well enough to walk to the inn; at which the doctor merely smiled.

Leaving him there protesting, they went downstairs. Then the doctor closed the door and spoke seriously, saying the case was too far advanced to allow of any hope for a recovery, though the man might live some time longer if he avoided all excitement or violent exercise. On the other hand he might die at any moment. He warned Mark to be prepared, and suggested that Mr. Morra be advised to let his family know of his condition.

Mark asked the artist to undertake this and to stay there with his friend, while he himself would drive the doctor home and bring the medicine back with him.

Forster agreed to this plan, and went upstairs to soothe the irritation of his unfortunate friend.

Morra was indignant at first, but soon regained his suavity of manner. He regretted the absence of Miss Maragaret, watching his friend to see how much he knew of the real situation. Forster was not inclined to pry into other people's intimate affairs and showed no sign of curiosity, though he had guessed that there was some tie between Morra and the 'little lady' of the manor-house. As they were both musicians, the tie might be professional, or more intimate; but whatever it was, it certainly did not concern him in any way. The vigor with which he insisted on this point in his own mind should have warned him that his interest in the matter was deeper than he cared to admit.

The unwelcome guest, as indeed he knew himself to be, seemed on the verge of a confession of some sort, but Forster suddenly became unresponsive and talked of other matters. Usually his friend could count upon him as a sympathetic listener, but the painter rather pointedly avoided the subject of the absent hostess. He nearly betrayed himself when he was told by Morra that she had gone to London. After that he was on guard. He gave the doctor's message laughingly, as if it were a joke, particularly the part

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referring to the patient's family. But Morra took it very seriously, saying: "I will write a letter, certainly, and give it into your keeping to deliver if I should die suddenly. Will that do? Will you take charge of it?"

Forster agreed, and changed the subject. Rebecca brought some luncheon on a tray, and told the artist that dinner would be ready when the master got back; taking it for granted that he would stay for the meal. Meanwhile he did what he could to keep his friend in a good humor, avoiding serious topics. Later, when Mark returned, the artist asked his host for writing-material and arranged a table by the bedside, leaving the patient to write while he himself went down to join his host and Tony at dinner.

Tony knew nothing of his sister's visit in the morning, and was afraid to ask if Mark had seen her, as she was supposed to be on the way to London. Forster, afraid to 'put his foot in it,' was cautious, and Mark was embarrassed. At last he bethought him of the doctor's message and asked the artist if he had met the wife of Mr. Morra. Forster replied that there was no wife, so far as he knew; but he supposed there were relations whom he had never met.

"He never spoke of being married?" inquired Mark.

"Never in my hearing," replied the artist, "but then that does not mean that he was not married. You know a professional man may have a wife who does not go into society, for reasons. That often happens. He may be married for aught I know. He is going to write a letter for me to deliver in case he should die suddenly, so that will be attended to; but really he seems much better and will be able to go back to London in a day or two, no doubt."

The afternoon was sultry and a thunderstorm was brewing; soon the first drops began to fall and the sky darkened ominously. Forster was easily persuaded to wait a while, and the three men sat watching the storm which broke over the sea close by. Upstairs the sick man slept and dreamed of an initiation he was called upon to undergo in the secret temple cut out of the rock beneath the house. To reach the entrance he had to go down the secret stairway in the cupboard and cross the open well beneath by means of the rotten plank that would not bear his weight. Juanita waited for him on the other side smiling contemptuously at his fears. She had crossed over and was moving along a passage towards a distant light and he was left behind there on the brink of the dark well. He nerved himself and sprang to cross the open space, but slipped and fell upon the floor. . . . The thunder was so loud that no one heard him fall; and he lay there with the little table overturned and the ink making pools upon the unwritten pages of the letter to his wife.

The wind had followed close upon the rain and now was howling through the trees, and Mark sat listening just as he did that night the coastguards came to call him to the wreck. He thought of the sick man in the room upstairs and wondered if the spirits of the storm had come to fetch him home. It was on such a night Dick Cayley died.

And in old Sally's cottage the daughter of Dick Cayley sat and watched

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the lightning tear the dark clouds open to release the flood that fed the thankless ocean. She shuddered at the memory of other storms and of the horror of the night when she was nearly drowned, and then remembered who it was that now was dying over at the manor-house; for she had felt that it was so. She could not pity him, his life had been so evil that its ending could be nothing but a benefit to all, himself not least. And then she thought of Mark and blessed him, and the parting clouds let the sun shine through as the storm swept up the coast, and all the air seemed purified.

At Crawley there was quiet in the house. Hearing no sound from overhead they all concluded that the patient was asleep, but as the sun began to set Rebecca went upstairs to see if all was well, and found the man lying dead upon the floor beside the bed. She stood and contemplated what appeared to her a special mark of God's protection to the house. The meaning of the storm was clear, for in the fury of the lightning she had seen the passing of a soul accursed, and in the thunder heard its doom pronounced. Her God was pitiless but just. The sins of Morra were unknown to her, but Mark had said he was Miss Margaret's enemy; that was enough. If he were not damned for that there was no justice either in heaven or on the earth, so she thought. She did not hurry to announce the news; but let her fancy brood awhile upon the mysteries of doom, how the avenging god of her imagining follows up his victim to the uttermost ends of earth, and executes him in dramatic style with thunder and lightning, as in the present instance.

When Mark was told, he too had something of that peculiar feeling that accompanies what might be called a dramatic display of divine retaliation; and when he saw the position of the body he could not fail to connect it with the secret stairway. He decided to screw down the trap-door and so cut off communication with the underworld.

He told Jonas to harness the mare again and drove over to the doctor's house to ask him to come back and certify the cause of death, in order to avoid an inquest in the house. He knew the value of respectability and did not wish inquiries to be made concerning a death that might appear mysterious, occurring in a house with such an evil reputation.

The doctor was at home and went with Mark to see the dead man; he was able to certify that death was due to natural causes. That done Mark asked if Malcolm Forster would accompany him to call upon the vicar and ask him to allow the body to be buried in the parish church-yard. This was easily arranged; and so the proprieties were satisfied, and gossip anticipated. No one in Easterby was likely to connect this foreigner with anyone at Crawley. So when the funeral took place there was but little interest excited, and life went on as usual at the old manor-house so far as could be ascertained by the most pertinacious gossips.

And yet when Margaret went back there, she was conscious of a change in the mental atmosphere. Nor was she at a loss to account for it; the ghosts of the past had lost their hold upon her, and at the same time her memory was restored. She had outgrown her fear and gained self-confidence.

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The old haunting ghosts were now no more than dead moths in a garment to be brushed off at will.

Mark saw the change, and marveled at the quiet dignity that carried with it a suggestion of conscious purpose. Her eyes had that deep steadfastness that sometimes makes a child's glance so embarrassing to men and women of the world. To him she was more wonderful and beautiful than ever; while he in his simplicity to her seemed wise and beneficent beyond the measure of such men as she had met. He was content to see no further than the next step on the path; while her imagination leaped to distant heights that crowned the path they both desired to tread in full companionship.

And Tony loved them both, and tried to live up to their ideals. Crippled in body, he made calls upon his own imagination that could lift him up to heights he might not have desired to scale if fate had not robbed him of his opportunity for physical adventure.

A change was noticeable too in Malcolm Forster, who seemed to have lost some of his first enthusiasm for the high ideals of Theosophy, while concentrating all his spare energy upon the intellectual aspect of occult philosophy. After the funeral of his friend Morra he returned to London, where his work was in demand and he himself sure of a welcome in houses of people who could make life pleasant to a young man of talent, but whose hospitality was a veritable narcotic to the soul. His interest in the phenomena of psychism and thaumaturgy brought him into association with people who cared not at all for any ethical principle or 'mere' humanitarian application of Theosophy, but who were eager in their search for weird experiences and means of intercourse with the unseen universe.

Several times he planned visits to his friends at Crawley, but always some pressing invitation came to interfere with his half-formed plans. And so their paths diverged; their correspondence waned and ceased.

With the death of Madame Blavatsky, his interest in the Society that she had formed and nursed so lovingly, died too; and soon he dropped his membership.

But it was otherwise at Crawley with Mark Anstruther and his adopted family. Their interest grew deeper as time passed, and the feeling grew upon them all in various degrees that they were not doing what they might to spread the light. It seemed as if they were out of touch with the heart of the movement, which at the death of Madame Blavatsky had moved westward across the Atlantic Ocean, and then in a few years more across the continent to the 'golden west,' which had been more or less a home to all three of them in the dark days that now had dropped into the dim past.

Time, the magician, had dropped veils of amethyst and opal haze upon the harsh and sordid savagery of those early days; and all the bitterness of failure was transmuted into the pure gold of rich experience. And now the star of a new hope was shining, the star of Universal Brotherhood; and a ray from that bright star flashed on the little group in the old manor-house

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when Mark got the news that over there upon a sacred hill beside the western sea was rising a temple dedicated to the service of humanity, that would become the Mecca of all true Theosophists.

Of old he had gone westward, friendless and alone, in a crowd infected with the fever of imaginary gold, scarce hoping for success, foredoomed to failure. Now he would go with a new hope, not friendless nor alone, seeking no earthly gold, but only opportunity to serve the cause that must eventually redeem humanity from its self-inflicted woes, a cause in which each failure is a step towards success and each success a spur to nobler effort.

THE END



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY MEETINGS AT ISIS THEATER, SAN DEIGO, CALIF.

‘WHY Do Men Fear Death?’ was the subject of an address on July 9th by R. W. Machell of Madame Katherine Tingley’s Headquarters Staff at Point Loma. Said the speaker:

“A man who has lived well does not fear death. It is more likely that he will regard it as a doorway in the house of life. The significance of death is to be measured by the value of life. So it is well to understand the meaning and purpose of life. What does Theosophy teach? Not the fear of death;

**Death a Doorway
in the
House of Life**

not the suspension of consciousness at death; not the death of the ego with the death of the body; not the ending of life when the sleep of death overtakes us. But rather the continuity of consciousness through life and death, as through sleeping and waking states, the continuity of evolution and the perfectibility of man by means of that evolution.

“Theosophy reveals a wider horizon than the limits of one life on earth; for as a lifetime here on earth may consist of many thousands of days and nights, with their alternate states of sleeping and waking, so the lifetime of the Spiritual Ego that incarnates in the man of earth may number countless appearances on this planet in which to garner experience. Truly it was said, ‘In my Father’s house are many mansions’; and we say that ‘Death is a

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doorway in the house of life.' Through that doorway we may pass into 'mansions' that differ widely from the one we have discarded, as that one may have differed from those that went before. Innumerable experiences are needed for the education of a man. One day does not make a lifetime, nor does one lifetime make a cycle of experience such as would exhaust all the possibilities of experience on this planet. 'In my Father's house are many mansions.'

"Under the Theosophical scheme of evolution Death plays a most important part as the gateway between the objective and the subjective states of existence. Many dislike and even fear death at a distance, but when death comes the one who is called goes gladly enough; and that is natural. What we fear in death is a bogey, a fancy, a terror manufactured out of ignorance and superstition; whereas at the actual time of release a door opens, not on a scene of terror, but on one of joy, and the soul goes gladly forth to meet the experiences of a New Day."— *San Diego Union*, July 10, 1922

'Spiritual Will — the Power on the Throne of Human Effort' was the subject of an address on July 16th by Mrs. Grace Knoche, a member of Madame Katherine Tingley's staff at the International Theosophical Headquarters at Point Loma.

Quoting from William Q. Judge, the second Leader of the Theosophical Society, the speaker stated that the term "spiritual will was used to designate

**The Potencies
within Man's
Higher Self**

an action of the will which is more definitely spiritual than the ordinary action, but that it could only be brought out as a powerful and helpful factor in life by those who were truly unselfish.

"Mr. Judge points out clearly that this higher will can only be developed (to quote further from his writings) 'by true unselfishness, a sincere and full desire to be guided, ruled and assisted by the Higher Self, and to do that which, and suffer and enjoy whatever, the Higher Self has in store for us by way of discipline and experience.' Hence, this teacher tells us, 'self-discipline must be pursued,' which is not very comforting to those who imagine themselves able to acquire strong will at the cost of a book or course of lessons, nor to those who prefer to drift with the tide.

"Theosophy shows that will is one of the powers of the soul; that it is a servant for the soul's use; that it is not something which has to be 'developed' or created, but that it is a great universal power always existent, always resourceful; that moreover it is a part of man's spiritual heritage and that all he has to do is to claim and use it. In myth and legend it is symbolized by the sword won by the hero and wielded by him, as the sword Excalibur was in the legend of King Arthur, and so on. Katherine Tingley has said, 'I plead for the cultivation of the Spiritual Will that lies back of every heart and mind. . . . It is the power on the throne of human effort, and it guides, protects, and loves the great work of unfoldment that it directs.' "— *San Diego Union*, July 17, 1922

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Madame Katherine Tingley spoke on July 23rd for the first time since her return from her recent lecture-tour in Europe. The house was crowded to capacity. Her subject was unannounced, but she spoke in the main upon European conditions as she found them, more especially, she said, "the

**Brotherhood the
Essential Truth
in all Religions**

states of mind that characterized the different nations." "Something has touched the human heart in our nations — something new — and I realize as I have never done before that this is an age of inquiry. If we could only get the human mind to broaden its vision and think! I feel that the power of thought is not sufficiently analysed in the mental processes of human nature. Very often our best thoughts are in the silence and when we are aroused to lofty thought and lofty motives something is impressed upon the very atmosphere in which we live."

Briefly outlining the principles and purposes of the Theosophical Society, the speaker said: "It should be borne in mind that the work represented here is based entirely upon the principles of Brotherhood. It should be further known that Madame Blavatsky, who was the original messenger of the truths of Theosophy, garnered them from the Wisdom of the Past; and, moreover, that they are the essential truths of all religions. If you would know the beauty and grandeur of Christ's teachings you must read them in the light of Theosophy. Can any of us doubt Deity, remembering what Christ said,— and He had it from those old Teachers who lived earlier still — that the kingdom of God is within you?"

Speaking further of the deplorable conditions in Europe due to the late war, Madame Tingley said: "Let us fight war and work with all our strength for the higher patriotism; for that quality that means love for all peoples; for the charity which Jesus taught, that we may make the nations alive with higher purposes and higher ideals. We can do more than with guns and gases and poisons; and now is the time to do it — *now*, in a time of peace. To find the virtues in those who were once our enemies individually or collectively — is to take the first step that leads to the mountain-tops of knowledge and justice. The message of Theosophy is to make practical the divine side of your nature; to bring home to your families and to all people an enlightenment of such a quality that there shall be no more war. The one great message of hope that I wanted to bring to the nations of Europe was that there is a future for all countries and that above all I wanted them to find the heart of America."

It was announced that in view of the large audience and the great number of visitors in the city the morning services would not be discontinued as previously stated, but that Mme. Tingley would speak again next Sunday.

— *The San Diego Union*, July 24, 1922

Madame Katherine Tingley spoke on July 30th, continuing her theme of the week before, 'Conditions as I found them in War-torn Europe,' in which

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she described her experiences in Sweden, Finland, and part of Germany during her recent lecture-tour abroad. Threading her discourse where it had

**A Note of Hope,
and a Plea for
Universal Peace**

been dropped the previous Sunday, she described the meeting conducted by her in the Beethoven-Saal, Berlin, where she found the people even more eager than elsewhere to listen to her address on Brotherhood and Universal Peace. She said in part:

"I am yet asking myself how it was that those people came to listen to an American. Can you imagine my position? I had to hold my hands and think and think, lest I should add one note of discouragement to those disheartened people, for I realized that if we were to be true to the teachings of Christ we could not rebuke them. They have just as much right to love their country as we have to love ours, and if we are a thinking people we must base our thinking on more charity, greater consideration for others.

"My mission was to give some hope to those who had suffered. You have no idea of how the nations in Europe have suffered! The weight of the war! The woe of it, the despair! Oh, the scars of war! Not only on the exterior life of the people, but on their hearts! And to look at the little children! — I found it was almost too much to bear; for there is suffering not only from lack of food, but from the psychological pressure of the war. What an apology of a woman I should have been had I gone there and not taken to them some message of encouragement and of hope — some message of brotherhood and universal peace! Oh, let us cast aside all criticism and realize that we are our brother's keeper!"

Referring to the Constitution of the United States as a spiritual document, the Theosophical Leader said, "In drafting it, I am sure that its founders had a vision of the time coming when guns and the implements of war would be things of the past. The secret of overcoming wrong, the secret of avoiding savage methods,— that is what we must find. It seems to me that the real spirit of America lies sleeping; it is still awaiting recognition; but that was the spirit in which I spoke not only in Germany but elsewhere. And when I was recalled to the platform again and again, I felt that I had not earned this tribute. I felt it was really a tribute to my country. And I know that when we try to sing a song of brotherhood and peace to the world, when we encourage the hearts of the nations and keep alive a hope for better things, we are doing more than we dream. A true teacher cannot draw a line and declare that one nation is superior to another. This is never justifiable, because we do not know.

"I met an old friend while abroad, a famous war-correspondent who has visited Point Loma and knows of the work there, and he said to me, 'War is very close. It is very near. I am sure of this.' But I say, 'We can keep back war, if we can unite in that one anthem of NO WAR!' I have been around the world twice and across the Atlantic about thirty-nine times, and in all my trips I have never seen anything like the eagerness that I found in all the nations I visited for the message of brotherhood that H. P. Blavatsky brought

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to the Western World in 1875 — the simple message that we are all of one race — humanity — that the infinite laws of life are immutable, that the God of Theosophy is omnipresent, supreme, all-forgiving, all-loving. That was the theme of our lectures, our meetings everywhere. From the center of our work at Point Loma, from the heart of San Diego, this message has gone all over Europe. This is a step to something very beautiful, and I believe that California will yet have benefits from it.

“Let us cultivate some of the deeper and more splendid, inner factors in life; let us believe more in ourselves; let us fall back on the strength of our own inner and higher natures, knowing that we are truly spiritual beings. If we can keep our mental house in order; if we can do justice to ourselves and to our neighbors, in the course of time the seeds of Brotherhood that have been sown and will be sown, will settle into the minds and hearts of men. And I dare to tell you that I believe, before I die, some great statesman, or some great soul will arise and bring home to us again the message that Christ brought — that we must be up and doing; that we should forgive our enemies; that we should love one another and that we should not kill.”

— *San Diego Union*, July 31, 1922

DANGERS OF HYPNOTISM

ONE of the straws showing the direction of certain scientific breezes comes from the German medical world. The Berlin correspondent of the *Journal of the American Medical Association* reports that a work by Loewenfeld, the neurologist, of Munich, discusses the forensic importance of hypnosis, especially whether hypnotized persons may commit murder. He questions the power of hypnotic suggestion to reduce the subject to a mere tool of the operator, which many believe is possible. He thinks high ethical principles afford active protection against criminal or immoral suggestions. On the other hand, he admits that mentally, and more especially morally inferior persons, lack the power of inhibition necessary to resist wrong suggestions. He thinks suggestions made to a person awake are more important from a juristical point of view than those made to one in a hypnotic state. For instance, suggestions made to a subject awake may result in perjurious statements or even in crimes.

It would be well if both the medical and legal professions were more alive to the dangerous power of suggestion and hypnotic experiments. These operations on the consciousness are far more vital than physical surgery, because they deal with the inner man, the soul. Theosophy recognises that it is the growth of this inner man into the power of outer expression which is the impetus back of individual evolution. So that it is a moral invasion of the soul's rights, for a foreign will to take possession of a man's being and dictate his actions. Nor is the wrong easily undone. W. Q. Judge said:

MIRROR OF THE MOVEMENT

"... although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

"Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned, no real memory is present and no recollection of the period is retained.

"The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center, instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death."

Loewenfeld's observation that mentally, and especially morally, weak natures lack power to inhibit wrong suggestions, is in line with the fact that it is the higher nature of dual man which resists attempts at unworthy expression. A point apt to be overlooked by materialistic investigators is the unprotected state of many with brilliant and even logical intellects, who keep within reputable and legal lines of conduct, and yet are cynical regarding the reality of moral values. Though such characters evade vulgar vice or brutal crime, they are unmoral enough to be ready instruments for the use of the many outside influences of sublimated selfishness which mark our modern civilization.

When the inner constitution of man is understood generally, as it is explained by the Theosophical teachers, not only will the danger of hypnotic tampering with the spiritual will by any one be recognised, but the clue will be found to many mysteries of crime and of disease. — L. R.

IN MEMORIAM

MRS. JOHN RALPH WALKER, an old member of the Universal Brotherhood and Theosophical Society, passed away on the evening of July 18th at her home at the International Theosophical Headquarters at Point Loma. She has been actively identified with the work at the Theosophical Institution for over twenty years. She is survived by her husband, by three daughters and a son who are pupils in the Râja-Yoga Academy and College, Inez, Iris, and Helen Walker and John Ralph Walker, Jr.; and by two sisters and a brother, Mrs. Agnes Mann Stevens who is Matron of the Senior Girls' group home, 'Sunnyside,' Mrs. Arlette Church of Lincoln, Neb., and R. G. Mann of Elizabeth, N. J.

Mrs. Walker became a member of the Theosophical Society in 1898. For some time she was acting matron of the Wayfare Home, established by Madame Katherine Tingley at Buffalo, N. Y., but came with her husband from Buffalo to Point Loma in 1902 for the purpose of educating their daughter Inez in the Râja-Yoga School. For some years Mrs. Walker has been Assistant Superintendent of the Lomaland Refectory. She was fifty years of age.— *San Diego Union*, July 21, 1922

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma, with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

But to return to more important matters. In the sky innumerable fiery stars exist, of which the sun is the chief, enlightening all with his refulgent splendor, and being by many degrees larger than the whole earth; and this multitude of vast fires are so far from hurting the earth, and things terrestrial, that they are of benefit to them; whereas, if they were moved from their stations, we should inevitably be burnt, through the want of a proper moderation and temperature of heat.

Is it possible for any man to behold these things, and yet imagine that certain solid and individual bodies move by their natural force and gravitation, and that a world so beautifully adorned was made by their fortuitous concourse? He who believes this, may as well believe, that if a great quantity of the one-and-twenty letters, composed either of gold or any other matter, were thrown upon the ground, they would fall into such order as legibly to form the Annals of Ennius. I doubt whether fortune could make a single verse of them. How therefore can these people assert that the world was made by the fortuitous concourse of atoms, which have no color, no quality, no sense? But if a concourse of atoms can make a world, why not a porch, a temple, a house, a city, which are works of less labor and difficulty?

Certainly those men talk so idly and inconsiderately concerning this lower world, that they appear to me never to have contemplated the wonderful magnificence of the heavens. . . .

Cicero: *On the Nature of the Gods*, xxxvi, xxxvii;
translated by Yonge

THE THEOSOPHICAL PATH

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Lomaland Photo & Engraving Dept.

SUNSET FROM THE SHORES OF LOMALAND
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIII, NO. 4


OCTOBER 1922

THE best, the chastest, the most sacred and pious worship of the Gods, is to reverence them always with a pure, perfect, and unpolluted mind and voice; for our ancestors as well as the philosophers, have separated superstition from religion.

— CICERO: *On the Nature of the Gods*, xxviii; translated by Yonge

THE RECONSTRUCTION OF THE RACE AND HIGHER EDUCATION, FROM A THEOSOPHICAL STANDPOINT

SYNOPSIS OF KATHERINE TINGLEY'S EXTEMPORANEOUS ADDRESS
AT CONCERTGEBOUW, AMSTERDAM, HOLLAND, JUNE 2, 1922

Y GOOD FRIENDS: I regret very much that I cannot speak your language; but I have met so many people in your country who speak English correctly, that I address you tonight with less timidity than I have my audiences in any other country.

The subject which I am announced to speak on is 'The Reconstruction of the Nations and Higher Education from a Theosophical Standpoint.' It is a subject that is very near my heart. If we are to have a clear mental picture of what this reconstruction of the nations is to be, we must make a background of the horrors of the recent terrible war, as well as the evidences of the lack of brotherhood among the nations, arising out of the aftermath of the war.

I have been in several countries of Europe recently, with our Râja-Yoga Crusaders — I lecturing, and they giving their musical programs. I have been studying conditions in all the countries visited — in the principal cities of the North and South of Sweden, in Finland, in Germany, and now in the Netherlands. And in Holland I am glad to find a true spirit of tolerance towards all countries — a spirit very much needed, now as well as during the war. I did not have to come to Holland to learn this; for after meeting dear Professor Daniel de Lange and his wife, who went from this country and lived with us for many years at Point Loma, as members of our Headquarters staff, I really came into very close touch

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with the highest interests of your country. And because the Netherlands kept out of the war in their unity of thought and effort, my interest increased. I followed the reports of your country's trying experiences and the obstacles you had to overcome; and I feel that you must be a very united people, with a grand purpose in preserving the true spirit of brotherhood and peace; and that with this motive, and the concentration of your highest thoughts and heart feelings, you have surrounded your country with a protective spiritual force which has made Holland invincible.

I feel somewhat embarrassed whenever I introduce the subject of Theosophy among strangers; for the reason that I have found in nearly all the cities of Europe that I have visited, a peculiar and constant attempt on the part of a certain class of people to attach the name of Theosophy to teachings, practices, and conduct which are the very antithesis of the pure teachings of Theosophy enunciated by Madame Helena Petrovna Blavatsky, by her colleague and successor, William Q. Judge, and now promulgated by the members of the Universal Brotherhood and Theosophical Society. If there is one thing that characterizes the teachings of Madame Blavatsky, it is that they are practical.

When I refer to the teachings of Madame Blavatsky, you must remember that she never claimed to be introducing to the world a new religion; she always declared that these teachings were, in the truest sense, the ancient wisdom that was preached and lived many hundreds of years before Christ's time; and that she herself, in her efforts to help humanity, had merely gathered the essential teachings of all religions, as found in the ancient Wisdom-Religion, and had presented these teachings in such a way as to be understood and made practical in our own times.

As you can readily understand, it is very unpleasant for me to have to criticize those who misrepresent Theosophy, because really we must be tolerant and try to avoid interfering with or obstructing the path of other people. Nevertheless, I am forced to make these explanations, because so many people have come to me with ideas on Theosophy that are absolutely the opposite of the truth. Surely you can see it would be of little use for me to visit the different countries and present the true teachings of Theosophy for the benefit of Humanity, if I kept silent as to the obstacles which earnest inquirers about Theosophy have to meet. It would certainly be a sheer waste of time. And in saying this no criticism is meant for the members of these so-called Theosophical Societies which are not associated with the original; because I do not know these good people. But I do know this: much that their leaders are presenting to the public as Theosophy is not Theosophy.

This is a serious time in the world's history; it is a pivotal time — a time when humanity can rise in spiritual unfoldment, or it can, in its

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half-belief and lack of spiritual will, go slowly backward and backward into doubt and despair. And so in presenting Theosophy to you from the standpoint that I believe in and as I am trying to live it, I am convinced (and there are others who believe as I do) that the countries of the world are today seriously menaced by new aspects of war and unbrotherliness arising from the fact that humanity has lost its true ideals of life. All this is due to the uncertainty of the human mind and to the differences existing in creeds and dogmas and so-called 'religions.' And all this separateness and difference and unrest is an inheritance from the past — it is the progeny of false teachings, which have closed our eyes for ages to the royal splendor of the spiritual life in man.

Where can humanity find light? Men know so little about the infinite laws that control all life! Humanity is so imbued with the idea that we shall live at the longest a hundred years, possibly not over sixty or seventy! And we have been taught of a point in space, where we shall eventually go if we do our utmost to win the favor of God, and of another place where we shall certainly go if we incur his wrath! Here Theosophy steps in and declares that man's essential divinity is unquestionable; that the infinite laws are full of mercy, of compassion; that man, realizing the divinity of his nature, understanding these infinite laws and applying them to his daily life, is able to change his surroundings for the better, to bring himself to a point where he begins to walk along a path of balance and poise; that in the course of time he will give as much attention to his inner nature, the spiritual nature, and to the future of his soul and the future progress of humanity, as he does to the objective side of life, filled with the psychology of unrest, doubt, selfishness, and vice.

The only way I can conceive that man can grasp the meaning of the divine laws, is by realizing the magnitude, the grandeur, and the sublimity to be found in reliance on the higher self, in a recognition of a higher state of consciousness, in realizing that the soul, with all its wonderful possibilities, is here on earth to fulfil a sacred mission — to unfold, to grow along the path of self-directed evolution. Man in his experiences during earth-life, passes, as it were, through different schools of thought and effort. But instead of moving from this life into the next with certainty; instead of going out into the new life unafraid, he finds himself questioning the meaning of death and the meaning of life; whence did he come and whither does he go?

These problems are in the minds of the people today — perhaps more so, in the minds of the masses, since the war than ever before. Man has been brought to a point of inquiry by the horrors and pains of war. So that in spite of all the adverse conditions that we have had to contend with, and all the uncertainty and distress of the time, it really is an age of

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inquiry. It seems as though the heart and the mind of man knew or felt in some way that just a little beyond the present moment there were unexpected revelations that must come. But the question is: How can they come?

How can we expect the greatest geniuses of our age, the greatest statesmen, the greatest lawmakers, to strike the needed note in the human heart and the human mind to bind the nations together in an eternal peace? In the conference so recently held at Genoa you have evidence that men of high purpose are endeavoring to settle the future of the different countries. But mere intellect alone is not sufficient to meet the needs of the hour. According to Theosophy the human mind is a part of the physical man and dies with the body; and without the illumination of the Higher Self, the divine in man, it has no grasp of the complications and the real possibilities of this hour. It has no faith in human nature, it has no deeper knowledge of man's higher nature; it stands questioning, doubting, experimenting, trying to make the world over again with mere sophistry and logic. But if behind it all there were only real spiritual knowledge, success would crown their efforts.

So before we can fulfill our destiny as a people, before we can clasp hands with other nations and feel that there is a promise of eternal peace, not only for ourselves and our country, but for our children and our children's children, and for all nations, man must first find himself and thus he will find the key to the situation. And that key is so simple: it is at your very door waiting for you. You do not have to pay money for it; you have only to accept the opportunity offered you of studying Theosophy and getting at the basic truths of life, which that study will reveal to you.

The urge of my heart, my mind, and my soul, is that humanity may awaken to the realization of the simplicity of the basic truths of life — of the ease with which man can solve the great problems confronting him and find the real path, by working on lines of least resistance with the infinite laws that are ever at hand awaiting recognition. But it requires individual effort. You know that if you are ill and the physician tells you to bask in the sun, if you shut yourself up in a dark room you might even declare that there was no sun. And that is just the way many people do today with regard to Truth. They have gone through so many experiences, so many disappointments, and suffered from so many misleading teachings and impositions that they have become slow to turn towards the light. But spiritual light, the divine light, the guiding light is in every man, and it can be readily found.

I think one of the greatest stumbling-blocks we have to remove from human life is the idea that we were born in sin. I have all due respect

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for teachers and preachers who, without knowing better, have taught this doctrine; they have been psychologized by the fact that our forefathers have been given the same teaching. Now if it is true, that we are born in sin, let me ask you, where is the infinite God, the God that we must love, that we must trust, that we must believe in — where is he, if he stands apart from the universal scheme of life and binds man down to the belief that he is born in sin?

Theosophy teaches the very antithesis of this. It declares that we are dual in nature; that we were born for a high purpose; that our souls and our spiritual natures are splendid with all the infinite possibilities of human life; that the soul is the Knower, the Inspirer; that the soul is immortal, and the physical is mortal. So the physical has its weaknesses, its passions, its greed, its deceit, its imperfections; it is on this plane for the purpose of self-evolution; it is not evil, it is only undeveloped good. And so we have the soul the Inspirer, the protector; and the mind the vehicle, receiving the inspiration from this higher source, as far as it is able to.

But according to the best analysis that I can make, and with all the splendid genius that we have in the world, man can still put only just so much into his mind; and as two things cannot occupy the same place at the same time, if we burden that mind with the luggage of our prejudices, our misconceptions, our doubts, our weakness, our lack of faith in infinity and in the grandeur of a more perfect life, we lose sight of this Inspirer. And so a Theosophist pictures a man who goes wrong as following his lower nature, and when he is doing right he is following his conscience, his higher self. But he does not do it understandingly; and not until he knows Theosophy, until he realizes that this divine part of his nature broods over his life and actions like a mother's love, can he follow with understanding. Until then, we hear not, we see not, we know not; and so we, as a family of human beings, are in the truest sense, asleep.

So to bring a knowledge of Theosophy to a man is to arouse him to his conscience, to let him realize the splendor of his heritage of power to evolve, and to overcome evil. What is there more beautiful in life to think of than a struggling life, a life awakening to its divinity, awakening to its power, feeling the incoming force of these spiritual laws which are merely the outgrowth of the higher life? And in doing this, we can live in the light, we can live in hope, we can live in confidence — confidence in ourselves, confidence in our neighbors, confidence in other nations, and can become living examples of such a character that almost by the raising of a hand we could stem the tide of unbrotherliness and say, "There shall be no war!"

If we would spend as much time in trying to find the inner nature and

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this inner power, as we do in eating, drinking, following our desires, racking our worried brains with dread about the tomorrow; if we could arise to the belief that there is something great and splendid in life, and that this great central force is omnipresent, unknowable in a sense, but yet we are a part of it — then we could come to the point where we could say: "Get you behind me, all ye things that hold me down, that impel me to go through life bound with the curse that we were born in sin." It is the conviction of something more splendid in life than we have found — if we could but have a vision of it, if we could but dream it! Somewhere in the Bible it is said that the man without a vision perisheth. When the higher nature, the nobler, inspiring part takes hold of man, he begins to visualize the tomorrow, and lifts himself above doubt and fear and weakness and temptation, and like your great genius in music or in art, he lives in a world of his own, he visualizes, grasps a picture that tomorrow shall be grander than today, and tomorrow and tomorrow, on and on; and he will realize that he is working with the infinite law, that he has the sublime secret of self-conquest; and that is what we want. First the individual effort tomorrow to be wiser, tomorrow to be better, tomorrow to be more courageous and loving and compassionate towards all that breathes — a psychological wave of optimism sweeping over your country, knocking at your doors, entering and staying with you — a spiritual expression of the divine life.

So, to build our nations we must build our characters, we must put our mental houses in order, we must have a grasp of what life means — that this life of seventy or one hundred years is a school of experience with chances coming to us all the time to do better. And then we can tell the murderer, the drunkard, all the wrecks of human life, that there is another chance, — failure everywhere, perhaps, but still another chance — that is the sublime dream, so beneficent and so inspiring, for every human soul.

Then in our collective life we would unite into one Universal Brotherhood, we would unite in the belief in a Deity all-powerful, omnipresent, so that all we have to do is to look toward it, think toward it, feel toward it and love it, and we will have begun to lay the foundation — a solid foundation — for the readjustment of human life, and then must follow the readjustment of the nations.

It is on these lines that results can be achieved, rather than by such efforts as at Genoa, where there was a congress of learned people striving to do the best they could; but for a Theosophist to read of the proceedings there, as published, it was childish. There cannot be a suggestion in any nation of intense unrest, or a suggestion that if this is not done, we must have war, without it sweeping over the world psychologically, as a mob

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crowds the streets in the spirit of revolution. Revolution is in the air; the brutal side of man is uppermost; it is only the few who have foresight sufficient to feel the nearness of great, unexpected things, things that will come to us and will give us strength if we will awaken to the danger of the hour, to the duty of the hour; the duty to ourselves first, to our homes, to our children, to our nation and all nations, and then that grand and more perfect, divine, immortal duty to these higher laws of justice.

I once met a very learned man, a splendid man and a close friend of Professor Daniel de Lange; and he said: "I have come like a child, to learn how you get to that point of conception of your belief that you have." And I said: "Then I will answer you as I would a child, and simply say, 'Put your mental house in order.'" And when he asked how he could do that, I said: "By having a spring-cleaning, setting behind you and away from you all those misconceptions and prejudices that you have had, all the insincerities, all the emotions that lead to self-aggrandizement; make room, make room that the windows of your soul may open and shed the light that is within."

Now I know from my reading of the ancient books, and particularly the Bible, that in the time of Jesus Theosophy was known; and if I had nothing else to depend on, the passage would be sufficient where Jesus says to his disciples that to the multitudes he preached in parables, but to his disciples he gave the light. I hold that these teachings which he gave to his disciples were the teachings of Theosophy. And then St. Paul tells those who followed him that they are mere babes and he can only give them a little food at the time because they are not prepared.

That is just where we are today; we have drifted away from the light, away from our soul's strength, we have become confused, our brain-minds loaded with abstractions. But all we need to guide us back is just a word here and a word there from Theosophy; simply reading perhaps Mme. Blavatsky's book *The Key to Theosophy*, or the *Theosophical Manuals* published at Point Loma, or our magazines; it will cost you nothing. Our lectures are free; you see me coming here and talking to you with no selfish interest; and I would have you know that no person connected with our Organization ever receives a single dollar of remuneration for his theosophical services; they all work for the love of it, and their love is aroused by a desire to lift the burdens of the world, to take away the fears, the unrest, the despair of humanity, to help all to become so acquainted with their own natures and the laws governing them, that they will in the truest sense live the Râja-Yoga life, physically strong, the mind pure and clean so that it will ever be aspiring to better things, with confidence in oneself, confidence in the Infinite. Oh, the sweetness and the beauty of such a life!

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How much time do you suppose our nations would spend quarreling, if we devoted as much time to the propaganda of the teachings of Theosophy as we do to reports of war and war propaganda, so that we have to live in terror, to live afraid almost of ourselves, to feel that tomorrow one nation may be at the throat of another? This method of thought and action is not fair to humanity; it is not right for humanity to live this way; it is for all to find these teachings; and those who think they are quite safe in the religions they have, should just take the deeper, essential teachings of all religions and see what a harmony Theosophy adds; for truly Theosophy shall make the grand symphony of Universal Brotherhood.

And so I wish that I had a thousand voices, I wish I could be in the nations' councils, that I might be at every convention of the diplomats of the world; I would be willing to be a little bird in the corner, so to speak, if I could only have the privilege of injecting into the atmosphere these beautiful and sublime teachings that are here for every man and woman, for parents and for children, for teachers and reformers and workers for humanity, for the sick and discouraged and despairing. They are the key to these conditions that close in on us every day: the uncertainty, the lack of confidence in our neighbors and ourselves; all these things must disappear, we must have a higher standard of life, we must begin to study causes; and not spend so much time on this war or that war, proceeding from the mind of this or that body of diplomats; but go back, ages back, and find how the weaknesses of human nature were rooted into the minds and hearts of humanity in fear and dread, and how the very blood of our ancestors was filled with the awful idea of being born in sin. Then how unspeakably beautiful it is to think that through the simple teachings of Theosophy we can have the power to teach our children something more than we have ever received; that we can bring home to our boys and girls their responsibilities, the promise of their possibilities, the beauty of the pure and the strong life. Teach them that there is always a choice of two paths, and that it is they who are to bless or curse their own lives.

Now I have touched on the higher education from a spiritual standpoint. My experience along remedial lines has not been small, extending for many years in New York even before I was associated with this Society, where I was engaged in work among the unfortunates. I had a beautiful home and no children, and I was very restless; I was born very restless, and in spite of the joy of the teachings of Theosophy that was in my heart, I am still restless, because I would like to make humanity over again, I would like to have the whole world know what Theosophy is and can do.

So in these experiences that I had with the unfortunate woman on

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the streets, the inebriate, the thief, the murderer in prison, going among the poor on the East Side of New York, finding thirteen people crowded into one room — strangers who had come to America to be free from certain trials at home, and unable to find any peace in life — in spite of all my efforts to help them, to teach them how to begin anew, feeding them, clothing them, finding them positions (and then after a week or two having them back at our mission to feed and clothe again) lo! to my dismay, I found that I was actually encouraging in pauperism those whom I would most serve; and for many years I almost felt guilty of failure, because in all my work I never could feel that anything permanent was being accomplished; I could not feel that as my heart went out to the unfortunate and the discouraged, at the same time something new was growing in them, some new, splendid life was becoming theirs.

And so, when I came to put Theosophy into practice in my life in helping others, the realization was forced upon me that we must have SCHOOLS OF PREVENTION; that the ordinary remedial methods are not sufficient. Experience has taught me that the way the so-called 'criminals' are treated frequently helps to educate them in their vocation. The street-woman is not blessed by the ordinary way of helping her. The punitive laws of our country are not large in their usefulness. The worst of these is the legalizing of murder — capital punishment. All these and many other conditions cry out for the establishment of SCHOOLS OF PREVENTION, that we may save all our youth from following the path that ultimately sends many of them to prison or to the insane asylum or to a life of indulgence and uselessness.

And then, when I met William Quan Judge, the successor to Madame Blavatsky, I felt that in him the divine purpose of life had manifested itself to me; for all this time, with tears in my heart, I had been questioning the incompleteness of my methods for helping the poor, and I longed for the establishment of schools of prevention for all the children and youth of the world. And so, when I found myself appointed as Mr. Judge's successor, after his death, I started on a tour around the world, studying different systems of reform. I visited prisons of various countries. And I went back to America feeling twenty years older, because I had seen so much in the prisons of the world that needed correction. There was so much yet to do for those unfortunate souls who had lost their way in life, through ignorance of the higher law.

In my work among the prisoners, I have always tried to reach the causes of the mistakes; and in the most discouraging efforts of my life, the spirit of forgiveness, of compassion, has always predominated. I have no censure at all, when I think of how the human race has been for centuries following false teachings and has been deprived of the real

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spiritual light to which every human soul is entitled. The world has for centuries been educating the youth without imparting to them the knowledge of their divinity, of their possibilities, of their responsibilities, of the power within themselves to make their manhood or womanhood so sweet and so pure and so strong, that they could walk like gods in obedience to their higher natures.

So when the opportunity presented itself for me to found a school of prevention, I grew younger. New energy came to me; new enthusiasm was mine. I inspired my followers and many people throughout the world with the glory of Theosophy. I was laughed at by critics; educationalists smiled, and while admitting that I was a fair educationalist, I was a dreamer.

But in 1900 I established my school of prevention for the youth of the world. And now there are about twenty-six nationalities represented therein. In doing this, I began by impressing upon our volunteer teachers the nobility of their calling and the power for good they could wield, by living the life of true Theosophists, so as to make the path easy for those children who had come into this life burdened with the heritage of many weaknesses.

It was an enthusiastic body of Theosophical workers who came to Point Loma and offered their lives for the service of Humanity. They had all been educated on different lines; and though many had lost faith in humanity, they still wished to find through Theosophy a key that would lead to the proper education of the youth. Theosophy has inspired them. It has given them new hope. So they were ready to act when the word was given. It must be about twenty-two years ago that we started our school of prevention on beautiful Point Loma, with only five children and no buildings. Now it has grown to be a school famous throughout the world; for all interested in the school have worked earnestly on lines of least resistance, following the idea of rounding out the characters of those they were seeking to help, anticipating the weaknesses of the youth, replacing them with purifying, strengthening, and uplifting thoughts.

Here are some interesting features about our Râja-Yoga College: our classes are never overcrowded. Instead of thirty or more pupils to one teacher, as unfortunately there are in many public schools, we never have over twelve or thirteen, and frequently even less. And these groups of thirteen children frequently have four or five teachers in the course of a day. The teachers are not allowed to speak a cross word to the children or to punish them; but neither are the children petted and spoiled. We do not blame the children in the ordinary sense; but we remind them of their mistakes and help them to correct them. The most

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careful attention is given to the question of diet. The students have meals at regular times and are not permitted to eat between meals. They are not allowed to over-work on any one line. They spend a great part of the day out-of-doors. They are taught to love nature — not only studying botany as they do in other schools, but taking all nature into their hearts as children can, and actually growing and caring for the plants and flowers as well as studying them. They learn to love all creatures. The boys have a hospital for injured birds, where they take them after a storm and bind up their broken wings and help them to recover. It seems so strange that some people ask: "What results do you expect from this special line of effort?" And I say: "It will foster in the children's natures a consideration for everything that lives and suffers, a compassion that will stay with them throughout their lives, so that when they grow older and come in contact with humanity's suffering, theirs will be lives of service and gentleness."

I declare that if a child is old enough to raise its hands to strike, it is old enough to begin to conquer its lower nature and to be taught how to direct its energies along useful channels. And so we strive to attune the minds of the children to the better things in their own natures. They live far away from the atmosphere of prejudice, of criticism, and of injustice. With these efforts and many others, we say the children are beginning to have more balanced minds, they are becoming stronger, slowly overcoming hereditary weaknesses, living temperately, and exhibiting in their lives a sound sense of justice.

So I feel that in perhaps thirty or forty years, under a system of education like ours, we shall see a new quality of manhood and womanhood developed. I do not mean that they will grow wings of spiritual power; nor will they spend their time on astrology, or traveling to Mars or endeavoring to find themselves *en rapport* with departed spirits, or any of that nonsense. But they will be living in the light, growing by the strength of their own characters, breathing the sweetness and nobility of young manhood and womanhood.


I love to think of boys brought up this way, in our senates, working as law-makers, diplomats. I grow young thinking of them. And it is not so far ahead. Some day our race will be one race, one Universal Brotherhood, one government, one language, and we shall enjoy eternal peace.

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"GENTLE kindness to all beings, strict honesty, virtuous habits, strict truthfulness, and temperance in all things; these alone are the keys that unlock the doors of earthly happiness."— *H. P. Blavatsky*

IS LOVE A FORM OF SELFISHNESS?

T. HENRY, M. A.

 IN the correspondence columns of a newspaper we meet with a definition of love as "the most subtil form of self-interest"; and another writer makes the comment: "Not very spiritual perhaps, but how true!"

Most people will be shocked at this, but may perhaps find a difficulty in pointing out the sophistry. But this is quite easy to do, in the light of the Theosophical teachings as to the nature of the human mind.

That part of the mind which functions chiefly in the average person of today is the *lower manas*. This principle is the seat of the personal self. It gives the feeling of *I-am-ness*, the sense of personal separateness. Consequently every thought, feeling, or sentiment which enters this part of the mind is looked at from the point of view of personality; and it is therefore possible to define every motive, even the best and purest, as a form of self-interest. But that does not necessarily mean that these motives *are* forms of self-interest. It only means that they assume that form when reflected in the lower manas, when analysed by the brain-mind. Hence the statement above quoted loses its force, and amounts to no more than a statement that all the motives of the personal self are selfish; which is a truism. But even so, we have to push our brain-mind logic to great extremes in order to make the definition fit in certain cases. A man in the French Revolution, who has not been condemned, contrives to introduce himself into the condemned cell, in order that he may die with his lover, preferring to be guillotined with her rather than live without her. If this is self-interest, it certainly is a very 'subtil' form.

Love is a spiritual force, but it will become personalized when passing through the lower strata of our mentality. But its essence is the very opposite of self-interest. It desires to give, and to lose the sense of self. To define the love of a mother for her children as a subtil form of self-interest seems perfectly monstrous (except as a mere quibble or logical feat). This is so, when we have in mind the real unselfish parental love. But again, are there not forms of parental love, so-called, which contain a considerable amount of self-interest? That love which would rather enjoy the presence of the child, even when it is harmful to the child, than consent to a temporary separation for the child's good — this might be defined as a form of self-interest; for in this case the parent consults her own interests rather than those of the child.

All this goes to show that our selfish desires are perversions of the

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high and pure motives that arise from within. As the light from the sun may be reflected from the moon, or glow dimly through a mist, so the light from the Heart may be reflected or transmitted through our selfish nature, or distorted by the mind, so that it takes on a perverted and selfish form.

The personal self is not the real Self of man; it is only a passing stage in our evolution. We have to learn to supersede it. He who serves self serves a tyrant, as is well known. All experience goes to show that self-interest is not the law of life for humans.

People who for some reason have lost the enthusiasm of youth, often become cynical, and try to make their reason support their feelings. The fox who had lost his tail tried to make out that his condition was the right one and that all the other foxes were wrong. Thus it may suit some people to try and prove that they are no worse than others, and that the generous feelings of other people are nothing but selfishness in disguise. Still another class of people may be genuinely despondent, having lost faith in virtue, through disappointment or some other depressing cause. In both these cases the lower manas has drowned the voice of its higher counterpart, and the man is temporarily under delusion. If every motive we can have is selfish, the word selfishness loses its meaning.

The facts of life show us that the desire to benefit others is continually active as a motive power; and that we fulfil the little amenities of social life without troubling whether they are unselfish or not. It is only when the absurd lower mind goes to work analysing, that we can persuade ourselves these motives are selfish.

The reason why people have found love such a puzzle is that it is partly a pure aspiration and partly a passion. It is, in fact, an epitome of the whole man himself. Man is born with an unquenchable love for the truth and the right; he tries to find satisfaction for it in one object after another, mistaking the shadow for the substance and reaping disappointment; until at last he finds that the last particle of the dross of selfish desire must be purged out, ere the true indestructible gold will remain. He discovers that love is *not* a form of selfishness, but the very opposite; that it is in fact the means of rescue from selfishness.


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“To nourish the heart, keep the desires few. Here is a man whose desires are few; in some things he may not be able to keep his heart, but they will be not many. Here is a man whose desires are many; in some things he may be able to keep his heart, but they will be few.”— MENCIOUS

TWO ESSAYS

KENNETH MORRIS

I: ON JUSTICE AND MERCY

E count them both virtues; and they seem opposed to each other; which they cannot be if they are both good. So we think of compromise, and talk about justice *tempered with* mercy: which is about as meaningful as truth tempered with honesty, temperance with soberness and chastity.

All this through shallowness of thought as to what justice is. To go to the root of it, or make some attempt to: —

If justice is good, its aim must be good, and its results good. Therefore the justice that punishes for the sake of punishing is not justice at all, but merely satisfying a spiteful instinct for revenge which inheres in the least noble part of our nature.

If virtue has any real existence, there is a divine side in things. That implies order and purpose in the universe. We know that there is such a thing as consciousness, because we are conscious. And we know that consciousness is impelled into that condition which we call life: our selves are in contact with this world, and therein experience of all sorts is constantly being forced on us. Through this experience we are forced to learn, to increase, modify and alter from day to day the contents and nature of our consciousness.

The fact that we can apprehend justice as a virtue, shows that it is something really existing within our consciousness, and therefore within the universe of which we are a part. If one sees a light, it is because there is a light to be seen. If one aspires towards an ideal, it is because the ideal exists, and has been perceived. There is, then, a Universal Justice.

Here is this world, in which consciousness is being incessantly dashed against experience like the waves against the shore. The purpose seems obvious: that the consciousness should acquire, amass, store up, infinite treasures of experience, forever enriching itself, forever changing and growing by what it acquires.

To what end? The noblest we can conceive; because if we can conceive it, it exists. And the noblest purpose we can conceive for existence is, perfection: experience is forced upon consciousness, that consciousness may attain perfection, in fineness, in scope, in wisdom.

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If then that is the noblest conception, it is the ultimate or the truest conception.

Now for every unit of consciousness — or individual self — there must be a shortest possible road to such perfection: it may be infinitely long, but it is still the shortest possible. The purpose of the Universe is that each such unit should travel on that shortest road. Nothing would be justice that would deflect it from that road. Divine Justice would be in accord with the Universal Purpose. Every divine quality, every good thing, every thing that we can call a virtue, would be so in accord with, and furthering, the Universal Purpose.

So that the sole end of justice would be to force consciousness forward on the road of learning; thus there could be no idea of punishment in it, but only of curing. With the Universal Purpose in view, it would take the line of least resistance: what matters to the universe is, that men should learn; and that is what matters to men themselves; it is the purpose of existence.

Now what other end could mercy have? The two things are one. Not to bring back the errant consciousness into its one possible road, would be unmerciful to it, and unjust. Wilfully to hurt or harm it, without an eye to bringing it back to its road, would be unjust — or unmerciful.

What then becomes of our prison systems,— and above all of capital punishment, where the endeavor is to throw the consciousness altogether out of the field where experience is won? What kind of justice is this, which deliberately works against the purposes of life? It is the house builded on the sand; its foundations are falsehood. Why must we build like fools?

II: ON THE RIGHTS OF MAN

WHAT are they? "Life, liberty, and the pursuit of happiness," says the well-known document; stating as axiomatic what is perhaps only dogma: thus, if you accept that statement, well and good; but who is to show that it is based on fundamental Natural Law, or derives logically from proved truth? Another school argues that man's right is his might; what he has won and can hold, that he has the right to hold; and this at first has a more logical look to it. There is only one witness to truth, and only one discoverer, and only one that can perceive it: Man; and if anything comes to him calling itself revelation, it still must be judged by him, with his heart, his reason, imagination, intuition, fears, ignorance, inclinations, in the jury-box. Now the heart is a vague and indeterminate juror, because its nature is infinite; but reason, being quite finite and

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exhaustible, may know its own mind thoroughly, and arrive at comfortable dogmatic assurance. So the heart has to be sounded more deeply than commonly we do; and the reason is only to be trusted within its own limited sphere.

It is the heart here that has said "life, liberty, and the pursuit of happiness": it is perhaps reason that has given the other dictum, which will win no suffrage from the heart, because the heart senses infinity, and sees objections which it cannot easily define. On the other hand we feel that its own verdict is incomplete; that it has found but energy to say a very little of what it knows; while it senses great distances, it has not focused or made them clear. Reason has the gift of focusing things; when the heart, asserting itself, borrows that power from reason, it becomes a safe guide.

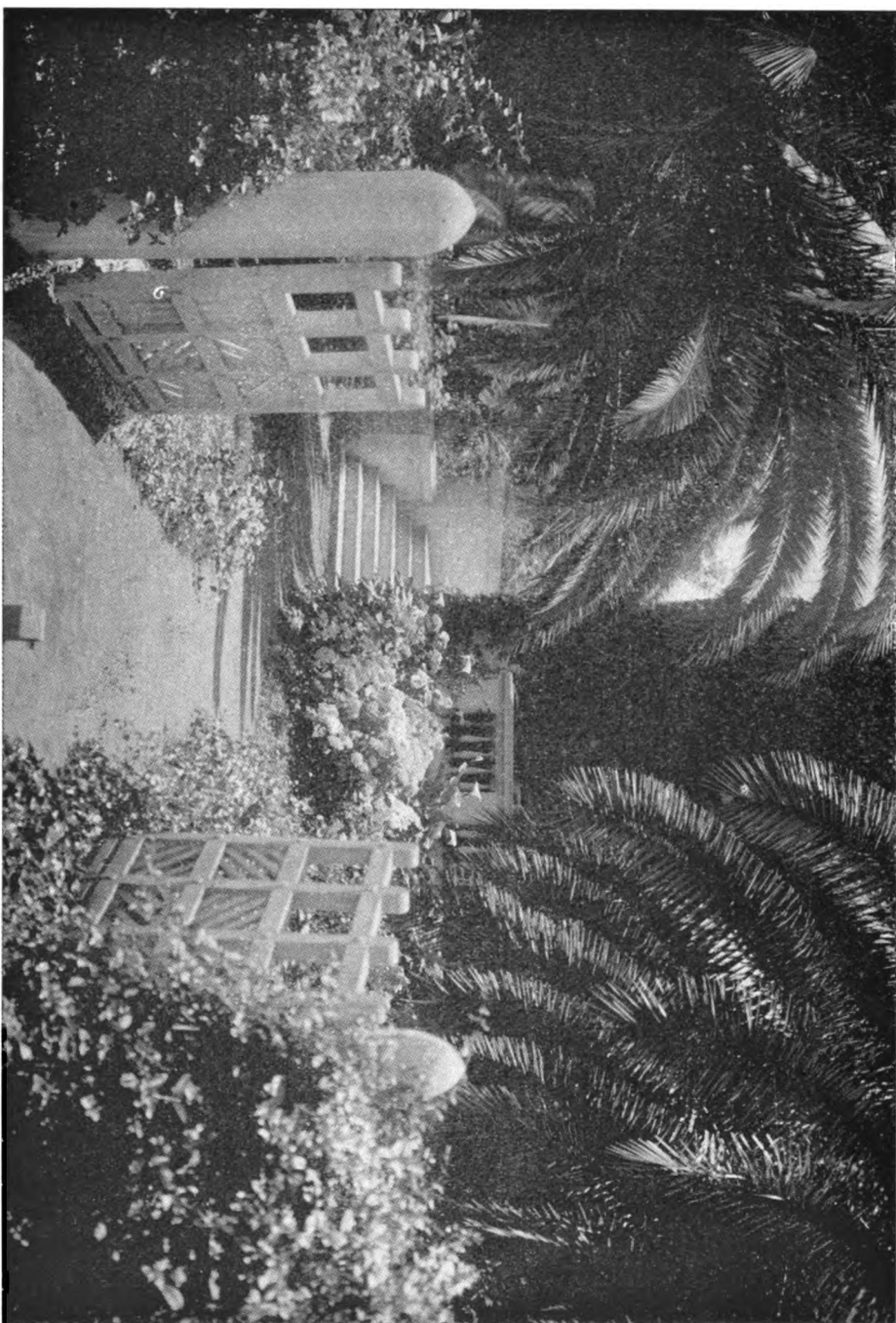
So we must look to universals, and see again man and the world in terms of consciousness in contact with matter for the grand purpose of gaining experience, heightening and refining itself through infinite experience, and perfection in wisdom and character the goal ahead. Humanity is the embodiment of consciousness on that great march of progress; each individual a fragment of the whole.

To gain infinite experience, Consciousness is infinitely broken up into these individual fragments: Life, which is one, manifests itself through an infinite number of units. But it is one, and its end is one — the evolutionary path.

In the light of this, what are the rights of man? To advance, along the line of least resistance, on that evolutionary path. Life in this world is the field in which that advance is possible; it is the school in which all lessons are learnt. So he has the right to life; and no man, nor government, nor humanity at large, has the right to deprive him of it. In doing so, humanity acts against itself, hinders its own advancement, cuts off its nose to spite its face.

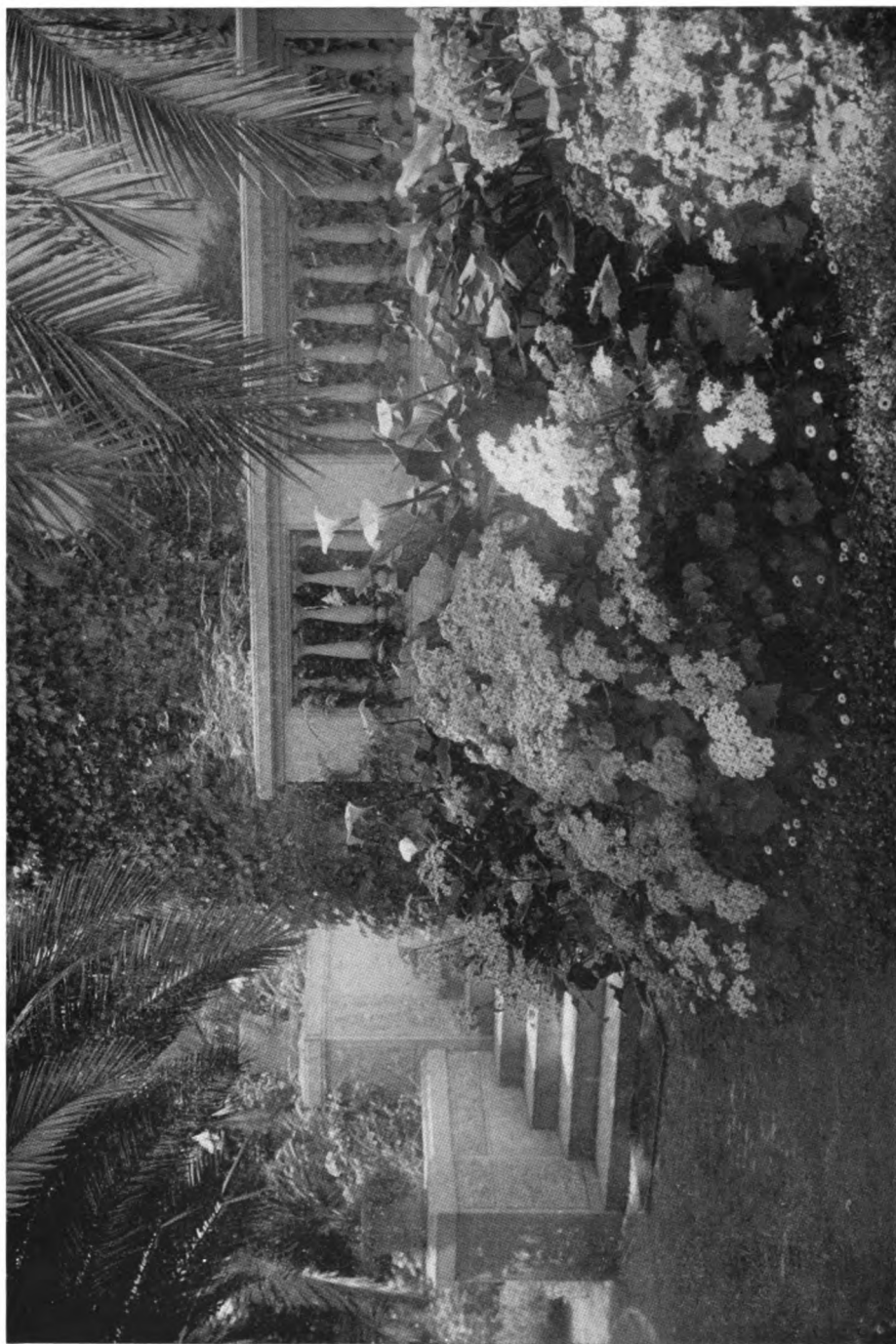
In each individual, consciousness is in contact with matter: something divine and universal is in contact with limiting and adverse conditions: or good is in contact with evil. The treasures of experience are gained, as that Higher, that Universal part, conquers and masters the lower. A right springs out of this: each man has the right to wage that war: a right that belongs to the individual, because it inheres in the whole. So he has the right to win without adverse interference from outside; further, because it is the interest of the whole that he should win, he has the right to all help, all service.

He has the right to be protected from injuring himself; but no other has the right, under pretext of so protecting him, to impose that other's personal will on him, or use him for that other's personal advantage, or



MAIN ENTRANCE TO THE 'JUVENILE HOME'.
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

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CINERARIAS AND LILIES IN BLOOM IN FRONT OF THE 'JUVENILE HOME'
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



THE LUXURIANT GARDENS AT THE 'JUVENILE HOME.'
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

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FLOWER-BORDERED WALK IN THE GARDENS SURROUNDING
THE 'JUVENILE HOME'

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

GOD AND MAN — A THEOSOPHICAL INTERPRETATION


deprive him of any good that might arise within himself, or deflect him from his own path of advancement.

Here is the right that no man can forfeit: the right to receive help for his higher and against his lower nature; or stated conversely, it is the duty of giving help. The heart senses something of this,— and is often accused of sentimentality for stating a little of it in vague unfocused terms. But focused, it is seen to be stern fact, natural law, certainty.

GOD AND MAN — A THEOSOPHICAL INTERPRETATION

C. J. RYAN

(An Address recently delivered in San Diego)

O many mistaken views have been circulated about the teachings of Theosophy in regard to God's and man's relationship that a few ideas on the subject from an old student of Theosophy may not be unwelcome.

First of all, let me say that as a philosophy and as a practical method of life, Theosophy is essentially spiritual. It is founded upon the basis that the appearances of the matter in which we are existing are ephemeral and that "Nature exists for the Soul's experience," as a very ancient Hindû philosopher said. But because it is spiritual, Theosophy is not dogmatic nor has it a creed or formulary to which its adherents must submit under pain of excommunication. William Q. Judge, the second Leader of the Theosophical Movement, declared most earnestly that "the genius of the Theosophical Movement is for the destruction of dogmatism," and that "evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or 'unequivocal definitions.'" "The moment the Theosophical Society makes a hard and fast definition of Theosophy it will mark the first hour of its decay." "Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the 'power of growth, progress, and advancement,' since every new truth makes it clearer."

Theosophy has, however, certain fundamental principles which are given in no spirit of dogmatism, but as explanations of the great facts in life to which your consideration is invited if you have not been satisfied with those you have been offered from other sources. We make one positive claim, but this cannot be called a dogma; this is, that humanity

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is a great universal brotherhood, and that our duty is to recognise this and to act accordingly. Our hearts tell us this is true; Theosophy helps us to realize its truth in all its beauty, and to make the spirit of brotherhood a living power in our lives.

It is clear, then, that Theosophists are not likely to lay down dogmatic statements about the nature of God, such as the makers of creeds in all ages have audaciously ventured to do.

There is a profound truth in the sarcasm that "God was made in the image of man." Some primitive persons make images of their deities which they beat when their prayers for personal advantages are not answered; others, a little more advanced, perhaps, create a mental image of Deity which exhibits the worst qualities of its worshipers — cruelty, jealousy, anger, etc. It is creditable, however, to human nature that even in the lowest savages there is a sincere belief in a kindly and benevolent Power in the background, though for prudence' sake the more devilish and dangerous Deity receives the supplications and sacrifices. It is highly important from the Theosophical standpoint to remember that the most spiritual beliefs are not necessarily the most recent — it is the other way. Civilization moves in great cycles, not on a steadily upward-rising plane. Many savage races are remnants of far more civilized peoples. Take as an illustration of the sublimest conceptions of the Divine certain hymns of the ancient Egyptians, many, many thousand years ago. What could be more magnificent than this:

"God is One and Alone; and there is none other with Him;
God is the One, the One who made all things;
God is a Spirit, a hidden Spirit, the Spirit of Spirits —
Unknown is His Name in Heaven.
He does not manifest His forms,
Vain are all representations of Him.
He is the Only One alone without equal,
Dwelling alone in the holiest of holies."

The Egyptians had many deities, personifications of spiritual principles, but they fully believed in the inscrutable, infinite majesty, all-inclusive, passing all understanding, the Nameless Eternal.

Dr. Brugsch-Bey says:

"The forty-two commandments of their religion, which are contained in the *Book of the Dead*, are not inferior to the precepts of Christianity, and in reading the old inscriptions concerning morality, we are tempted to believe that Moses modeled his teaching on the patterns given by those old sages."

The Egyptian had a deep-seated interest in religion and acted up to his convictions. As Dr. Budge says:

"His conscience was well developed, and made him obey religious, moral, and civil laws without question. . . . He thoroughly understood his duty towards his neighbor. . . .

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He never indulged in missionary enterprises of any kind. His religious toleration was great . . . and yet the influence of his beliefs and religion, and literature, and arts and crafts, on the civilization of other nations, can hardly be overestimated. . . . He proclaimed the deathlessness of the human soul, and his country has rightly been named the land of immortality."

Compare this state of things with what prevailed thousands of years later in supposedly civilized countries: can we honestly claim that there has been an ascent in the understanding of what real life means!

Looking around us today we may well ask if we are living in a country that has any sincere belief in spiritual things. What is the actual condition in regard to belief in any kind of God or in the immortality of the soul? A small test in the shape of a questionnaire was tried lately by Chinese students at the Chicago University and they were naturally surprised at the result. It was sent to hundreds of persons including college professors, business men, teachers, theologians, factory workers, prisoners, etc., and the answers ranged from blank atheism to the most primitive belief in the personality of God. Some believed because they were taught in childhood, others for policy. An unexpected tone of atheism on the part of some preachers puzzled the Chinese students. They were warned by some "not to be deceived by hypocritical Christians who wear religion as a cloak, but to remain open-minded." A great many repudiated the idea of God altogether.

It is not surprising that the students were puzzled by so many contradictory opinions from representatives of a nation which sends out missionaries to undermine the faith of people of other countries where the majority actually possess an active living belief in the spiritual governance of the world, even if they do not know the name Jehovah.

Another inquiry was lately made by Professor J. H. Leuba, of Bryn Mawr, among university men. The believers in God and immortality among Sociologists was 53 per cent.; among Physical scientists 50 per cent.; Biologists 37 per cent.; and of Psychologists — students of the soul — only a fraction over 19 per cent.!

Is it possible that our method of education is responsible for the loss of spiritual life? Do we know what "success in life" means? Is it not a very serious matter for parents to consider that their children are growing up in an atmosphere in which the material and superficial, worldly prosperity so called, and social and merely intellectual advancement, are the leading constituents?

Are the orthodox churches free from blame? How is it that Mrs. Margot Asquith, wife of the famous British statesman, can seriously quote an eminent divine as saying to her: "*My dear, you must believe in God whatever the churches may say!*" Might it not have been very different with us if the uncouth legends of Jehovah's dealings with the ancient Hebrews had not been taken so seriously? Think of the crude stories

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which represent Him as a Tempter, constantly trying to trip up the unfortunate creatures he made; hardening the heart of Pharaoh, putting an evil spirit into Saul, sending lying messages to the prophets, tempting David to sin, and commanding warfare and acts of cruelty and lust! This caricature of the majesty of the Infinite, Nameless Spirit of the Universe has been hammered into the impressionable minds of children for generations. Of course, there are magnificent passages in the prophets which give a truly Theosophical impression of Divinity, but the picture gained by the study of the earlier parts of the Old Testament naturally made a more vivid impression upon the child because it dealt with battles, and kings, and adventures, in which the tribal personal Deity of the Jews had a prominent part.

However this may be, no one can deny that the age is calling for direction towards the path of spiritual knowledge, and students of Theosophy believe that its teachings throw the brightest light upon that path.

Theosophy has been criticized for denying the personality of God while it speaks of many hierarchies of spiritual beings or individualized Creative Forces in ascending degrees of glory. It seems that we have reason to ask our critics how the word 'personality' can be applied to the All-embracing, the One, without utterly twisting the meaning out of all recognition. Theosophy does not look upon the Supreme Power as *personal* in any form, for personality always means limitation. One person is distinguished from another by the presence of individual characteristics not found in the other. As men advance they become less separated, their resemblances increase, they transcend some of their limitations, they approach nearer an ideal, and blend more closely into a corporate body with a higher consciousness into which the separate personalities tend to unite. We see this in the cells of the physical body. In simple forms of life there is a general diffusion of consciousness, each cell acting more or less as an individual, but in higher forms large groups of cells unite into organs whose capacities are more effective. Carry the analogy into human life and we can see that if individuals would rise above personal selfishness and co-operate by making the principle of brotherhood the guiding star of conduct we should no longer be a mere mob of clashing personalities, "each for himself and the Devil take the hindmost"; the face of the world would quickly change its expression. Psychologists tell us of the 'mob-consciousness,' a temporary unity usually formed by the lowest passions and leading to violence, but, as the higher consciousness grows in the individual the feeling of *spiritual* unity — almost identity — with others becomes a constructive power. This feeling of unity, of brotherhood, widens on impersonal lines, yet it is no less acute than the limited, boxed-in consciousness of the self-centered personality; it is

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larger, more comprehensive, more gracious; it contains the smaller but transcends it, just as the active organ includes the individual cells. From this suggestion of a wider, comprehensive state of consciousness, a faint glimpse may be attained of the meaning of divine consciousness, and why the word 'personality' is entirely out of place in such a connexion.

H. P. Blavatsky, the Founder of the Theosophical Society, had much to say about the Divine Principle, in *The Key to Theosophy*, *The Secret Doctrine*, and other works. Among the Three Fundamental Principles of Theosophy the first is that the Divine Principle is Omnipresent, Eternal, Boundless, and Immutable, transcending any conception or expression of human thought. We cannot make a mental image of the vast abysses of space between us and the nearest star, a simple fact in matter: how can man by thought approach the awful majesty of the Divine! In speaking of prayer from the Theosophical standpoint, Katherine Tingley says:

"Theosophists, not believing in a Personal God, cannot conceive how one can pray for one thing and another for just the opposite, or how different nations professing to believe in the same God, to love the same God, but each asking for something different, can expect to have their prayers answered. For what is this but self-serving? But we do believe in prayer to the Central Source of All Light, seeking only for strength to do our duty — prayer that lifts one far above all the discouraging aspects of life and brings one home to his own and into harmony with his own divine nature. In that way, I think, we can interpret the beautiful idea of 'going home to the Father,' that is, to the Supreme, to Deity, the Omnipresent, All-Powerful, and All-Loving — to the Infinite."

This reference to the All-Loving reminds us that there is a ray which leads direct from Man to God, and that is Love or Compassion. In *The Book of the Golden Precepts*, a devotional treatise brought to our attention by H. P. Blavatsky, we find:

"But stay, Disciple. . . . Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

"The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE."

So Theosophy teaches that the Path to Wisdom is entered only through the Gateway of Love to all that breathes; this means Universal Brotherhood in practice.

The Second Fundamental Proposition in Theosophy is the universality of the law of rhythm, of ebb and flow. This periodic law extends from the atom to the great universe of stars, and in man's life is shown in the reincarnation of the immortal soul at intervals in material bodies. In connexion with the law of ebb and flow, which has always been taught by the great philosophers of the Orient, a remarkable development in modern scientific speculation has lately taken place, bringing it into harmony with the teaching of Theosophy. Until recently it was positively

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declared by leaders in science that when the sun and the stars grew old and died the universe would run down like a clock for want of winding. Collisions between stars might produce a temporary respite, but universal death would ultimately prevail. There being no God to start the machinery again, all would be over. But new discoveries about matter have pressed the more unprejudiced into the admission that it is more reasonable to suppose that after the running-down process is complete the reaction will come and a running-up process will begin. It is interesting to see thinkers finding their way out of the fog of materialism into the light of Theosophy, although they may not yet recognise the direction in which they are going.

The Third Fundamental Proposition is that all souls are sparks of the Oversoul, passing through a pilgrimage to acquire individuality, first through natural impulse and then by self-determined effort, checked by the law of cause and effect, Karma. It would not be in place here to enter into a detailed exposition of the three propositions, nor to show how they are contained, though often under a misleading guise, in every system of thought worthy of the name philosophy, nor to justify them further than to say that when the student has gained a comprehension of them and realized the light they throw upon the great problems of life, their reasonableness becomes evident. The reason for mentioning them here is because they indicate that, even though, as we say, it would be presumptuous to dogmatize on the nature of God, yet something may be gleaned about the laws of Being which are the Divine Will in action.

Take, for instance, the periodic law as shown in Reincarnation, as an expression of divine justice. The ignorant see no fundamental principle governing the birth of children except the very obscure and much-disputed principles of heredity; to them it is the merest chance whether you have a fine intellect and healthy body, or an imperfect or even utterly degenerate constitution, whether you came into a desirable family or one of criminal type. Theosophy shows that divine law reigns throughout the universe — not even a sparrow shall fall “without your Father”; reigns in every field, the moral as well as the physical, and that it is actual blasphemy to imagine that a soul shall be born into conditions of lifelong misery for no fault of its own. The conception of Reincarnation, however, redeems our idea of divine law from the imputation of cruelty and enables us to see a glimpse into the working of divine justice. The cartoonist suggested a deeper lesson than perhaps he realized when he drew the horror of the new-born European baby presented with an enormous bill for damages and debts to which it had fallen heir!

In regard to the existence of a Universal Mind, an aspect of the Unknown Divinity, there is a hopeful sign of change in modern scientific

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thought. For years scientific leaders have taught that species were produced by the blind action of natural forces without aim or intelligence. Natural Selection and the Survival of the Fittest and the brute Struggle for Existence have their place in Nature and have been misused to support the atheistic 'blind-force' theories, but Theosophy has always denied that they have been the *directors* of evolution. And now a school of thinkers is arising in the scientific ranks which suspects that instead of pure chance being the cause of certain forms of life, their line of descent (or ascent) proceeded on a definite road, each succeeding variety moving nearer to a pattern foreseen from the first. For instance, the development of the horse can be roughly traced in this way through several stages from a small animal of quite different proportions from the final result. The development of the flying bird from the reptile, of the flying bat from an unknown insectivorous quadruped, etc., are difficult problems unanswerable on the blind-force hypothesis. This subject is fully considered by H. P. Blavatsky in *The Secret Doctrine*, written at a time when the materialistic position was absolutely orthodox in Darwinian circles. Today, however, we find such distinguished scientists as Fabre and Cuentot and the new school, looking for deeper causes, *for Mind in Nature*, in order to explain the tendency of evolution to go in certain directions rather than in others.

It is impossible to speak on the subject of Divinity without touching on the question "What think ye of Christ?" Is he man or God? It is hardly necessary to do more than quote the words of an eminent churchman, the Rev. Hastings Rashdall, Dean of Carlisle Cathedral, England, at the Modern Churchman's Congress in August, 1921. He is reported as saying:

"Jesus Christ never claimed divinity for himself, and was in the fullest sense a man, with not merely a human body but a human soul, intellect and will. Jesus may have allowed himself to be called the Messiah, but never in any of his critically well-attested sayings is there anything which suggested that his conscious relation to God was any other than that of any man towards God."

Neither Dean Rashdall nor his sympathizers have been indicted for heresy, and it seems that one may hold a high position in the church and teach the sound Theosophical opinion that Jesus was not an incarnation of God in any sense other than that he was a great Adept Teacher, one in whom the divine spark had become a consuming fire, one in the same class with the other great Teachers of Theosophy throughout the Ages. This should be a very welcome thought to some who may fancy that the acceptance of Theosophical interpretations of the Bible would render them liable to be considered heretical. It would be interesting to enlarge upon this point, but it is only possible to say that Theosophy is no new-fangled

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invention; it declares to men of all faiths: Look deeply enough into your own religion and you will find the basic truths of Theosophy there. Listen to H. P. Blavatsky's words which, though written more than forty years ago, are as appropriate to the position of the Theosophical Society today as they were then:

"History teems with examples of the foundation of sects, churches, and parties by persons who, like ourselves, have launched new ideas. Let those who would be apostles and write infallible revelations do so; we have no new church, but only an old truth to commend to the world. Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our Society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral, and philosophical, is his own inner divine sense. . . . He should lean upon that better self — his own prophet, apostle, priest, king and savior. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations."

Theosophy is a Life, not a creed; practice brotherhood on the lines indicated in the words just quoted and you will attain a *new point of view*; the old things pass away and a new life begins: we who have tried it can testify from knowledge.

It will now be clear that, according to Theosophy, whatever may be the ignorance of the mind of man about the awful mystery of the Divine Principle in the Universe, we may be absolutely sure that we are moving in the right direction if, in the words of Paul, "we love the brethren." It is plain that we cannot love others and not wish to help them. To worship God in spirit and in truth is to serve humanity whose crying need is so urgent. What sort of a Deity would ask for personal adoration, praise, recognition of His standing, to the neglect of the service of His suffering creatures? Yet all through history we see that it has been much easier to give time, work, and wealth to the promotion of man-made creeds and dogmas than to act the part of brothers one to another. Do not let us deceive ourselves that the days of strife on behalf of dogma are over; human nature is not changed, and the simple teaching of brotherhood which all the Great Ones brought as the essence of their message, has not yet been tried on a large scale.

According to Theosophy, the practice of brotherhood in its full beauty, not only opens the heart and brings abiding joy, but reacts upon the mind as well, clarifying it and illuminating it to greater understanding. William Q. Judge, the successor of Madame Blavatsky as Leader of the Theosophical Society, writes in a famous passage:

"The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind."

This may be a new and startling idea to some, but Theosophy declares that it works. As Katherine Tingley says:

"We must bring the material and intellectual part of our nature into closer touch with the

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wonderful mysterious power of the spiritual life that is at the very root of our being. It is mysterious because we do not find it often. Only occasionally a little of it comes into our lives. But to have its full companionship, to go through life depending on it and guided by it — it is all in the great scheme of life; and you and I can have it; and even the humblest, the most unfortunate, the most depraved, they too must have it.”

This mysterious spiritual life at the very root of our being is the indication of the existence of the Higher Self, the permanent immortal spark of Divinity which is passing through its long pilgrimage and using many incarnations — human personalities — on the way, and casting them aside as we put off worn-out garments, or as the actor changes his character from one day to another. As H. P. Blavatsky says:

“The great achievement of a Mystic is ‘Self-Knowledge,’ meaning not only the analytical knowledge of his own limited personality, but the synthetical knowledge of the ‘one’ Ego from which that passing personality sprang.”

And this Self-Knowledge is no cold, abstract, far-off thing, removed from daily life, for the key to it is, in the words of the Eastern scripture brought by H. P. Blavatsky: “Self-knowledge is of loving deeds the child.” When Jesus said that to know the doctrine one has to obey the Divine Will, he made it very clear that the primary requirement of obedience was universal brotherhood: “Love thy neighbor as thyself.”

It may be suggested that a life devoted to brotherhood means a life of painful self-abnegation and sacrifice. The very reverse is the case. Self-abnegation there may be, but if the true spirit of service is beaming in the heart the idea of pain is absurd. As soon speak of the melancholy fate of the mother who gives up worldly enjoyments in order to devote herself more faithfully to the training of her children; what true and loving mother would think of calling that a painful sacrifice! Look around and think what this unhappy world might be made into if the principle of brotherhood became a living power in all hearts! Instead of a number of warring creeds, there would be a federation of religions, each recognising the right of the rest to exist and to express Religion in itself, pure and undefiled, through the forms that suited its own followers. The face of the world would be changed by the adoption of a true system of education, not based upon the brain alone, nor aiming at preparation for brutal competition, but primarily conducted for the development of nobility of character. Government would become an easy matter, and laws would be only regarded as rules for the regulation of affairs, not for the repression of crime. War would, of course, entirely disappear, and so would abject poverty and excessive luxury. The arts and sciences would advance by leaps and bounds into realms undreamt-of.

We firmly believe that something of this kind will come in time, and that the general principles of Theosophy will be found to be the only vital power that can bring this about. To talk, therefore, of the awful

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sacrifices that must be made by those who see the vision of this Promised Land and ardently wish to work for it, is out of place. The only 'sacrifice' demanded is the sacrifice of desires which are those of the lower nature, and which stand in the way of the New Birth.

In a brief address much has to be omitted, but I hope it has been made clear that Theosophy teaches a profoundly reverent view of the Divinity behind the visible and invisible creation, while repudiating the childish tendency to look upon God as a personality in any ordinary sense, a big man, however glorified, located in some point in space. And also that there is a true Path, the only one, the Path of Brotherhood, which leads upward and onward to freedom and ever nearer to the Divine Source from which all comes and to which all must return.

Space will not permit more than a reference to the principles of Theosophy which explain the relationship between the personal man and the reincarnating Ego, the Divine Ray which is the true self, the "Father in Heaven" — heaven, as the Christian and all other ancient and wise Teachers tell us, being within. Nor can we consider, however appropriate here, how the Universal Brotherhood and Theosophical Society, under the Leadership of Katherine Tingley, is putting into practice the teachings of Theosophy in the life at Point Loma, in the educational work among young people, in the prisons, and in numerous other ways. I am glad, however, to be able to put on record here my conviction that those who have earnestly tried to put the principles of Theosophy into practice, to make brotherhood a living power in their lives, seeking self-mastery with love of humanity in their hearts, without personal aims, and with a sincerity that overcomes all obstacles, find that *life indeed becomes worth living*.

I cannot do better than close with a few inspiring words from Katherine Tingley:

"And so the great message of Theosophy for the New Time is: Find the Path, find the True Man, the Real Man, the Soul, live in it, for it is within the reach of everyone. It is the Warrior, the Warrior-Soul, that carries man on from life to life, from experience to experience, till he attains perfection and shall 'go no more out.' "



"SILENCE is the absolute poise or balance of body, mind and spirit. The man who preserves his selfhood ever calm and unshaken by the storms of existence — not a leaf, as it were, astir on the tree, not a ripple on the shining pool — his, in the mind of the Sage, is the ideal attitude and conduct of life. If you ask him, 'What is silence?' he will answer, 'It is the Great Mystery. The Holy Silence is His Voice.' If you ask, 'What are the fruits of silence?' he will answer, 'They are self-control, true courage or endurance, patience, dignity and reverence. Silence is the keystone of character.' "

— *Ohiyesa* (Dr. Charles Eastman)

GOOD-BYE

RALPH LANESDALE

THE night was still, and all the house was quiet: the room was hardly lighted by the reading-lamp on the table; but the fire still glowed, and there were pictures in its magic caverns for those who could see them. But the old man in the big arm-chair was seeing pictures of a different kind in the mysterious region we call memory. He had been occupied with those other pictures in the fire — pictures of a bright future, in which he was not alone,— when the letter came that now lay on the table beside him with the news that the boy, who was to share that glowing future, was lying dead somewhere in France.

He had read the letter calmly, as if it were merely an official confirmation of what he knew must happen. It seemed to carry with it a deadly chill and an evil odor, with a sense of horror and utter misery, a fleeting picture of a man lying in the filth of that unknown field; and then a blank. . . .

With curious indifference he had taken from his pocket another letter in a boyish hand beginning "Dear old Dad," and suddenly he was back again in the days when the dead soldier was a poor little rickety child, who had loved him so unreasonably. His father never could understand why the child should love him. When he thought of the miserable little body, and the sinister heredity with which he had endowed a beautiful soul that had come to him with love and utter trust, he was ashamed. And then the apology for a home . . . poor little lad! What chance had he in life? And yet he had never cursed his father for bringing him into the world. Instead, the child had loved him, wonderfully.

Where had he learned such generosity? More, the little fellow had always thanked his father for doctoring him in his constant sicknesses; and, when he could not speak and could hardly breathe in an attack of croup and his father was applying hot water bandages to his throat, he had put up his hand and stroked his father's cheek by way of thanks. Always patient, he had never complained; but his face came to wear a constant look of wonder as to why things should be so.

And then came a memory of summer days in an old garden, and the little boy tottering along on his shaky little legs, dragging behind him proudly a little cart that his Dad had made for him, and that squeaked and rattled gloriously. The joy of the child was as pathetic as his suffering; he seemed so unnaturally contented with such trifles. And he was

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so intuitively tactful and polite that everyone loved him; but they seemed to divine that his life was an unconscious tragedy. No one had ever taught him to be polite; it was not necessary.

One day his father told him to go to the kitchen and ask the cook for something, a message invented to please the cook, who thought all the world of the child then on his first and only visit to his grandfather's house, an old manor-house in the country, with a wonderful garden and rambling stables and hot-houses and other mysteries. The servants all loved him, and he liked to go on errands. His father remembering that there was a heavy swing-door between the hall and the back passages, had followed to see if the little boy could open it alone, when he overheard his messenger rehearsing his message and putting it into proper form thus, "Please Mrs. Robson, Dada says will you be so kind as to . . ." A lump came into his throat, and he looked up to see the old squire, his father, who had been writing unseen at a half concealed desk nearby, watching the child with an expression so gentle that it was a revelation to his son who had generally encountered only the harsher side of an autocratic temperament.

And then one day the child came in with a wonderful tale that had been told him by a farm-laborer, with whom he had made friends, and whom he described as "the gentleman what belongs to the pigs," because the man had been feeding pigs at the farm nearby. His courtesy was spontaneous.

Those summer days at the old Hall were marvelously beautiful to the child, and seemed in some way wonderful to his grandfather, whose rigid orthodoxy was not shocked as it should have been to find that the boy had never been inside a church nor ever learned to "say his prayers." His grandmother, indeed, had tried to remedy these sad omissions in his education. He made no protest, but took it all just as it came: it was all beautiful and strange. He went for long walks with the old squire, talking nearly all the time in his curiously 'old-fashioned way'; while the old man forgot his own worries and anxieties listening to the child and finding unexpected happiness in the adoration of the little pagan, who thought his grandfather the wisest and the noblest being on the earth.

The father of the boy had clashed with his autocratic parent, who despised the artistic temperament of the son who had disgraced the family by becoming an artist. They had not quarreled, but the artist was made to feel that he was almost outside the pale of society. But that was long ago, and now as he sat dreaming of the little boy, the artist could forgive his father and see him a little with the adoring reverent eyes of the child.

Poor little lad! Dead! No. It was the man of forty who lay dead

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"somewhere in France." But his father saw no picture of that scene of horror, only a momentary sense of misery that faded into unreality as another memory flashed into objectivity. A sickly child wrapped in a black shawl on an untidy bed in the London lodging that was all the home he knew, till he had gone to spend a summer at that magical palace in the north, where all was clean and orderly and wonderful.

Poor boy! He had volunteered reluctantly because he thought it was his duty. The very idea of war was repulsive to him; it seemed unnatural. He had never dreamed of killing anything, nor of fighting; that too was unnatural. But if it was his duty he felt that he must go. His father had told him always to do what he believed to be his duty, and not to worry about success or failure. So he had gone; and the end was only what was to be expected. But the certain knowledge of the fact made his father realize that the boy was gone for good.

Hitherto, though he had been away in the colonies for the last twenty years, he was always likely to come home some day; but now —! Well, now he seemed to be there in the room sitting on a little stool by the fire playing listlessly by himself, as he used to do.

Twenty years of colonial life had made a man of him, perhaps, though his letters were still boyish, almost childish, to the last; and now no picture of the man rose up before his father's mental vision: it was the child he saw.

There he sat looking into the fire, just as his father had been doing when that letter came, but he did not turn to look at the old man in the armchair — the child would not have known him perhaps; twenty years had changed them both. And yet not so; for, as he sat there, the artist was back in the body that he wore when the dead soldier was a child. Time is a deluder — or rather he is himself but an illusion, and can be made to adapt himself to man's imagination. Time, indeed, may be but another name for man's imagination. Clock-time is artificial: real time is infinitely variable. Truly it was said "a thousand years in Thy sight are but as yesterday." The true seer is the divine Self, in whose sight eternity may be a panorama inconceivable to the mind of man. So the years can fall away in a moment, and pictures of an almost forgotten past may roll by as naturally as they did when they were presenting themselves for the first time,— if there ever is a first time in that eternal drama we call life.

To the mind of the artist many pictures came and went, but the little boy did not grow up into a man. It was as though the dead soldier had been but a make-believe, a fancy imperfectly realized, that had gone to pieces in the storm over there. But the child sat here by the fire dreaming unutterable things; memories too, perhaps, and wondering at the misery

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of life that had so often shut out all its natural beauty. Once he looked round at his father and smiled. And the old man remembered that he had not kept his promise — the only one he ever broke to the boy; and that was to take him for a day out in the woods of Epping Forest, where there were wild corners and strange glades, in the days before the place was made into a sort of park, cleaned up, and drained, and thinned out beyond all recognition. Now it was too late. The boy had never complained; he never did. But his father felt that he had failed on a point of honor, and he began to wonder if it were indeed too late to make good his promise. He leant forward to stroke the boy's head, and noticed that the door was open, and the sun shining outside.

It astonished him for a moment, because he thought it was winter; but now there was no doubt about it, the sun was shining out there through the trees, and there was no snow on the ground. The dead leaves were dry and crisp, and the little boy was following a butterfly. Down there in the glade a deer raised its pretty head and bounded off under the low branches of the pollarded oaks and hornbeams, that are the peculiar characteristic of Epping Forest — trees that for centuries were pollarded at regular intervals, but that now were left to grow freely. Their gnarled trunks and weird polls seemed to be making fun of him. He smiled at his own incredulity, and followed the boy out into the forest that he knew so well. The sun-rays danced among the dry dead leaves that rustled at his feet, and a cuckoo called from a nearby tree. He tried to reach the boy, but the butterfly went faster and seemed to draw the child after, though not allowing itself to be caught.

Then there was a whirring overhead, that was not made by any denizen of the forest. The air grew dark and the noise became a roar. Then came a shock as of an earthquake or of a volcano in eruption, and the man dashed forward to save the boy. But he could not reach him; the ground gave way beneath his feet and sucked him down, while the darkness closed over his head. He struggled to be free, and called, but no sound came. His head was weighed down and he made frantic efforts to raise it. Suddenly he awoke, alone in the silent studio.

He tried to remember what had happened. The room was cold, and the fire almost dead. There was a letter on the table, and the lamp shone on it. He could read it where it lay. It told him that his son was dead. He knew it told the truth. And yet his son, his little lad, had just been sitting there, and then had wandered out into the woods just to fulfill that promise, and to redeem his father's word.

It was just like him to do that. His father's promises were sacred to him, and he seemed to know his Dad would be feeling badly at having failed to do what he had promised, so he came back himself to make

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it possible for them to have their outing in Epping Forest after all.

That picture passed and another took its place. Yet they were not like pictures, but rather actual experiences relived.

Now he was back in his bedroom at the old home; and on the bed beside his own the little lad was dying apparently of bronchitis; the cough was neverceasing; every gasp for breath became a cough that seemed to strike a blow upon his father's heart, until the pain became unbearable, and he almost longed to lay his hand upon the little throat and end the suffering.

It seemed to the watcher that the fragile body must be shaken from its hold on life, and yet the struggle lasted; and gradually it was borne in upon the father's mind that the imprisoned soul was longing for release. Then the feeble body seemed to lose interest in the fight for life, and for a moment the issue of the struggle hung in the balance, and in that moment he, the father, knew that his will could turn the scale. He longed to end the suffering; but he could not let the child die. He would not let him go.

Within a little while the breathing grew more natural and sleep came. By morning the fever disappeared; and the watcher knew that the boy would live.

Again the door of death had opened, and again the soul stood on the threshold. This time he would not try to gratify his craving for companionship by hindering the process of release. Rather he tried to follow; but his imagination could not carry him across the barrier of life. His feet were rooted in the earth, he could not rise; but he looked up and saw the darkness lighten. Beneath him flowed a river and under the dark water lay a body, such as his own son might have grown into. But on the surface of the river was a boat and a man, the double of the dead one, was stepping aboard the boat which headed towards the rising sun; and one who stood by pointed towards the glory up to which a robed figure soared with outstretched arms, escaping from the shadow-world of earth.

The man embarking in the boat seemed to be almost within reach, though hastening towards some distant goal. Perhaps if called he might be hindered from embarking, held for a while by the strong ties of human love and longing.

But the living man was silent. The pain of parting could not wring from him a thought that might hold back the traveler to the other shore. No word was uttered even of farewell: but the heart spoke in the silence, and its message was a valediction.

The pictures passed; and with them went the sense of solitude and dull regret, and all that yearning for companionship which seems to be the inevitable accessory of death.


The pain of parting lost its poignancy, and gradually was merged in

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the calm confidence of unending life. Time seemed to be but the slow dropping of the stream of individual existences into the lake of Universal Consciousness, in which the rushing river of life at last found peace in the fulfillment of its destiny and a return to its source.

WHAT IS FAITH?

R. MACHELL

NE of the things that might astonish us, if it were not so common, is the vagueness that envelops such a word as Faith. We find religious writers declaring that faith is the gift of God, without any explanation of the word 'God,' or the origin of qualities that are not godgiven. We are told that faith comes by the grace of God, but we are not told what that term 'grace of God' means. Then there are mystics who say that faith is born of love; but who leave us in doubt as to what love is and how it can give birth to faith. More frank are the simple confessions of ignorance contained in the assertions that faith is faith, God is God, and so on.

Now I find a writer declaring that faith is consequent upon belief, without explaining how they are related or in which way they differ. Further, he declares that faith is a bond of love which springs from belief: but he does not show how a bond of love can spring from belief; nor does he explain what he means by a 'bond of love.'

Then there are various kinds of intellectualists who denounce faith as a weakness, a submission to external suggestion or influence — but none of these attempt to explain the real nature of the thinking principle in man nor to distinguish between the operation of the higher and the lower mind. Yet it would seem evident that there is a radical difference between faith and belief, which indicates the existence of at least different faculties of the mind, if not of different minds, or modes of consciousness.

The difficulty of discussing such subjects lies principally in the confusion that is so common as to the meaning of ordinary words. It is evident to any one who tries to think clearly that there is great uncertainty as to the precise meaning of common words and a deplorable vagueness of thought indicated by the constant use of the same words with different meanings attached. The habit of using words in various ways without explanation leads to endless misunderstandings and fruitless arguments. Yet it is evidently useless to be continually defining one's terms when the definition itself must contain undefined words. All that can be done is to try to think clearly and speak plainly: no easy matter,

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as will be admitted by those who have ever really tried to practice it.

In speaking to students of Theosophy one has the advantage of being able to use certain terms with a fair chance of being understood, and one who has studied Theosophy at all carefully must have made some effort to clear up his own thinking, for the greatest insistence is laid upon the complex nature of mind and the fluctuations of human consciousness. Theosophists are familiar with the idea that the highest ideals and the lowest passions are within the range of ordinary human experience; and they cannot have failed to hear of the duality of mind.

To the Theosophist then it will be easy to understand that there is a difference of kind, and not of degree only, between faith and belief — the one being due to the operation of the higher and the other to the exercise of the lower mind. To the mystic, faith is spiritual perception of truth, while belief is a reasonable appreciation of probabilities deduced from experience or from evidence.

Such a conception is easy to one who sees in man a spark of the Universal Consciousness or Divine Fire, involved in a material body which has a mental equipment capable of receiving messages from its own spiritual self, and capable of clothing such inspirational ideas in thoughts; but these ideas are not deduced from reason or experience though as thoughts they are inevitably affected by both.

If man is compounded of spirit, soul, and body, and indeed of various kinds of soul and body, then it is no hard matter to see that he may, in his inner, higher states of consciousness, be in the presence of Truth itself; that is he may know realities as well as appearances. And this direct perception of truth is called 'faith.' Evidently, this direct perception of truth is not a function of the reasoning faculty or of the lower brain-mind; and this inner experience must be translated by the mind into thought, capable of expression in words or in symbols of one sort or another, such as are used by musicians, poets, or artists, in order to express spiritual ideas.

Those who regard man as merely a thinking animal can only look upon faith as an act of imagination, meaning by imagination a process of self-deception, in no way akin to perception of truth.

The Theosophist looks upon mind as the instrument by which man gathers experience on all planes of nature, and also as the connecting link between the Spiritual Self and the lower material person. When the mind is illumined by the light of the Higher Self then it transmits high ideals, Wisdom, Spiritual Truth. Then the man is regarded as an inspired teacher, a prophet, a seer, a mage, a man of genius. His teachings are a revelation of truth, not an exposition of theories. He speaks "as one

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having authority." Yet in speaking, writing, teaching, he must perforce use his brain-mind in order to give intelligible form to his ideas. And it may happen that his brain-mind is unequally developed, or in some way inadequate to its task; then the man will be unable to deliver his message coherently, and he will be in danger of being looked upon as a lunatic and of being treated accordingly. Therefore it is of importance that a man should train his mind to clear thinking as well as to correct expression.

For the same reason it is important that the mind should be clean, lest it pollute the purity of the ideas submitted to it. So morality and physical health are each of the greatest importance on their own plane. The whole personality should be regarded as the instrument of the Spiritual Self and be made fit for its high purpose. This should be the aim of education, to produce a well-balanced character tuned to high ideals.

These high ideals are not merely pretty dreams, but pictures of the next step in evolution. The ideal of one age should be the accomplished fact of the next.

It is distressingly evident that such education is rare today; and it is painfully clear that high ideals may be utterly perverted by unbalanced minds. This is perhaps one of the most obvious facts in the history of our own civilization.

High ideals and a well-balanced character are both necessary: alone they are impotent for good.

All high ideals are founded in faith; that is to say they are efforts to express some new aspect of truth perceived by intuition. Faith is the highest intuition; one of its immediate effects is trust. Without faith there can be no real trust, though a lower form of that quality may be developed from reason and belief, which are motions of the brain-mind. A man may believe in a theory because of its convenience or of its seeming fitness: he may believe a statement to be true because of its probability or because he has accustomed himself to believe all statements coming from that source. But faith knows no BECAUSE. Probability does not affect it. It is a process of direct perception or of intuition.

This conception of faith would of course exclude a great part of the belief that so often passes for the higher quality. And while faith does not depend upon reasoned probability yet it is not irrational.

I believe it is not irrational to recognise the fact in our experience that we all habitually accept our own intuitional perceptions of truth within certain limits and say "I know so and so." In fact we all live by faith to a much greater degree than we may be willing to confess; for we are in the habit of assuming that our intuitive perceptions are the results of reason and experience; whereas in most cases we should be hard put to it

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to explain clearly our reasons for the faith we have in the stability of the earth, the continuity of consciousness, the orderly sequence of time and the seasons, our own rationality, the reality of the things we think we see as well as of the things that we do not see. In fact, I think that it would be strictly true to declare that we live by faith; while we reason upon our experiences and thoughts, and try to justify faith by reason. But faith needs no justification; it is self-sufficient. Belief on the other hand is liable to be shaken by argument and to be destroyed by reason or experience.

Again, I must point out that much of that which bears the name of faith is no more than habitual belief, or the unthinking acceptance of popular tradition, or the results of early education. This kind of thing is unworthy of the name of faith, and certainly is not self-sufficient.

It may seem as if faith could be given from one to another, as from teacher to disciple; but what takes place in such a case is really an awakening in the disciple of his own internal spiritual vision, which is like a flame that is kindled by the fire of the teacher, and which may be apparently transmitted as a flame is kindled. But in reality the fire is awakened as a self-sufficient principle without diminution of the parent flame.

When people at a revival meeting 'get religion' there may be an apparent awakening of a dormant fire, but the short duration of the illumination is evidence of the fact that the spiritual flame, if any, was not kindled by the fire of the revivalist but was merely a reflex. There are misleading fires in nature, and the will-o'-the-wisp is paralleled in man's experience of spiritual or psychic fires.

The false fire dies down and cannot be rekindled, being but a delusion or a reflexion. The true light may be obscured; but it will shine by its own radiance, and will know its own kinship to the spiritual fire that burns in other hearts. Beliefs may clash and may arouse intolerance; not so faith. True faith knows for itself; and the mind may not recognise the source of that knowledge. The mind may be untrained and uncontrolled, and so the light of intuition may be broken up like a reflexion in a defective mirror. The mind may fail in its interpretation, or in the transmission of the spiritual light; and this must happen constantly in the great mass of undisciplined, emotional, or impressionable natures, as well as in those too dull even to reflect a ray of spiritual light.

So when a spiritual Teacher brings the divine fire to light the hearts of men, strange things may happen. Even among those who see the light there will be some who have no wick nor fuel in their lamp, only a reflector. And there will be some whose lamps flare up and soon are clouded with smoke from a fire that is beyond their power to control. And some

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whose flame rekindled will glow sure and steady but tinted by the color of the personality; and some will seem to glow with the pure light of the parent flame unstained by any personal peculiarities.

It may be that this spiritual fire will burn up much that the world has valued foolishly, but this fire purifies and cleanses, and brings new life to renovate the human race.

Faith is the true source of human happiness, for it transmutes all knowledge and experience into wisdom, as the fire transforms dead fuel into new energy for human service. But it must be true faith, not the result of hypnotic or of auto-suggestion, nor of submission to the mass mind which is called popular opinion. I think it would be well to distinguish between the true faith of intuitive perception and the false faith which is mere belief based on no internal conviction of a spiritual truth.

The intellectuals have perhaps done good work in analysing the foundations of popular beliefs and superstitions; but when they attacked faith and ridiculed imagination they threw the weight of their intelligence into the scale along with forces of destruction and disorganization, tending to hasten the decline of civilization, while posing as its leaders. A leader of humanity must be one who is spiritually illuminated, and who can reveal some ray of truth from beyond the clouds of speculation and reason: for when civilization runs down and high ideals become impotent, it means that true faith has been obscured by theory; and it is time for a new revelation of that truth which is eternal.

When Madame Blavatsky brought Theosophy to the western world she declared the purpose of establishing a nucleus of Universal Brotherhood, which was the need of the world. Her successor Katherine Tingley has established that nucleus, and has demonstrated the possibility of realizing that ideal. Those who accepted her leadership by the light of faith have long since seen their faith justified by experience. The work in the Râja-Yoga School has proved that the ideals on which that work is founded are sound, and can be made practical even in a civilization so degenerate as our own. In that school, children learn to distinguish between the higher and the lower mind, and there is little fear that they will ever fail to understand the difference between faith and belief; faith in their own divine nature and belief in the illusions of the senses and emotions.

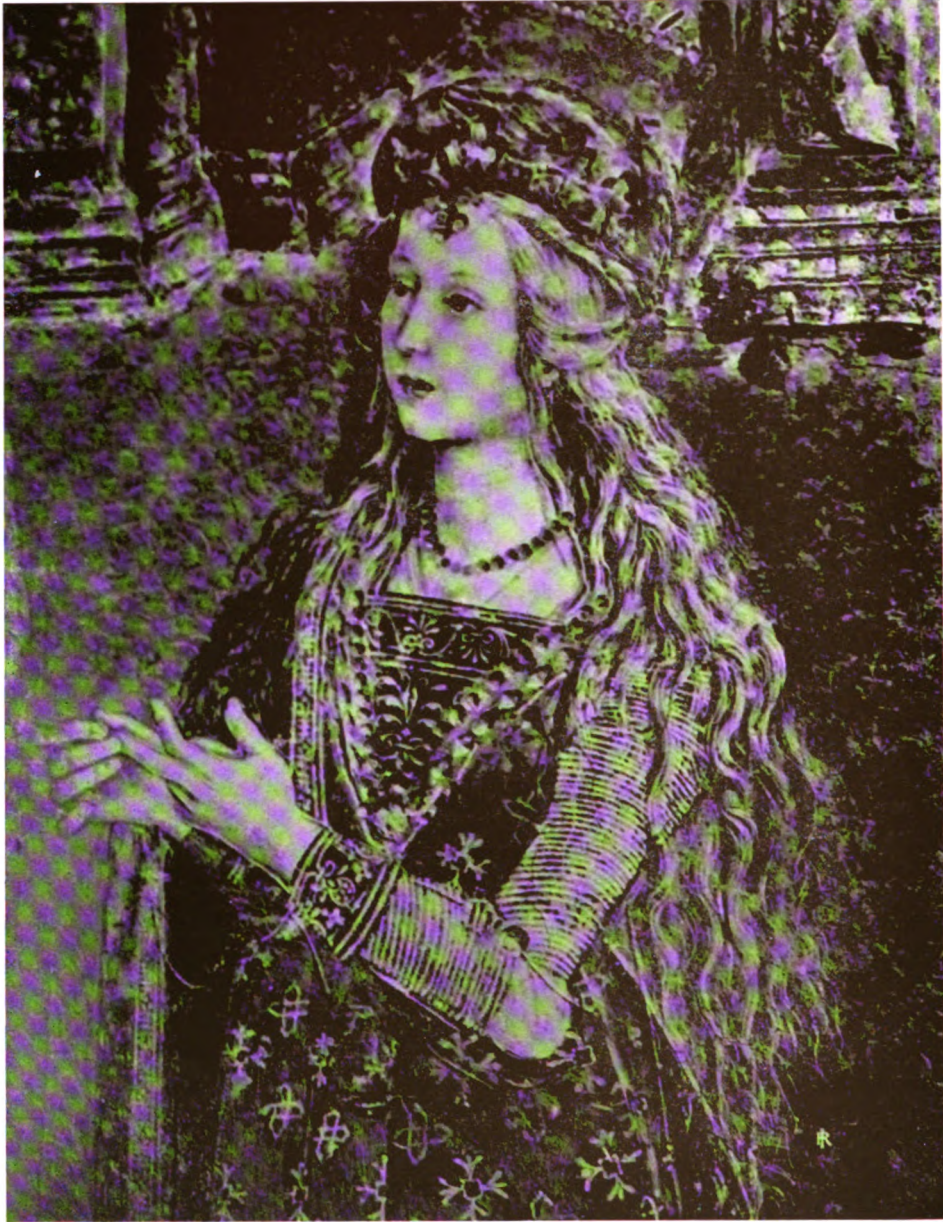
What the world now needs is to rediscover faith: to feel the conviction that there is a real meaning and purpose in life and a possibility of greater progress towards the goal of true Self-knowledge.



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PIAZZA DELLA SIGNORIA, FLORENCE

The Loggia of the Priors of the Lanzi (design attributed to Orcagna).



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PORTRAIT OF THE CHILD LUCREZIA BORGIA,
FROM A FRESCO BY PINTURRICCHIO

LUCREZIA BORGIA — A STUDY IN THE GENTLE ART OF CALUMNY

GRACE KNOCHE

"TRUTH we search for, and, once found, we bring it forward before the world, whencesoever it comes."— *Helena Petrovna Blavatsky*

*"The thought of death brings no regret, but pleasure;
And after the last sacrament great peace
Will be mine own — in overflowing measure,
If but your mercy marks my soul's release.*

*"And here the letter finds a sudden ending,
As though the dying hand had lost its power:
My children to Rome's love and care commending —
Ferrara — Friday — at the fourteenth hour.*

*"An odor as of incense faintly lingers
About the page of saintly sophistries —
And I am thinking clever were the fingers
That could mix poison and write words like these."*

THUS a contemporary, who in a recent magazine gives a metrical rendering, with comment, of Lucrezia Borgia's last letter. The lines have a fragrant touch as of mignonette or lavender long laid away, but they are vitiated with the poison breath of calumny, foulest of foul things. We quote them because they assail a great Theosophical principle, violations of which in the cases of slandered men and women, both dead and living, we can find of course on every hand. But it is convenient to take the case of Lucrezia Borgia here, not merely because the name is well known, but because references similar to the above appear with fair regularity, right along, in current reading matter — yesterday's paper, for instance, beginning its report of a notorious poison case with the glaring headline, "A Modern Lucrezia Borgia!" To point a moral, therefore, since the Borgia is arraigned at the time, what is the evidence for and against in her case?

The fact is, the most careful historical research has thus far failed to connect Lucrezia Borgia, placarded down the centuries as arch-poisoner and *intrigante*, with a single vice or crime. The only draught ever mixed by her hands was the beneficial distillation of tenderness and good works, and this from an alembic of suffering that few are ever called upon to pass through. A Theosophist, viewing this fact, asks the old Theosophical question: "Why are libels echoed with such ease?" It seems to be a psychological fact, even though such an anomaly from the stand-

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point of the soul, that as H. P. Blavatsky wrote in 1889, in one of her trenchant editorials:

"Lies are ever more readily accepted than truth, and are given up with more difficulty."

Not to mince matters and to make the statement definite: of all the wicked acts attributed to Lucrezia Borgia by writers who have not been in a position to examine their sources of information, but whose words are glibly echoed still in newspaper comment and the fledgling essays of our schools — acts ranging from incest to murder — there exists not a shred of evidence to sustain even one. How is this to be explained?

Very simply. Lucrezia Borgia was *non grata* to the ruling power of the time, and there was always more or less danger that she might some day prove unmanageable. She occupied an important place in political and social life almost from her birth, but she was never wholly docile to her father's political plans, to which her own relation, in his eyes, was that of a mere hostage, a surety; and she knew quite too much about her father's favorite, the infamous Cesare Borgia, one of the most debauched and cruel men of any age. The *clientèle* that served Pope Alexander never liked Lucrezia, and behind the throne of the gossipmongers of the day was just this *clientèle*. So that her fame was established for posterity by her enemies or the hopelessly prejudiced, and the 'Borgia fiction,' once created, fastened upon her to stay. And what would the dictum of such people naturally be like? What have enemies of progress and ignorant traducers not written, all through the centuries, about men and women whom research is now clearing, or will clear? What was the fate at their hands of Cagliostro, Paracelsus, Simon Magus, Saint-Germain, Cleopatra, Mary Magdalene? What of Sappho, Aspasia, Mary Stuart, and the rest? What have traducers not written in their effort to tear down the good name and destroy the work of H. P. Blavatsky? The simplest course for the ruling evil in any age is to slaughter the reputation of those who stand in its way — and a woman's good name is done to death with ease.

Lucrezia Borgia was the daughter of the Cardinal Rodrigo Borgia, later Pope Alexander VI. Her mother was one Vanozza de' Catanei, and was, according to several writers, a woman of considerable character and intellectual force, highly educated and beautiful. That the Cardinal was strongly attached to her there seems to be no doubt, and that he always held her in respect is pointed out by several writers. Vanozza bore him four of the eight children whom we find mentioned in official documents, Lucrezia being the third, and when she was finally superseded by the more beautiful Giulia Farnese, she appears to have gained in social position rather than the reverse. She later married one Carlo Canale, a man of letters, and thenceforth, says Garner (in his biography of Cesare

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Borgia), "she appears to have lived the life of a respectable and influential matron in the papal city."

The Cardinal was very fond of Lucrezia, and when he became Pope the luxurious 'Appartamenti Borgia' which he maintained in the Vatican became the child's home. According to Richard Garnett, L. L. D. (British Museum), she grew to womanhood "extolled by all as 'lovely, discreet and beautiful.'" Garner tells us that at thirteen she was "a beautiful, vivacious, golden-haired girl," and there is much evidence that between Lucrezia and her father, at least during early years, there existed a strong personal affection.

But while unquestionably the most lovable and most talented of all his children, Lucrezia was also the most gifted intellectually, and the Pope seems early to have shown great respect for her ability. When he absented himself from the Vatican on one occasion to conduct a campaign against the Colonnas, he appointed her to act for him and she conducted the affairs of his office until his return, even to the signing of State papers. Burchard* tells us that on another occasion also she was left "as regent in the Vatican, with authority to open letters and transact ecclesiastical business."

A girl of such ability and warmth of feeling would naturally resent becoming in the hands of an ambition-mad father a mere political pawn; yet in that rôle unfortunately, in his eyes, her supreme value lay. When she was but twelve years old the Pope forced her into a loveless marriage with one Giovanni Sforza, Lord of Pesaro, a man wholly unworthy of her but whose alliance Alexander desired in order to strengthen a coalition between the Holy See and Milan. A few years later, when the child was bravely adjusting herself to conditions, Alexander, despite the husband's protest, had the marriage annulled. Politics had changed: the man who had been his political friend and useful to him, was now his enemy, and Lucrezia, to render him the utmost service in the emergency must have her life uprooted, if necessary. It was necessary, and logically therefore Alexander proceeded to force her, almost at once, into a second *mariage de convenance*, to use the mildest possible term, with Prince Alfonso of Bisceglie, son of the King of Naples.

This alliance, however, turned out more fortunately than might have been hoped, for the Prince possessed many of the qualities of the chivalrous man. Between himself and the gentle girl who had been so abruptly

*Whose diary (published in three large volumes) is source material of enormous value because, as Garner says of him: "he was minute, trivial, exact, indispensable . . . as a recorder of what was going on about him, matchless, because he was utterly passionless . . . and it is precisely his lack of feeling that renders his diary the most valuable authority extant on the pontificate of Alexander VI."

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thrust into his life — herself hardly yet out of childhood — a sincere attachment sprang up. Everything promised happiness when — politics changed again. But disruption in this case was not so easy, for aside from the happiness the two young folk were finding in their affection for each other, a son had been born. However “where there is a will . . .” — and to make a long story short, the young Prince, after several attempts to poison him had failed, was stabbed and then strangled by hired assassins. Cesare Borgia was the instigator of this deed, and its purpose was disclosed when, very shortly, grief-stricken and in broken health, Lucrezia was forced into a third alliance, this time with Duke Alfonso the Younger of the rising Ferrara court.

Lucrezia was then only twenty years of age, and under the circumstances the thought of marriage must have been intolerable to her; but her position was made peculiarly difficult from the fact that the projected marriage was equally distasteful to the young Duke himself. He protested, but in vain. Aided by his father — the fine old Duke of Ferrara, who looked upon the whole affair as an outrage, for he knew the Borgia peculiarities while Lucrezia personally he did not know — he used every possible argument and employed every possible means to avoid it. But to no effect. It was too fine a political stroke. The pressure brought to bear by Pope Alexander was too heavy and the protesting parties succumbed. The marriage was finally celebrated and with extraordinary splendor. Lucrezia's entrance into Ferrara was like a royal progress.

The position of this young girl was indeed anomalous here. She did not even know her husband, much less love him. Her heart was broken and her health was gone. She had in addition the debatable comfort of knowing that her husband as well as his father loathed and detested the Borgia name, cherished feelings of outrage and resentment for what had been forced upon them, and were quite prepared to detest the hapless woman who was the pivot upon which it all turned. Certainly the prognosis was not a favorable one.

But by some strange karmic beneficence — due, her biographers think, to the discretion, gentleness, and womanly tact which Lucrezia undeniably possessed — the unexpected came to pass. Ere long she was the light of the household, its sunshine. The old Duke became devoted to her. The young Duke grew to respect, admire, and then to love his wife sincerely, and there is no question that Lucrezia became greatly attached to him. Her health was restored and she became the mother of a son — the Ercole who married the Princess Renée of France — and of other sons and a daughter in due course. Dr. Garnett tells us, in his account of her life at Ferrara, that “she obtained universal respect for her piety and prudence and her patronage of men of letters,” and it is well sub-

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stantiated that throughout the city-state she was universally beloved. Her works of charity were innumerable and to the destitute she was an angel in human guise. Upon one occasion, when a plague decimated the city, and the population, including most of the court, fled in terror, Lucrezia was one of the very few who remained behind to nurse and care for the sick. As Dr. Garnett says further, she was

"incapable from every point of view of the atrocities imputed to her by the libelers in her own day and by poets and romancers ever since. She has suffered vicariously for her father and brother."

After the death of the elder Duke, Lucrezia became mistress of the Court, no insignificant position when we understand that it was one of the noblest and most distinguished in Italy, noted for its brilliant intellectual life, and leaving behind it a name "forever associated with the history of Italian literature."

Ferrara rivaled Florence in its splendor, its literary culture, its art, and its rich civic life. Ariosto was its chief ornament in its palmy days, and Guarino Veronese, a pupil of Vittorino da Feltre (of whom Professor Sirén has written in *The Century Path* and also *THE THEOSOPHICAL PATH*), conducted a school there, sending out pupils of both sexes who became famous throughout Italy for their learning.

It throws additional light upon Lucrezia Borgia and her position to know that this school, which appears to have been based upon Râja-Yoga principles, as Vittorino's was unquestionably, was especially noted for the advantages afforded girl students and the high intellectual standard attained by them. This is noteworthy, for Italy stood quite alone in the Europe of that day in this important respect. Sismondi says of this, quite naively:

"Girls were intellectually disciplined as if sex made little difference, for classical learning was too precious for such an accident to disfranchise; hence, individuality of character marks the educated woman of the Renaissance no less than the man."

Whatever the reason, woman had this precious opportunity, and the same historian further speaks of

"the freedom accorded to woman without any struggle on her part to attain it, the unquestioning acquiescence in her equality, and the acceptance of her influence and even participation in active affairs."

adding that

"the same note of equal companionship that distinguished the Court characterized ordinary social intercourse between man and woman. . . . Even the peasants were better off and better informed than elsewhere. There is evidence of the continued existence of a thoroughly wholesome domestic life during the periods of greatest corruption."

None of which things can stay the course of lust for power, however,

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when dominant in such tremendous expressions of selfishness and will as Alexander and his son Cesare, and Lucrezia was obviously powerless to maintain her will against their own, despite the doors of a rich intellectual life that remained open to her. But the fact that she passed through these doors raises a strong presumption that far from being mediocre as a woman, she was most unusual. To preside acceptably over such a court as that of Ferrara in its glory demanded more than mediocrity, and the fact is indisputable that Lucrezia Borgia was distinguished, even among the learned Italian women of that time, for her learning as well as her patronage of art and letters. Bayard, writing in 1512, said of her:

"She speaks Spanish, Greek, Italian, and French, and a little, and very correctly, Latin; and she also writes and composes poems in these languages."

Moreover, she possessed a library of her own, a notable circumstance in a day when books were for the most part still copied laboriously by hand, and when a collection of a thousand volumes might represent a fortune.

There is something rather wonderful in these facts when we consider Lucrezia's undirected, hounded, hunted life, bandied about as she was from household to household at someone's political whim, disliking and disliked, constantly in the shadow of her father's vices and her brother's crimes, the victim of plot and counterplot, a mere pawn on the chessboard of sordid plans; for in spite of it all, the sweetness of her nature was never imbibited or chilled, nor her innate love of learning crushed out.

It seems strange to us today that a woman of so much ability and so many gifts should have submitted as she did to this constant violation of her heart-life. But she did not submit unprotestingly; she was a mere child when the chessboard play began, with womanhood hardly reached when the third great move was made. Moreover, there must be considered the psychology of custom in a day when

"marriage was made to serve power and political position; and men especially entirely disregarded its vows" (Sismondi),

and when in one court at least, as the same historian tells us (that of Milan),

"a Court that shone like a star for the personal ability of its men and the beauty and intelligence of its women . . . it was common for the husband to sell his wife's honor; the brother his sister's; the father his daughter's; assassination was much dreaded."

To be forced into a loveless but honorable marriage might have been so positively the less of two evils that if we were to know the real inner history of Lucrezia Borgia's life, we might find less evidence of weakness than of diplomacy and strength. History is one long commentary upon

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the duality of human nature, but that of the Italian courts of the Renaissance, when the mind and heart of awakening states and cities were struggling through travail to rebirth, is pre-eminently so. It presented phenomena that, as Garner remarks, "have never ceased to baffle the historian and the psychologist," and we cannot appraise any great figure of that period at its proper value without taking this into consideration.

But to return to our subject: such are a few of the well-attested facts at our disposal as to the life of Lucrezia Borgia, a woman so utterly misunderstood and so cruelly libeled that one does not speak respectfully of her even now without the preface of an argument or offered evidence. And this despite the splendid researches of biographers such as Gregorovius, Gilbert, and Garnett, and of others who, like John Leslie Garner, have incidentally done her justice in the course of other themes.

This is untheosophical; it is base, unbrotherly and unfair; moreover it is so stupid that a rational mind will have none of it, once the attention is drawn to the facts. But the facts are practically unknown still, while falsehoods pass for the truth on every hand. A Theosophist, confronted by wild stories of this or that person whose life or deeds have made history, would say: "It may be as you contend, of course — it *may be* — *but why not examine the evidence?*" If this could be uttered when the mean low challenge of slander strikes the air, or the printed page gives up its libels, what a scattering of empty arsenals there would be!

In a fresco done by Pinturricchio for Lucrezia Borgia's father — after the fashion of that day when persons in power often had their portraits or those of their children introduced into compositions on religious or mythological themes — there is the portrait of a little girl. Tradition says that it is of the child Lucrezia, and there is much to support this view. The portrait of Pope Alexander in the fresco — which was painted on the wall of one of the rooms in his apartments (a suite of six rooms, now forming part of the Vatican Library) — is indisputable, and while the mural decorations were going forward, a matter of some years, Lucrezia was in and out of these rooms constantly; so that there is reason both in this fact and in the custom of the day to hold the tradition tenable. But we also have an undisputed portrait of the Borgia as a woman,* painted by Titian,— than whom no artist ever painted better the woman of exalted rank — and between the two there is a striking resemblance. Titian's portrayal of the dignity and sweetness, the balance, humanity and high intelligence of the patrician woman, writes an unanswerable

*"La famosa Lucrezia Borgia, que fiori in Roma nel principio del XVI secolo; de mano del Tiziano, in Casa Pamfili Doria" (the renowned Lucrezia Borgia, who flourished in Rome in the beginning of the sixteenth century; from the hand of Titian, in the Pamfili Doria house), is inscribed on the reproduction which lies before us.

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brief for the very attributes of character that we know Lucrezia Borgia to have possessed.

With regard to the child portrait, the test of internal evidence seems to us to establish the tradition even better. There is in both face and figure, as the illustration herewith shows, a wistful mildness, a lovable yet shrinking charm, great honesty, great sympathy, and unmistakable evidence of a locked-in but deep spirituality — qualities which research has established as having belonged to Lucrezia Borgia in a heightened degree. The eyes of the little figure look into the future, too, with a certain prophetic sadness, as though the shadow of subsequent events were already dark upon her path. Those who wish may review this portrait from the lofty height of the surface-technique of our day, but to us it is one of the loveliest left us by the ages, wonderful in its treatment, wonderful in spiritual content, and telling a mystic story of its own.

There is much inducement to comment upon it further, still more upon the life to which it gives us such a key; but comment really seems to be the least necessary thing in the world. The facts are their own advocate, and in thinking them over the question occurs: may we not be considering the more or less obscured incarnation of some one who is greater than appears at first glance? That is not the issue here, however, which is: shall falsehood pass unchallenged, or shall it not? As long as we live in a world of duality, where light and darkness, good and evil, truth and slander, love and hate, are "the world's eternal ways," so long must we expect a constant battle between fact and fiction in the records of human lives. But all battles must end sometime, and victory is not delayed when those who grasp the issue rise to its opportunity and cast the weight of research and ripe reason on the side of justice and truth. Responsibility in matters of this kind rests upon open minds in a very special way, whatever their creed or wherever they are to be found, for the ancient fight for truth's sake is the soul's prerogative and cannot with impunity be ignored. The gentle art of calumny finds expression in channels alien to the soul, and one's duty in relation to it is very plain.



"THE race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow-mortals. No one who holds the power of granting can refuse it without guilt."— SIR WALTER SCOTT

ASTRONOMICAL NOTES

C. J. RYAN

THE total eclipse of the Sun, which takes place on September 21st of this year, has been looked forward to with special interest, for it is hoped that the photographs of the stars surrounding the Sun, taken at the moment of totality when the darkness will permit them to be seen, will settle one of the disputed evidences for the Einstein Theory. At the last total eclipse of the Sun, the photographic images of the stars near it were displaced in the direction and to the degree that was expected if Professor Einstein's Theory of Relativity is true. But grave doubts have arisen as to the cause of the displacements upon the plates, and it has been suggested that instrumental errors or refraction of light from one cause or another were really responsible for the slight change in position of the stars. Every possible care is to be taken this time to eliminate all possible sources of error. The stars near the Sun can only be photographed during the few brief minutes when the Sun is entirely blotted out by the disk of the Moon, but at that moment a change of temperature occurs in the atmosphere, and perhaps in the telescope. It may be that the conditions will never be satisfactory enough for sufficiently accurate observations to be made.

Professor Einstein declares that his theory can be tested in three ways. The first is by the amount of bending of the rays of light from a distant star as they pass through a powerful gravitative field such as must exist in the neighborhood of an immense body like the Sun; the second is by the movement of the perihelion of Mercury's orbit; and the third is by the displacement of certain lines in the spectrum of the Sun. He claims that the theory of relativity completely explains the mysterious motion of Mercury's perihelion: the bending of the light-rays is still under discussion: the spectral displacement has not been established.

It is impossible for those who lack the necessary mathematical equipment to follow the reasoning by which the theory is supported, or even properly to understand the theory, except in part, but it is comparatively easy for persons of ordinary intelligence to understand the suggestions that have been made by numerous distinguished astronomers and mathematicians as to other possible causes for the amount of apparent displacement of the stars near the Sun (if definitely proved) and the anomaly in the perihelion of Mercury, which would explain them without calling upon the revolutionary explanation offered by Dr. Einstein. For instance, Dr. C. L. Poor, Professor of Celestial Mechanics, Columbia University,

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in a very careful survey of the perihelion question shows that the action of an envelop of very rare, diffused matter surrounding the Sun (the Corona and the Zodiacal Light) is sufficient to explain the anomaly in Mercury's perihelion, and more, to explain other outstanding anomalies in the movements of Venus, the Earth, etc., which are not covered by the Einstein theory. To quote Professor Poor:

'Further, the discordance in the motion of Mercury is only one out of eight or ten similar discrepancies in the motions of the planets. Einstein and his followers have stressed the supposed explanation, under his theories, of the motion of Mercury, but have glossed over the necessity of finding an explanation for the remaining discrepancies. Now the theories of Einstein account partially for one or two of these other difficulties, completely fail to account in the slightest way for others, and finally greatly increase the discordance in the case of Venus. In fact, in the case of this planet, the Einstein formulas would give the orbit a rotation in the opposite direction to that which is required to fit the observations. . . . Einstein and his followers have cited the motions of the planets as conclusive proof of the truth of his hypotheses. The evidence does not sustain this — his hypotheses and formulas are neither *sufficient* nor *necessary* to explain the discordances in these motions. They are not sufficient, for they account for one only among the numerous discordances — that of the perihelion of Mercury; they are not *necessary*, for all the discordances, including that of Mercury, can readily be accounted for by the action, under the Newtonian law, of matter known to be in the immediate vicinity of the sun and the planets.

"Thus the motions of the planets do not prove the *truth* of the Einstein theory, nor, on the other hand, do they prove its *falsity*. While these motions can be accounted for by a certain distribution of matter in the solar envelop, it has not yet been established by observation that the matter is distributed through space in the required way. . . ."— *Scientific American*, 1921

Professor See and Dr. Pickering have also given weighty reasons against the Einstein Theory as applied to astronomical physics.

It would be rash in the extreme for those of us who are not of the select few highly trained mathematicians competent to criticize the Einstein Theory to express an opinion, but we can safely wait until the big men have come to a common agreement, and then, if they sustain Dr. Einstein, we shall expect some clear expositor of science to rise up and try to explain the main principles so that persons of ordinary intelligence and fair education can understand them.

Whatever the outcome of the eclipse observations, whether the great mathematician is sustained or not, thanks to his work an exceedingly important fact in nature has been prominently brought to the attention of thousands of persons who may never have thought of it before. This is that nothing stands alone or unrelated, that relativity is a necessary means by which we attain some understanding of nature, on the material plane at least. Appearances are deceitful; the more so as we confine ourselves to the physical. An elementary illustration of relativity is given in the attempt to define, without gross error, such an apparently simple matter as the *actual movement of the Moon*. We learn, first of all, that the Moon travels in a perfect ellipse at a maximum distance of

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251,947 miles and a minimum distance of 225,719 miles; but for this to be ever approximately true we must ignore the orbital movement of the Earth which carries the Moon along with it. In reality the 'perfect ellipse' is thereby entirely pulled out of shape. Furthermore, the Sun is drawing the whole Solar System with it in another direction, and this enormously complicates the problem of the track of the Moon. For absolute accuracy we must relate (or compare) the track with something fixed—if we can. It cannot be to the moving Earth or the moving Sun, and we do not know of any really 'fixed' stars.

Can we relate it to 'space'? That must mean the 'ether,' for abstract space can hardly be used as a measuring rod. But the famous Morley-Michelsen experiment, which was tried to ascertain if the ether, through which the Earth travels like a fish through water, is stationary, gave an incomprehensible answer—so strange that some think that there may be no ether at all! We do not know any fixed object or substance to which we can finally compare the motion of any celestial body; everything seems to be relative to everything else. But of course Einstein's theory is a towering mathematical structure of which the general idea of things being relatively known to us is but one of the foundation-stones.

The study of Number, so essential in astronomy, as Plato says, deals with relative amounts and relative values, so that every object it presents to our thought brings to mind other objects of comparison. Every number requires other numbers to be held in mind; one cannot think of 2 without also thinking of 1 and 3, a greater and a less.

In another field, relativity is well marked. Everyone who has anything to do with color, whether it be in decoration or pictures, knows that the effect of any particular color is immediately modified when another hue is introduced; many pictures in public galleries have been ruined in color-impression by being hung near others that 'killed' them. There is a well-known anecdote of the great landscape painter Turner, who hid a generous heart under a rough exterior. On 'Varnishing Day' at the Royal Academy he was seen glazing some of the more brilliant parts of one of his own pictures with sober grays, because he had noticed the disappointment on the face of another artist whose adjoining picture had suffered from the blazing colors of the Turner. After the exhibition closed Turner cleaned the obscuring washes of gray and restored his painting to its original brilliancy.

Philosophically, there can be no doubt that much that we label as 'good' or 'evil' is only relatively so. "One man's meat is another man's poison." Among certain savage tribes certain courses of action are good and satisfying, even legitimate, in their state of development, while in civilized society they would be repulsive and degrading. And it should

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not be forgotten that much of the conduct and many of the ideas of the ordinary 'civilized' person, intelligent maybe but not truly wise, would be impossible to the *spiritually enlightened* man, such as the few who stand out throughout the ages as 'divine' Teachers. These have a vision as much larger than that of the ordinary personality as that of the latter exceeds the limited purview of the lowest savage. The broad principle of relativity in human life is important for those who wish to see it clearly and as a whole, and especially to students of Theosophy whose ardent desire is to relieve the suffering arising from ignorance of man's true nature and possibilities and to help the world to a higher and truer civilization.

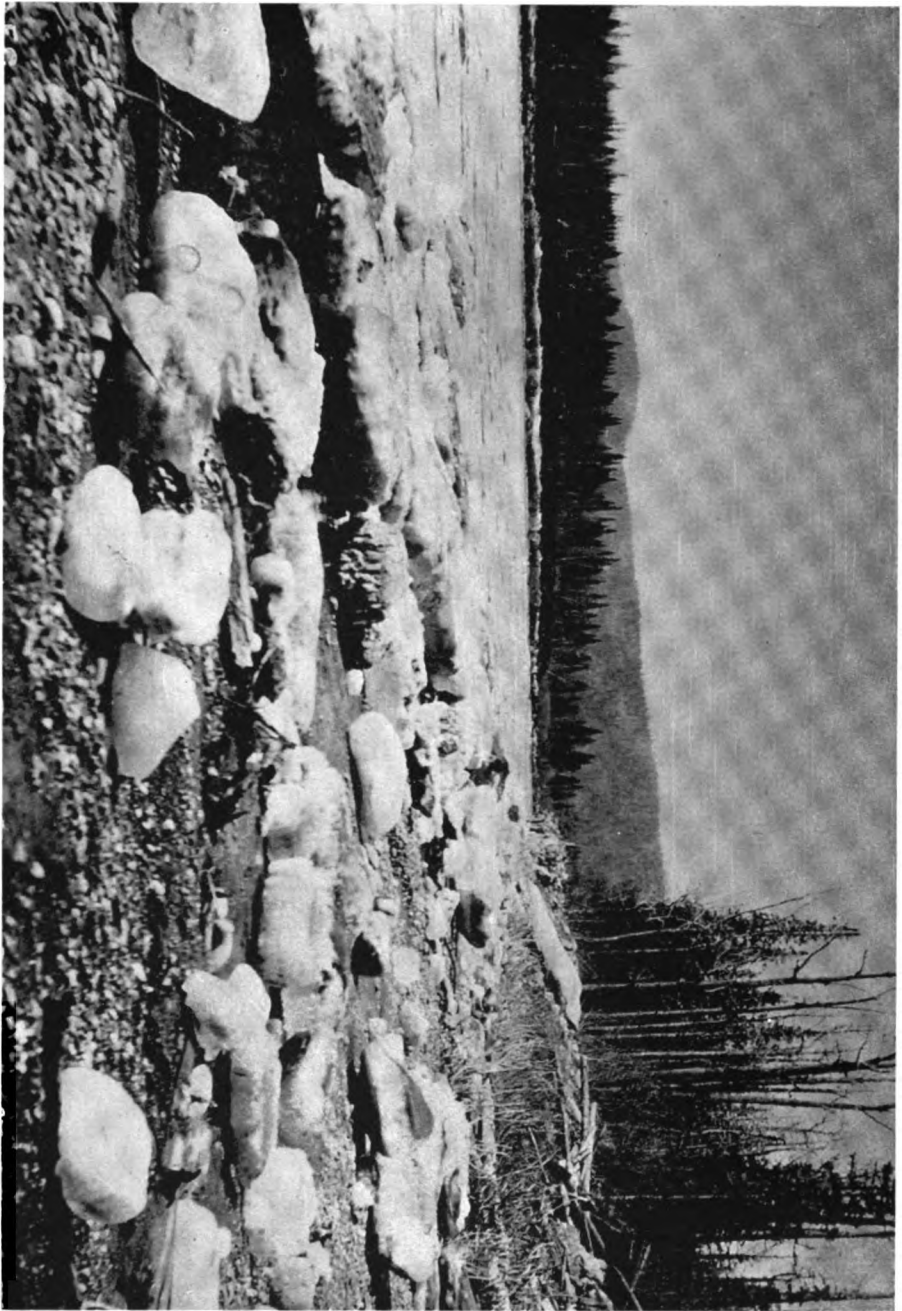
On May 14, 1921, a remarkably brilliant display of the Aurora Borealis was seen in North America and elsewhere; it extended so far south as to be well seen in San Diego, on the borders of Mexico, a practically unprecedented event, for there are only vague traditions of an aurora having been seen there by 'old-timers' many years ago. Professor T. J. J. See, of the Mare Island Naval Observatory, near San Francisco, described it as

"the most brilliant aurora ever seen in California. At 9.30 p. m. the auroral streamers reached from the horizon to the zenith and beyond; the colors displayed included red, orange, yellow, green, and bluish purple. . . . For many years the aurora has been known to be periodic and to follow the curve of the sun-spot development. As an unusually large spot was on the central meridian of the sun, this display verifies the electro-magnetic theory published by me in 1917."

Professor See hardly approves of the Einstein theory, for he remarks:

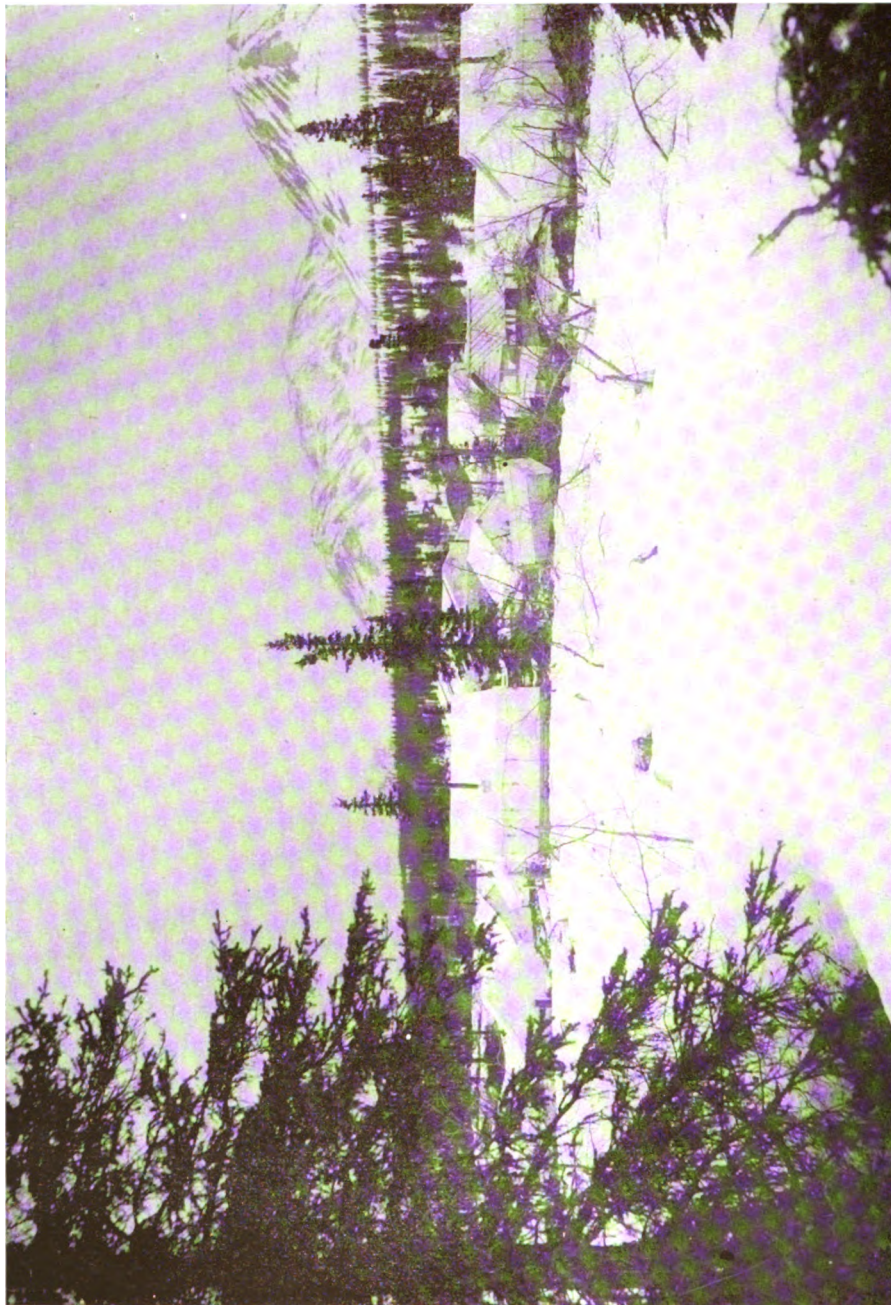
"Incidentally, this auroral display, showing that the electrical state of the earth is dependent upon spot development in the sun and the magnetic waves thus sent to the earth, gives the final coup-de-grâce to Einstein's theory, which has no physical basis. Einstein denies the existence of the ether and thus his theory is shown to be erroneous. . . ."

But to return to the aurora of May, 1921, which attracted such wide attention on account of its brilliancy and extent. There is another reason which may cause it to be noteworthy in future astronomical research. A few years ago, Mr. J. R. Henry advanced a remarkable hypothesis in the *English Mechanic* (Dec. 17, 1915 and later) suggesting that magnetic storms, which are closely associated with auroras, show a marked tendency to recur when the Moon is in, or near, four equidistant positions in its orbit (celestial longitudes 53°, 143°, 233°, and 323° — 90° apart). These longitudes are very nearly those of the four 'Royal Stars' of the ancient Persians, Aldebaran, Regulus, Antares, and Fomalhaut. These stars roughly mark the heavens into quarters, and were considered to have special significance. Mr. Henry gave a number of instances to prove that a majority of magnetic storms take place when the Moon is within 22½° of those longitudes. It is noteworthy that these positions of the Moon in its orbit have nothing to do with the *phases* of the Moon; it may be in any phase of illumination at the critical times.



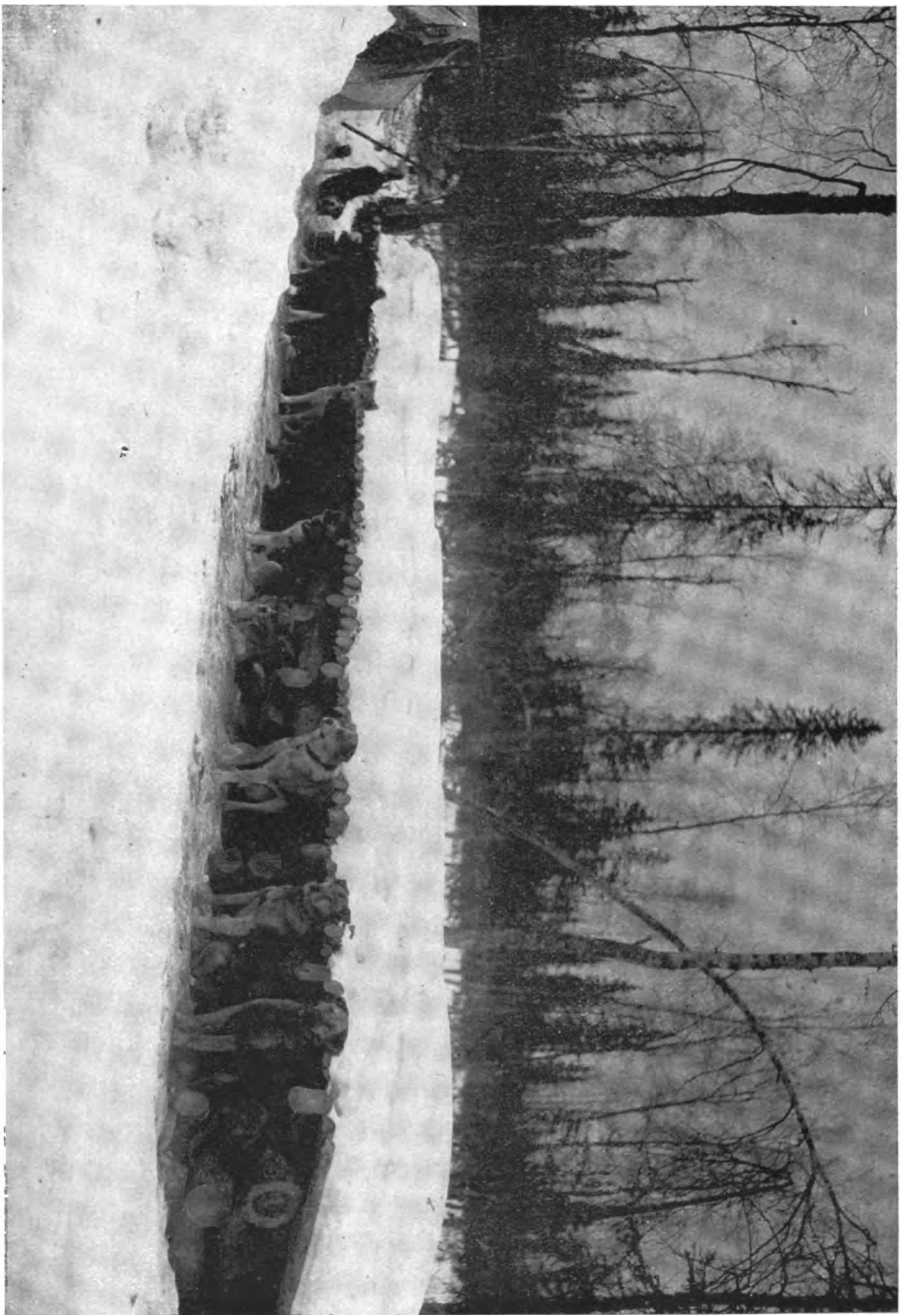
SUSITNA RIVER, ALASKA, IN SPRING-TIME

Lomaland Photo & Engraving Dept.



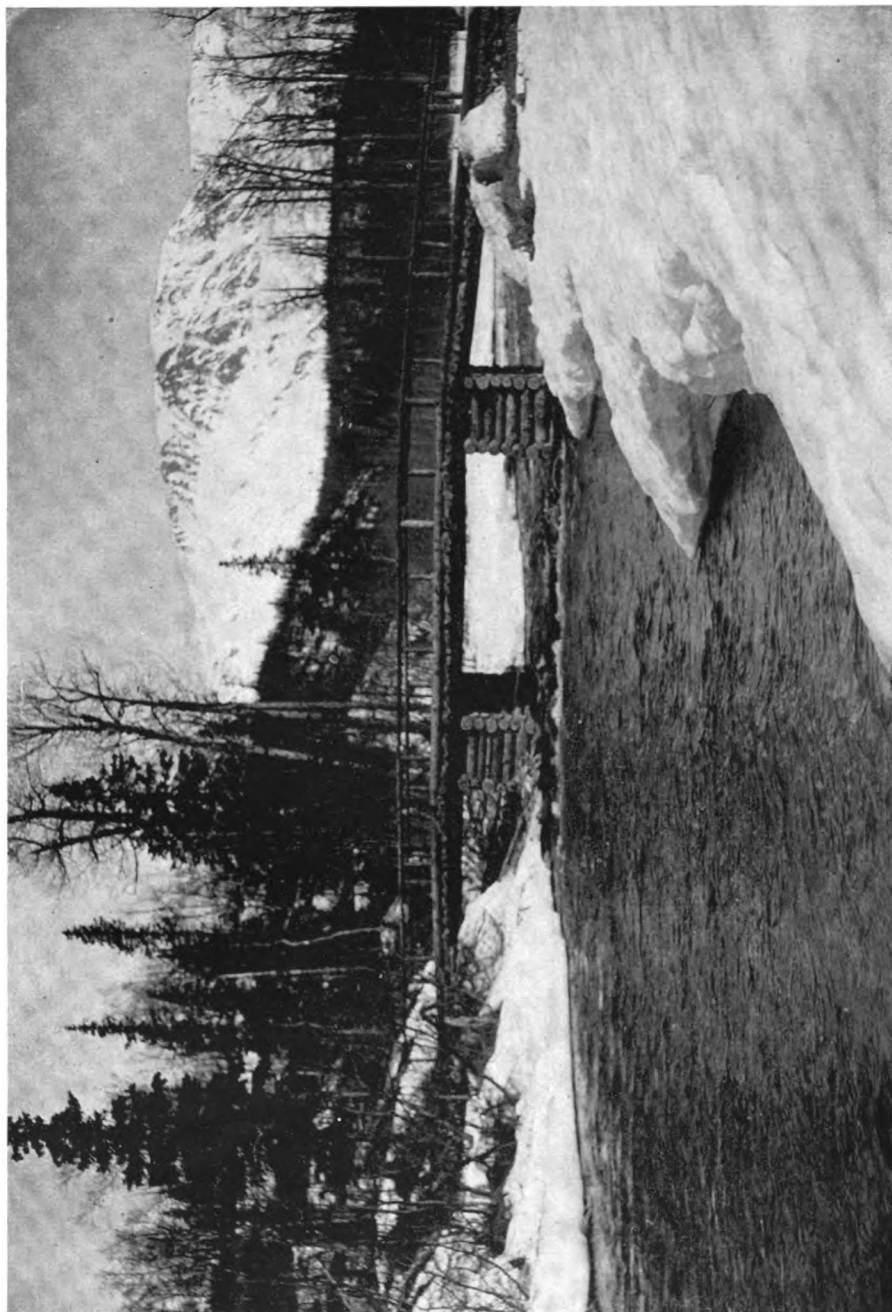
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WINTER CAMP IN ALASKA — 'HURRICANE GULCH'



DOGS IN WINTER QUARTERS, AT TALKKETNA, ALASKA

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WAGON BRIDGE ACROSS THE INDIAN RIVER, ALASKA

TRIBUTE TO HELENA PETROVNA BLAVATSKY

Yet should the Moon be in syzygy or quadrature (full, new, or half) when near one of the degrees mentioned, "the occasion becomes one of supreme importance" according to Mr. Henry.

Now, on May 14, 1921, the Moon was passing through one of the critical positions in the zodiac (143°) and also in quadrature (first quarter) and, therefore, according to hypothesis, something unusual was to be expected. This came in the form of the extraordinary aurora and magnetic disturbances, as mentioned above. Mr. Henry also connects these positions of the Moon with meteorite displays, but this opens too large a field for present consideration; but we may add that May 12 marks the close of the richest period of meteoric showers in the first half of the year.

It may take centuries of observation to determine whether there is more than 'coincidence' in Mr. Henry's apparent discovery, for which no definite explanation is offered on modern physical principles, but it is singular, to say the least, that he should be able to offer good reason in favor of an unknown influence of the Moon upon the earth's magnetism, etc., when our satellite is in the four positions which happen to bring it into closest relation with the four 'Royal Stars,' and not necessarily when the so-called 'changes of the Moon' are taking place which are the usual times when those who look for lunar influences upon weather, etc., expect results. Perhaps the ancient astronomers had some unknown and good reason for attaching importance to the zodiacal positions approximately marked by the brilliant first-magnitude stars mentioned.

TRIBUTE TO HELENA PETROVNA BLAVATSKY

Read at the commemorative celebration of her birthday anniversary, International Theosophical Headquarters, Point Loma, California, July 31, 1922

IVERSON L. HARRIS



WE are assembled today to express our gratitude to one who reawakened soul-consciousness in us, who set us upon the path that leads our footsteps to the mountain-tops, our vision to the stars beyond the Milky Way and the universes within the heart of man.

The scientific achievements of the nineteenth century, especially in the field of geology, history, and anthropology, made utterly untenable to thinking minds the dogmas upon which the religious life of Europe had so long rested in complacent insecurity.

Science gave the world facts, which destroyed dogma. H. P. Blavatsky

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gave the world science, spiritualized, which accepted all the proved facts of modern research, but saw behind the veil of external phenomena to the one spiritual Reality. She reconciled the great conflict between religion and science by feeding man's religious nature with spiritual truth in place of dogma, and by awakening earnest scientific minds to the vast potencies of the spiritual laws that govern the microcosm and the macrocosm — the first principle underlying the atom and the universe. And the basis of her teaching was the spiritual solidarity of all — the universal brotherhood of man, the immanence of the infinite Deity, the ever unknowable, causeless cause and source of all.

It took four years of the great war to teach even a few thinking minds outside the ranks of Theosophy, in some measure, what H. P. Blavatsky clearly and unmistakably taught a quarter of a century before the terrible August of 1914. And because the world would not listen to her message, upwards of ten millions of human beings actually killed one another in the fighting, another twenty or twenty-five millions died as an indirect result of the war, and literally scores of millions suffered and became enfeebled by lack of proper food and other necessities — to say nothing of the incalculable undermining of the general mental and moral tone of the world!

The things which H. P. Blavatsky plainly taught, and for which she was laughed at, persecuted, and driven prematurely to her grave, are today being advocated by some of our most widely known authors, and are being read and believed by millions. That is the tribute which the world today pays to H. P. Blavatsky, without acknowledging its debt.

But it will not do for us, her students, merely to read, to write, and to believe what she taught. *We must live it.* It will not do for Theosophists to accept the teachings in *The Voice of the Silence* and then give way to personal desires that conflict with duty to humanity. We cannot afford to accept the mental food which H. P. Blavatsky gave us in *The Key to Theosophy*, and then shirk our duties, fail to carry our share of the burdens of this Organization, or perform no more work at the International Center than is necessary in order to appear respectable. We cannot accept Madame Blavatsky's dicta as to the true spirit of internationalism, and then be participants in the vanities, the prejudices, or the chauvinism of our own particular native lands. It is unbecoming and unworthy of Theosophists to do so.

Nor can we pay a fitting tribute to the "Lion-hearted One," so long as we are selfish enough to put one single stumbling-block in the way of her chosen successor, Katherine Tingley, in her efforts to bring truth, light, and liberation to discouraged humanity. If we are really to show our gratitude to our first Teacher, we must uphold the hands of our

THEOSOPHY'S MESSAGE, AND OUR RESPONSIBILITIES

present Leader. We will not demean ourselves by criticizing or trying to pick flaws in the glorious work she has in hand to meet the world's spiritual hunger. If individually or nationally the critical faculty is so much developed in us that it *must* have exercise, we will turn it *inwards* and judge *ourselves* by the standards to be found in *The Voice of the Silence* or the *Bhāgavad-Gītā*.

If we students of Theosophy, who have for many years been in a position to drink of the waters of enlightenment H. P. Blavatsky gave us, cannot do this much; if we cannot put our shoulders to the wheel, stop criticizing others, cease coquetting with our weaknesses, and all become lifters, we can count ourselves failures and hold ourselves personally responsible if the world's spiritual hunger is not satisfied. And that will indeed be the sin against the Holy Ghost! But we are too grateful to "the Lion-hearted One" for what she has given us ever to deny it to others! We must not fail! We cannot fail! We will not fail!

THEOSOPHY'S MESSAGE, AND OUR RESPONSIBILITIES

STUDENT



WHEN H. P. Blavatsky founded the Theosophical Society at New York in 1875 her aim was to create an understanding between the philosophic Orient and the sincere mystical spirits of the Occident. This indefatigable seeker for Truth was convinced through and through that the basis of a Universal Peace could rest on nothing other than a disinterested and sincere spirit of brotherhood. In the thought of H. P. Blavatsky, universal peace without the 'pure spirit' of a true brotherhood was only an illusion, a mockery, a dangerous fantasy, or even a chaotic dream as deceitful and as pernicious for the human race, perhaps, as war itself. Her foresight was realized; for, in truth, there can be no universal peace without universal brotherhood.

H. P. Blavatsky had seen fully with her own eyes the distress and the real needs of the men of her century, and this is why we have seen her travel and work with such ardor, in order to bring to the world the truth of Light and Liberation. Her first step was to appeal to all persons of sincerity and of good faith, without distinction of race, sex, creed, caste, or color. Her work has been victoriously followed by her successors, William Q. Judge and Katherine Tingley.

Indeed, great responsibility weighs upon the Leader and the members

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of the Universal Brotherhood and Theosophical Society. Hence, it becomes really necessary for each one of us — before beginning our work — to make, each for himself, an examination of his conscience, so to say: a sincere appeal to whatever there is of the best in our interior nature; and thereafter to develop this our interior and better nature, in order to make it the focus of all the fruitage of ourselves which is en rapport with our spiritual aspirations and the amelioration of human conditions.

By such an examination we would render ourselves responsible for our acts, and would become the real arbiters of our destiny.

Conscious in this manner of our responsibility, we allow our heart to speak freely, rejecting all passion and all prejudice; it becomes easy for us to distinguish between the good and the evil, the true and the false, the just and the unjust. The choice remains with us, and we should not hesitate.


When we have accepted in principle the precepts of true brotherhood, it becomes easy for us then to take the first steps in the path of duty, to direct and to transport our thought, our will, into a more limpid and purer air; to open our hearts to the perfume of the virtues, to consecrate ourselves, finally, with complete devotion, to the glory of the Supreme Law, and to the progressive and spiritual elevation of humanity.

The Universal Brotherhood and Theosophical Society is the organization to face the egotism of our epoch, the remedy for the anguished cries of mankind; while Theosophy is the path that leads to the Mystic Temple. The God of Truth is the God of the Ideal, the God of Perfection. This Deity exacts no prayers, but only our good will; and in recompense, we are filled beyond measure with the spiritual light of which we have need.

There is the seed that we must broadcast among those who are wandering in the shadows. This divine seed finds no ready field except in the hearts of men; and if we sow it in the multitudes which groan in sorrow, it will surely produce precious fruits.

THE VISITANT

L. L. WRIGHT

 HE young priestess stood solitary in the azure gloom of the temple. Without, night was falling over the ancient opulent city of pleasure, in the center of which stood this marble zone with its altar of perpetual fire.

Sounds of awakening revelry throbbed against the cool walls of the temple and stirred a reluctant pulse in the watcher at the shrine. Pictures of festal processions, of lighted palaces bursting with music and laughter,

THE VISITANT

invaded the sanctuary of her thoughts. Not desire, not temptation, but wonder and questioning — curious, uneasy doubts awoke the fever in her mind. For where, in the face of idol-worship and profligacy and cruelty, lay the meaning of the august pageantry of her sacrificed womanhood? Twice seven years of devoted service lay behind her youthful feet as they stood here patiently before the altar. Tradition told the tale of centuries of such virginal lives, countless as the stars of midnight. Yet tonight the waves of lawless self-indulgence beat like a measureless ocean against this pearl of purity imbedded in the city's mud. Wherefore and to whom this age-long sacrifice of youth and womanhood?

Upon the altar a clear flame bloomed and waned in the dim milky luster of engirdling marbles. Flecks of gold and cerulean blue winked from dome and fretted cornice. Before the lofty treasure-chest, which inshrined the sacred vessels and the seven holy symbols, hung a veil of cloudy purple like the very curtain of the night.

The priestess awoke from her reverie. Slowly, with the measured beauty of the temple ministrations, she set alight, one by one, the candelabra of massive gold.

Night wore on, and silence, the peace of the gods, flowed at last about the temple precincts. As she kept sleepless watch and ward before the altar, she was aware — when the night grew deepest — of a growing prescience in the air. What seemed a soundless rhythm welled up from some near but invisible source and inundated the silence. Fragrance, fresh and forest-sweet, swept about the place, and in its breath the lights paled and fell. A hushed and expectant twilight held alert her senses.

Slowly, in the space between the treasure-chest and the altar, there grew the tall and gracious figure of a woman. Deep-bosomed, wide of brow, flowing with ample draperies that glimmered like foam within the gloaming, she fixed the mystic quietude of her divine regard upon the kneeling maiden.

Reverent, yet unafraid, the priestess lifted her eyes. With heart beating deep and full in sacred awe she gazed with yearning into the wise, sweet, fathomless eyes of the goddess.

The Presence spoke. Her voice, musical as the cadences of falling waters heard afar, rose and fell in the dimness.

“I am Hestia, the Spirit of Home;

“I am Woman, treasury of the divine fire in the heart of humanity;

“I am Motherhood, the guardian and guide.

“Within me lies the well-spring of eternal being;

“My heart knows the far deep goal of this, my pilgrim people.

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"I am Hestia, the permanent, the pure;

"Against my white, ineffable flame the hot vapors of passion and selfishness roll their vain dissolving mockeries. They change, increase, and vanish. I endure.

"I am Hestia, the stainless, the eternal."

Silence, like a benediction of deeper harmony, followed her words. Night throbbed around them. The flame on the altar burned like an unwavering prayer.

Then rose once more the largo of her voice.

"Oh daughter of a vanishing race, forget not that the light of your soul is the eternal fire. The age changes. Yonder steadfast flame shall wizen and be quenched. Slavery of outward shackles shall give place to the darker slavery of impulse and wandering desire.

"In those future days will the worship of Hestia be forgone. Yea, women shall tread in the miry paths of forgetfulness. Motherhood shall fall well nigh to the dust. But, O child of my immortal spirit! despair not at my words. For that dark and distant hour shall pale at last before a radiant dawn. Then shall the souls of Hestia's votaries descend from the secret empyrean of immortality to clothe themselves anew in flesh. And with you shall be reborn in the race the inspiration to spiritual womanhood. Once more shall you set alight the sacred fire — not alone upon temple altars, but upon the altars of your hearts and homes. And seeing again the clear sapphire flame of your souls, men will turn once more to the worship of spiritual truth.

"Then shall a new and wondrous motherhood spread its heavenly radiance over all the earth. The golden age of childhood shall burgeon everywhere and a godlike destiny beckon man forward to perfection.

"Be faithful then, O stainless Priestess of Hestia! Guard well the sacred fires. Preserve a hallowed silence in your soul where I may speak and cherish you.

"I Hestia, Spirit of divine womanhood, bless and dedicate you to the service of the ages to come."

Like echoes of remembered music the utterance died rhythmically away. The great candles burned again in undimmed luster. Upon the altar the flame now rose and swelled and trembled. Only the fragrance lingered, withdrawing gradually into the invisible chambers of the air.

But in the heart of the kneeling maiden there dwelt the light of a new and wondrous knowledge and the sacred sense of an immortal dedication.

ANCIENT GRECIAN GRANDEUR OF MIND AND BEAUTY OF ART RESTORED IN 'THE EUMENIDES'

AUSTIN ADAMS

THE glory that was Greece! We saw it: we felt it; we thrilled to its potent splendor — and this right here in San Diego! Under a star-lit sky it was, the other night, at the presentation of *The Eumenides* of Aeschylus in Katherine Tingley's matchless Greek Theater over on Point Loma. It was not merely a 'pageant' nor a theatrical performance nor a superb drama superbly staged, albeit it was all of these. It was a tremendous spiritual adventure — under the stars! For those two immortal hours, so powerful was the spell, so subtle the suggestion, we were no longer in America, in the twentieth century. We were in ancient Greece, in the thrall of her greatest dramatist, face to face with the supreme and supernal forces of good and evil battling for a human soul.

How, indeed, convey through words the elusive witchery of it all — the exquisite coloring, the haunting music, the unforgettable tableaux, the mystical lights, the soft surge of the sea below the perfect dignity and serenity of the gleaming white temples, the whole entrancing thing — and above it all, the heart-gripping steady unfolding of the stupendous spiritual meaning of the play itself. Memory rejects as pitifully inadequate the adjectives which usually trip into the mind when criticizing a dramatic performance.

MORE THAN GREAT BEAUTY

It was beautiful, yes, and fine and wonderfully done, and great and amazingly unusual; but it was more than all this. It caught one up above the things which seem to count, and revealed with majestic simplicity and compelling clearness the things which do count — eternally. It was the "katharsis" of Aristotle — the purgation of the soul through horror and pity. It was a religious function; the vast hushed audience became worshippers — of "the good and the beautiful" because the "true."

Coming now to the details of the performance, what a joy it was to hear English — at last! The perfect enunciation and pronunciation of the words was in gratifying contrast to the slipshod mumbling and slurring too frequently endured from actors today. Nothing of the profound meaning and golden beauty of those wonderful speeches was lost. Far out across the great sweeping tiers of seats around the theater and on

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and on into the solemn night, every word rang out like a silver bell till lost among the phantom fringe of the surrounding groves or out over the misty sea. The groupings and processions, and dancing and rhythmic movement, the softened music of the unseen orchestra and, oh, the ecstatic call to life and conflict of the trumpets!

Everything was perfect, the costumes, the lighting effects, the gorgeous color schemes, the 'business,' everything. Katherine Tingley is a great dramatic director; the students of the university under her leadership are uncommonly gifted actors. As a man of the theater, I knew that such a performance as we witnessed the other night can come only after infinite pains, and then only to such as get to the heart of art by loving the divine beauty.

MAGNET FOR WHOLE WORLD

As I sat waiting in that enchanted spot for the play to begin, I fell to wondering if we here in San Diego appreciate all that this Greek Theater, and the spirit of those ministering to us there, means to our little far-off city. It means that we have something unique not only in America, but in the world, something potentially more vital to our cultural and spiritual well-being than anything else we have, something destined to draw hither in years to come all such as are beginning to find "the husks that the swine did eat," unsatisfying to the soul, and who therefore "seek a land of heart's desire" through the gates of art, which are the only real outlets for self-expression. And then I remembered some one had told me the day before, that Madame Tingley had decided to give three Greek plays every year — and I beheld a prophetic vision of caravans of pilgrims wending their way to San Diego from the four quarters of the earth — San Diego where one may know something at least of the glory which was Greece. And I was glad.

Then the play began. For the next two hours I forgot all about San Diego, all about myself, all about everything except the awful, the tremendous, the sublime spiritual drama unfolding before my eyes. Then the play was done. In the long hush that held the audience at the end I looked up at the dim, dark sky. My trusted confidants, Vega and Arc-turus and Altair, caught my eye from their serene heights, and I swore to them that I would never forget the lessons *The Eumenides* has taught me — nor ever write a play except my utmost best.

[Reprinted from *The San Diego Union*, September 21, 1922]

TOKENS

F. M. P.

VIOLETS and lilies, geranium and rose,
Fair tokens, by celestial artists wrought,
Bear daintily the message hearts have thought:
Silently carry it across the seas
Fragrant with breezes from the Homeland leas.
Whisper it softly when the dawn-wind blows
Shadows from daylight where the morn-blush flows,
From whence you came and High Heaven's message brought.

Lomaland

THEOSOPHICAL ITEMS OF INTEREST



APPLICATIONS for membership in the Universal Brotherhood and Theosophical Society received here at the International Theosophical Headquarters, Point Loma, from many countries, have been unprecedented in number this year, especially from Sweden, Finland, Germany, Holland, and England,—the countries visited by the Leader and her Rāja-Yoga Crusaders on the recent lecture-tour beginning on January 26th and terminating on July 5th, 1922. There is also to be noted a marked increase of inquiry and interest in Theosophy from Spain and South America.



Recent letters received from Folkskollärare Herr A. Winell of the Helsingfors (Finland) Center and from Ingeniör Gustav Kahlson of the Gothenburg (Sweden) Center of the Universal Brotherhood and Theosophical Society speak with great enthusiasm of the quickened interest in Theosophy aroused in their respective cities through the recent visit of the Leader and the Rāja-Yoga Crusaders. These letters also tell of the fine new quarters both branches have recently moved into for their public and private meetings. "The whole thing seems to us like a dream. We are not quite able to comprehend that what we had been longing for all this time has suddenly been realized and in such a splendid way." So writes Comrade A. Winell; and Comrade Gustav Kahlson speaks of the new center at Gothenburg being "very well fitted for our purposes. No pains will be spared to put everything in the best possible condition. The house is located a stone's throw from the Grand Hotel Haglund — an ideal location." Here weekly public meetings will be conducted.



The Theosophical Movement is always moving — onward and upward. In the short space of one year since the opening of the Theosophical Studio in the Music-Art Studio Building in Los Angeles, it has become necessary to

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find larger and more suitable quarters for our Studio there as well as a lecture-hall more adapted to our public needs. This has recently been accomplished by the removal of the Studio to 555 Metropolitan Theater Building, 536 South Hill St., Los Angeles, and by holding the public lectures every Sunday evening at the Ebell Club Auditorium, 1719 South Figueroa St. in that city. Since the opening of our season of public Theosophical Meetings on September 3rd it has been the Leader's practice to leave the International Theosophical Headquarters every Saturday afternoon and remain at her Los Angeles residence until after her Theosophical lecture Sunday night. Mrs. Estelle C. Hanson presides at the Leader's official home in Los Angeles. Mrs. E. M. S. Fite also lives there and is in charge of the Theosophical Studio and Information Bureau in the Metropolitan Theater Building. Mrs. Fite has had this position since the inauguration of the work there a year ago and has rendered most efficient service.



The steady growth of interest in Theosophy is marked by the continuous increase in the sale of the standard literature emanating from the Aryan Theosophical Press at Point Loma. Under the able management of Mr. F. S. Bardsley and Mr. E. J. Dadd — both valuable workers from far-off Australia, who are comparatively young members of our Lomaland family — the Aryan Press is turning out more work than at any time in its history, and still it is taxed to the limit to meet the demands.



The ever-expanding work of the Propaganda Department and of the Theosophical Publishing Company — which our veteran cabinet officer, Mr. H. T. Patterson, directs — is more marked this year than at any other period.



The 'Juvenile Home' (an endowed home for little girls here at the International Theosophical Headquarters) from the time it was opened was most efficiently directed by Mrs. Amy Lester Reineman until she recently passed away. The Leader has appointed Mrs. Iverson L. Harris to fill Mrs. Reineman's place. Mrs. Harris has been especially trained by the Leader for this work. She has been educated at Point Loma from childhood, was an assistant teacher at the Râja-Yoga Schools established by Mme. Tingley at Santiago, Santa Clara, and Pinar del Río, Cuba — part of this time under Mrs. Reineman's supervision. She accompanied Mme. Tingley on her recent lecture-tour through Europe.



The latest news from the New England Center of the Universal Brotherhood and Theosophical Society at Symphony Chambers, 246 Huntington Ave., Boston, speaks of the reopening of the center for public work after the summer's vacation. A very active season may be anticipated in order to

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meet the many inquirers who are always seeking real Theosophy in New England. There is a possibility that Mme. Tingley may visit the New England States on a lecture-tour and also deliver public addresses in New York, Chicago, Minneapolis, etc., on her return journey.



A very interesting letter from Dr. Segundo Sabio del Valle of Madrid, who has for many years been a devoted member of the Universal Brotherhood and Theosophical Society and has done most effective work in translating standard Theosophical literature emanating from Point Loma, into Spanish, speaks with enthusiasm of his visit with the Leader and the Râja-Yoga Crusaders in London last June. Dr. del Valle is known throughout Spain as an eminent scholar and deep thinker.



Readers of THE THEOSOPHICAL PATH and personal friends of Kenneth Morris, the noted Welsh poet and historian of the Theosophical University at Point Loma, will be pleased to hear that Mr. Morris is now greatly improved in health. He was not strong physically when he came to Point Loma, and within the last few years it became necessary for him to give up some of his active duties in teaching and writing. He is considered by many in Europe and America as the greatest living teacher and critic of English Literature and History. His many friends are eagerly anticipating more contributions from his able pen.



The grounds of the International Theosophical Headquarters, Point Loma, are open to visitors daily except Sunday from 10.00 a.m. to 12.00 m. and from 1.00 to 4.30 p.m. A large number of visitors are shown around the grounds every week by the student-guides, who report a steadily growing interest in Theosophy and the activities of the International Center.

Professor Alexander Fussell, who has done such efficient work as instructor in French and German at the Râja-Yoga College and also in translating our Theosophical Literature into French, is the Director of Reception for visitors here and is unusually successful in satisfying the needs of earnest inquirers. His enthusiasm for the work and his keen understanding of the need of Theosophy to solve the many perplexing problems of the day is much appreciated by those who are anxious to know more of the philosophy and are fortunate enough to have his attention when visiting the International Headquarters.



Mr. W. E. Bolles, construction engineer from Washington, D.C. and a member of the Universal Brotherhood and Theosophical Society of long standing, has within the last few months taken up his permanent residence at the International Theosophical Headquarters and has received a most hearty welcome from the Leader and the rest of his Lomaland comrades.

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Professor and Mrs. Edward S. Stephenson have recently arrived from Japan to take up their residence at the International Theosophical Headquarters. Professor Stephenson for many years occupied the Chair of English at the Imperial Naval Engineering College at Yokosuka, Japan. Professor and Mrs. Stephenson's adopted Japanese children, Tamiko and Tetsuo, have long been pupils at the Râja-Yoga College.

Two other recent arrivals in Lomaland are Arkivarien Oscar Ljungström of Stockholm, Sweden, and Mr. John Morgan from Cardiff, Wales. Both these comrades are old members of the Universal Brotherhood and Theosophical Society in their own countries. Mr. Morgan expects to become a permanent member of the Lomaland Family. Mr. Ljungström has only come for a few weeks' visit. His son and daughter are living at Point Loma where they have been educated. Mr. Ljungström is assistant editor of the Swedish 'Theosophical Path.'

Another member of long standing who has recently taken up her abode at the International Theosophical Headquarters is Mrs. E. A. Jordan of Chicago.

At about the time we go to press two very dear and respected comrades will be leaving Sweden for a somewhat protracted visit to Lomaland. These are Dr. Erik Bogren, for many years Director of the Helsingborg Center and now President of the Universal Brotherhood and Theosophical Society in Sweden and Finland; and Direktör E. A. Gyllenberg of Malmö, Business Manager for our organization in the two countries named. They will receive a hearty welcome in Lomaland where they are highly esteemed on account of their long years of unselfish, devoted, and enthusiastic service to the Cause, and loyalty to our Leader.

Mr. and Mrs. Louis F. Schudel from Holland, whose daughter has been for a number of years a student of the Râja-Yoga College, Point Loma, will be taking up their residence in Lomaland in a short while, as will Mr. and Mrs. Robert E. Coates, from Dublin, Ireland. All these comrades are faithful members of the Universal Brotherhood and Theosophical Society of many years' standing. Mr. and Mrs. Schudel have rendered the Leader and party invaluable services not only during the recent Crusade to Holland but at all times; and Mr. and Mrs. Coates have long held the fort for Theosophy in Dublin. They will be heartily welcomed in Lomaland.

Mr. and Mrs. Walter J. Renshaw will follow soon after. Mr. Renshaw was for a number of years a most valuable helper at the Aryan Theosophical Press, where his services will again be much appreciated.



The devotional book *Theosophy, the Path of the Mystic* by Katherine Tingley has found a permanent abiding place in the hearts of thousands inside and outside the ranks of the Universal Brotherhood and Theosophical Society.

The first edition is entirely exhausted and calls for additional copies are coming in constantly from all parts of the world. It is being translated into several languages. It will make an excellent Christmas gift and the new

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edition will be out about the first of November. Orders should be addressed immediately to the Theosophical Publishing Company. No earnest student's library is complete without it. It takes its place at once by the side of the *Bhâgavad-Gîtâ*, *The Voice of the Silence*, and *Light on the Path*. Writes Kenneth Morris, whom we have referred to above:

"The publication of the first book by the one who is the Teacher of this present age is epochal. The effect on me was cumulative, it mounted up as I read on. There are passages, particularly those from private instructions, which are masterpieces of English prose: were I not a student of Theosophy, and not a would-be disciple of Katherine Tingley, this would be my first impression, as one who knows pretty well the great masters of English prose from its golden age in the seventeenth century to the present day. These passages are the kind of writing that great critics century by century love to praise, to remember, and to comment upon. . . . There is no conscious artistry about it: yet, as one reads on, the effect is like that of great art. The very greatest literary art leaves on my mind a subtle and purifying impression of color; and I am trying to think if any book has left this in as great a degree as this has. I believe not. Here is thrown off casually and without intention or effort, the final result, the last essence, of that which the mere men of grand genius labored with infinite pains to attain and manifest. I imagine that this is of course what would be; because the stars that lead the men of genius on are the mere pebbles on the roadside of a Teacher such as she.

"Again, there is the universality . . . the *Path of the Mystic* would be as little foreign to the Turk or the Chinaman today as to the American, the Swede or the Italian; and in a thousand years' time it will be (one would dare venture it) as modern as now, or as it would have been ten thousand years ago. Because its weapons are drawn out of the armories of the eternal, the ever-present; it calls no witness to the stand out of the past or the temporary present, but only the Soul of Man. So 'it is not for an age but for all time'; it has no local color but that of eternity: and — if you could signal it to Mars or Venus, I daresay it would be appropriate there as here! Fix the idea in your mind that you are a denizen of some remote age or race, and read it through trying to find something that sounds foreign.

"Now then, the point of all this is that I believe we ought to urge our Teacher that this is the book that ought to be translated into all the languages especially Chinese and Japanese and pushed everywhere. This should be the spear-point of victory. It stands to reason that the word of the Teacher of today is the word for today. It meets spiritual aspiration without imposing the obstacle of metaphysical difficulty to the brain-mind. . . .

"'Mountain-man' is the Chinese for Adept. Here is the Mountain-Book: the cry from the mountains of the Gods."



Mr. Anders de Wahl, the famous Swedish actor, who has been decorated by the Kings of Sweden, Norway and Denmark and by the French Academy,

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was the summer guest of the Leader at the International Theosophical Headquarters. His dramatic recitals at Point Loma, in San Diego, Coronado, and Los Angeles, brought him many new friends and admirers of his art. He started on his return journey to Sweden on September 15th. He will give recitals *en route* in Chicago, Boston, New York, Minneapolis, and possibly other cities. All his Lomaland friends wish him great success and *bon voyage*.

A new departure was made under the Leader's instruction the evening before Mr. de Wahl left Lomaland, in the form of a symposium on art in which most of the teachers and some of the students of the Art Department of the Theosophical University took part. The symposium was considered by many as the high-water mark of the meetings conducted in the Rotunda of the Râja-Yoga Academy, under the Leader's direction; and that is saying a great deal. It was in the very deepest sense of the words "a feast of reason and a flow of soul."



We are greatly interested in a book just written entitled *I am my Brother's Keeper*. There is a vein of philosophy that runs through it; there is a high moral tone to it; it expresses the inhumanity of man to man and the ultimate triumph of Justice. The book is true to life, it depicts the travail of the soul and the injustice that sometimes creeps into the application of the law of the land. For further information concerning the book, address the Theosophical Publishing Company, Point Loma, California.



Mr. Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in Great Britain, is seeking larger headquarters for the work in London. The members of the old H. P. Blavatsky Center there anticipate the most active season of public work conducted there for many years, due very largely to the stimulus given by the visit of the Leader and Crusaders in June.



The members of the San Diego Branch of the Universal Brotherhood and Theosophical Society (known as the H. P. Blavatsky, W. Q. Judge, and Katherine Tingley Branch), have begun their autumn activities with renewed enthusiasm. The splendid loyalty and active devotion of each and all of the members promises much for the future successful propaganda of Theosophy throughout the State of California.



An accelerated building program in San Diego indicates that prosperity has returned to the pre-war basis of yearly expansion. As the Leader said in an article published by her in the San Diego *Union* of January 17, 1922:

"At the time we began our work here San Diego resembled a sleeping mining town. According to the official census reports, supplied by the San Diego Chamber of Commerce, the population of San Diego increased

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from 16,156 in 1890 to 17,720 in 1900 — an increase of only 1,564. In 1900 we established our headquarters here and by 1910 San Diego's population had increased to 39,578, a gain of 21,858. Further comment is unnecessary. The census of 1920 gives the city a population of 74,683, but conservative estimates place it now (1922) as more than 100,000."



Among the guests who were entertained at Lomaland recently was Judge Frank G. Finlayson, Presiding Justice of Division Two, District Court of Appeal, Second District, Los Angeles, California, who spent several days of his vacation as the Leader's guest at Point Loma. He stayed long enough to witness the first performance of *The Eumenides* on September 2nd.

Judge Finlayson is prominent in the Masonic Order of Los Angeles, has for many years been a continuous reader of THE THEOSOPHICAL PATH, and makes the principles of Theosophy the beacon-light of his practice of the law. Would there were more like him! He has won for himself a host of friends throughout California.

Another prominent visitor to Lomaland recently was Havrah Hubbard, well-known for years as Music-Editor for the Chicago *Tribune* and Editor in Chief of the American *Encyclopaedia of History and Music* in twelve volumes—said to be the most important work of its kind since the publication of Grove's *Musical Dictionary*. On the occasion when Havrah Hubbard was entertained in Lomaland, another guest was Mr. Edwin H. Clough, better known in California as 'Yorick', whose brilliant and trenchant pen is the brightest adornment of the San Diego *Union* and *Tribune*.



Much interest and enthusiasm has been aroused throughout America by the discoveries of Dr. Abrams of San Francisco, in the diagnosis and treatment of disease in an entirely original manner. His long years of patient research seem to have borne a bountiful harvest in the almost infallible diagnosis of disease; and his treatments are becoming daily more and more successful in the cures effected. If all the reports which we have of his success are true, he is certainly to be congratulated and has placed humanity his debtor.



Much enthusiasm has been created not only in San Diego but in Los Angeles, San Francisco and through Southern California by the Leader's recent revival of the Classic Drama, *The Eumenides*, in the Greek Theater at the International Theosophical Headquarters, Point Loma. Two performances were given: on September 2nd and 19th, respectively. The capacity audiences on both occasions and the many letters of appreciation received, have encouraged the Leader to present a series of classical plays in the early spring and fall of next year. Some Shakespearean dramas may be included in the repertory.

— CLARK THURSTON



F. J. Dick, Editor

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

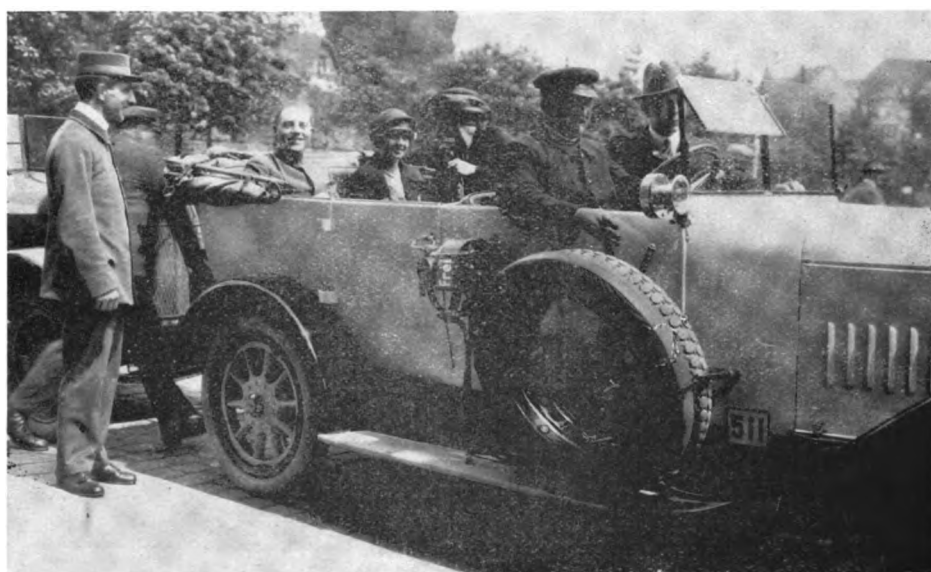
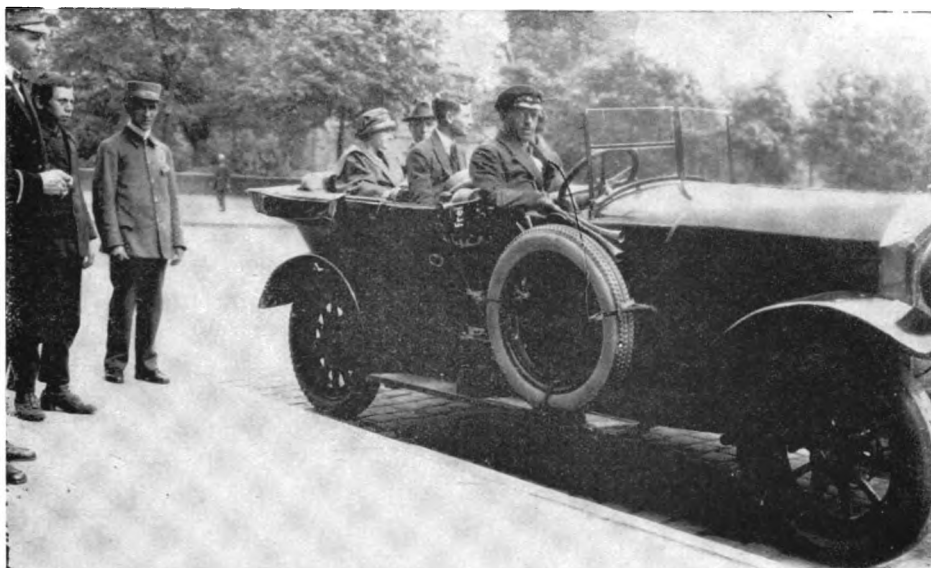
ON August 6th Katherine Tingley, the Theosophical Leader, gripped a large audience for over an hour in an impassioned address on 'Theosophy, the Open Door to a Brighter Future for America.' In spite of the usual request for no applause, many could not resist the impulse, and at the end of her address burst into hearty hand-clapping. Mme. Tingley touched on American civilization, its ideals, achievements, its weaknesses and its

**The Spirit of Mercy
needs to be
emphasized**

possibilities, all the way from the prehistoric civilization, which she declared was older than that of India or Egypt, through the Colonial days, the struggles for religious liberty, and the spirit of religious intolerance which reached its worst manifestation in the Salem witchcraft stain on our record, the ideals and limitations of the signers of the Declaration of Independence, of the framers of our Constitution, to the Great War, and the attitude which the nations of Europe have towards America today.

Basing her statements on observations made during her recent five months' lecture-tour in Europe she said: "The people of Europe gradually have lost faith in what they believed before; their religious faith has been shattered, and many of them in Germany are looking to America for the salvation of their country. They think America is much bigger than it is, spiritually; they know so little of the discouraging aspects of our politics, our educational life, the lack of brotherhood in our social and industrial relations, on all lines. They have thrown off their old yoke and are now like little children, waiting to be helped by America."

In response to many requests Mme. Tingley's address will be published shortly *in extenso*. A few of her statements are quoted here: "Splendid people everywhere are doing the best they can, but the resultant effort is like a crazy quilt. There is no single, grand purpose that will arouse the aspirations of all humanity. We must emphasize the spirit of mercy in all our laws for the correction of the unfortunates — the so-called criminals. I say, feed your children well; love them, care for them; do everything you can for them; but above all *educate them on the principle of Universal Brotherhood*; make a big and splendid picture for them of the future; teach them



Lomaland Photo & Engraving Dept.

KATHERINE TINGLEY'S LECTURE-TOUR THROUGH EUROPE, 1922

(ABOVE) Râja-Yogas enjoying the historical sights of old Nürnberg. Mr. and Mrs. Lars Eek on the back seat, Mr. Geoffrey Shurlock and Miss Olive Shurlock, in front.

(BELOW) A treat for the Râja-Yoga Crusaders: a visit to the old city of Nürnberg. Mr. and Mrs. Montague A. Machell on the back seat; in front of them Mrs. Iverson L. Harris. Lieutenant Unger-Söderberg is beside the chauffeur. Mme. Tingley conducted two big public meetings in Nürnberg in the old Katharinenbau, made famous by the Meistersingers. The hall was packed with a larger crowd than it had ever known before, according to the statement of many of the citizens. The Theosophical Leader's work in Nürnberg was a tremendous triumph in every respect.



Lomaland Photo & Engraving Dept.

KATHERINE TINGLEY'S LECTURE-TOUR THROUGH EUROPE, 1922

(ABOVE) The Market-Place at Nürnberg — taken while the Theosophical Leader and party were admiring this picturesque proof of German activities along practical lines.

(BELOW) A visit to the old city of Hans Sachs and Albrecht Dürer — Nürnberg. The Theosophical Leader is seated in the rear to the right, with Mrs. Fersch, one of the most active members of the Nürnberg center of the Universal Brotherhood and Theosophical Society — a forceful and earnest speaker and a splendid example of the best type of German wife and mother. The gentleman at the right is Ingenieur J. Th. Heller, Director of the Universal Brotherhood and Theosophical Society in Germany. The other is Direktör E. A. Gyllenberg, Business Manager of the Universal Brotherhood and Theosophical Society in Sweden and Finland.

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Reincarnation and Evolution; open the door of hope for the whole world through the urge of your own divine natures. Such splendid unselfish, sublime efforts will be written on the screen of time, and long after you are gone they will be interpreted by your posterity."

It was announced that in the course of three weeks Mme. Tingley would present the Râja-Yoga Players at the Greek Theater, Point Loma, in *The Eumenides* of Aeschylus, which was presented under Mme. Tingley's direction with signal success in New York twenty-four years ago — the details to be published later. It was also announced that the Sunday morning services at the Isis Theater would be discontinued until September. Next Sunday morning Mr. Anders de Wahl, the noted Swedish actor, who is visiting the International Theosophical Headquarters as the guest of Mme. Tingley, has been given the use of the Theater for a recital.

MME. TINGLEY OUTLINES 'THE EUMENIDES' OF AESCHYLUS TO BE PRESENTED AT THE GREEK THEATER, POINT LOMA

MANY requests have caused me to outline in a general way the story of *The Eumenides* of Aeschylus and some of the reasons actuating its production at my Theater on the grounds of the Point Loma Homestead, Saturday night.

The setting of the Greek Theater seems peculiarly appropriate for the production of this classic drama with its really spiritual background.

Agamemnon, coming back from the wars with high honors, is slain by Clytemnestra, who, as readers or students of this drama will recall, is in turn slain by her son Orestes, who, acting under the direction of the god Apollo, thus avenges his father. Orestes is tormented by the Furies and seeks the protection of Apollo, who assures Orestes that he is under the divine protection, and that the Furies which have been hounding him will be overcome by the divine might, and directs him to hie to Athena's temple in Athens for final purification by the methods to be laid down by that divinity. Orestes departs, under the divine protection of Hermes. Then appears the ghost, or uneasy shade of the guilty Clytemnestra, who appeals for vengeance to the Furies on her son Orestes, who has slain her. The Furies awake, are threatened by Apollo, and finally depart on the track of Orestes, chasing him to Athens.

CHANGES TO ATHENS

The scene here changes to Athens, and the temple of Athena Polias, while Orestes is seen as suppliant seeking asylum in the temple. The Furies enter, on Orestes' track. Athena appears and listens to the opposing claims, and having founded the famous court of the Areopagites, turns over to it the case of Orestes. Apollo reappears as pleader and champion of Orestes before that court, while the Furies plead their ancient and unquestioned rights. Orestes is acquitted, Athena so declares, and, moreover, promises the Furies that if

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they relax their wrath they will be given seats, and will become the 'Gracious Ones,' the Eumenides, no longer the Furies. This the Furies accept, and then coming under the influence of the divine light, are changed from evil into good and spring into light, and the play closes with the procession headed by Athena conducting the Eumenides to their seats underground.

Aeschylus has risen to lofty conceptions in this play. Most interesting perhaps are the Furies. Born in the beginning of time, daughters of Night, agencies of evil whenever they oppose the divine will as manifested in the divinities, the children of the inscrutable Father Zeus; hence, Apollo and Athena treat them with more or less scorn and loathing. Had Orestes committed the terrible crime of his own volition, he had been left, so Aeschylus hints, to the relentless Furies; but being only an instrument of the divine vengeance, he is, despite the crime, under the divine shield, and is promised protection; for, declares Aeschylus, the murder of Agamemnon by Clytemnestra cannot be overlooked and must receive its due meed of punishment, for, Whoso sheds man's blood, by man must his blood be shed; he who raises the sword, by the sword must fall, now or on a later day.

But the Furies will not recognise the right of the divinities in this, who represent the will of the inscrutable Zeus, and pursue the cleansed Orestes despite the divinities' warning and pronouncements. The Furies recognise the power of the divine will, but, like elemental forces of nature, without conscience or mercy, they work relentlessly as is their custom, fearing but not obeying the divine commands.

DIVINE WISDOM

Then Athena, the representative of the divine wisdom and justice, the daughter of Zeus himself, sprung from his brain, unloosens the tangle of circumstance and conflicting rights, and promises to the Furies no diminution of their rights or powers, provided they turn from rebellion to co-operation with the will of the divine law-giver Zeus. They then become the Eumenides, the 'Gracious Ones.'

Ethically, too, the Furies represent the goadings and unspeakable agony which conscience inflicts upon criminals of whatever kind.

They are invisible, according to Aeschylus, only Orestes seeing their fearsome countenances, yet dramatic proprieties not only permit but demand their appearance in the scenes.

In the conception of the great tragedian Aeschylus, the Furies are the elemental forces of Nature, working relentlessly to torment Orestes; while the bright gods represent the more advanced stage of divine polity; law, order, civilization; they are also the instruments, conscious and moral, of the nobler aspects of divine law. It should be noted that the Aeschylean conception is quite different and of a far nobler cast than was the popular mythology of the masses.

The Eumenides, therefore, is pre-eminently a religious drama, dealing with some of the most abstruse and baffling problems of ethics; to any lover of

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his kind who has learned to think, and whose heart has been torn with life's many perplexing problems, its appeal is immediate; its main lesson is that of resignation to Right and Truth, and the ultimate triumph of Justice over Wrong, though the ways may be devious and the path be long. Orestes may represent our common humanity; and the drama is one of the gods settling human difficulties and opposing and controlling the stern elemental forces of relentless nature, represented by the Furies.

— *The San Diego Union*, September 1, 1922

ATMOSPHERE OF OLD GREECE SEEN IN POINT LOMA PLAY

'THE EUMENIDES' OF AESCHYLUS PRESENTED BY STUDENTS AND FACULTY
OF THEOSOPHICAL UNIVERSITY IN OPEN-AIR THEATER

OVERLOOKING THE OCEAN

BY CHARLES ROLLISON

MOTORING over to the Greek Theater at Point Loma last evening to see Katherine Tingley's presentation of *The Eumenides* of Aeschylus, I expected a feast of antiquity "and naught beside," but what I found was a drama filled with lessons for the modern, practical world, holding the key, in fact, to its present problems. An ancient play it is, but with a distinctly modern application, and in the atmosphere of "the Good, the Beautiful and the True," in the Athens of the old philosophers into which the Point Loma Greek Theater was transformed last night, the theme is as fresh and living as though the play were not a decade old.

Presented as it might have been in that old Athenian theater whose mighty ruins speak to us today, but here with the matchless scenic setting of Point Loma and the vast artistic resources of modern lighting at her disposal, the Theosophical Leader, I'll venture to say, produced something that could tell Aeschylus a thing or two — and that certainly held the audience spell-bound last night.

The Greek Theater is set in a broad canyon, but instead of the customary sounding-board enclosure at the back, which shuts in (or out, rather) the nature-view, this theater is left open, and through the columns of the high Doric Stoa which rises in the center-rear, can be seen a long chaparraled canyon leading down to the sea. On either side rise gently sloping hills, with Greek shrines and temples dotted here and there upon them.

ACTION IN TWO SCENES

The action takes place in two scenes, one at the shrine of the Oracle at Delphi and the other at Athens, geographically some considerable distance away. But this was managed without the use of change of setting or any dimming of lights, by placing the Pythian Prophetess and the pursuing 'Erinyes' or Furies, on a templed height at the left. Before this shrine the goddess Athena passes in a chariot drawn by gleaming white horses, and as

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she descends the hill to enter the arena to extend help to the suppliant Orestes, the action is transferred to the theater proper, the Stoa representing the temple of Athena Polias on the Acropolis.

It was a unique arrangement and one that without the unparalleled scenic setting would be impossible to secure. The concealed bluish lighting of this temple, which was illuminated interiorly, gave a most spiritual effect, and this was heightened at some of the climatic places by the lights being wholly turned off, leaving nothing but the moon, just waxing to the full, to shed light upon the scene. In spite of the spectacular use of colored lights — Madame Tingley remarked to me afterwards, "Although this play is designed to be educative in art and symbology, and spiritually uplifting first of all, I depend largely upon the spectacular to secure the effect I wish" — in spite of a range of colors which seemed to exhaust the whole gamut and on a most delicate scale, the few short interludes of nature's light alone were to me the most uplifting and spiritual of all. That too is something unique, and could hardly be achieved by the impresario who has to put on a play every night of the month to make his theater 'pay.'

EFFECTIVE LIGHTING

Spectacular lighting was used with special effect upon the dancers near the end — for after Athena has changed the dark Erinyes or Furies into the Eumenides or Bestowers of Blessing, and they have thrown off their hideous garments of evil — symbolic of human weaknesses — and spring forth in filmy white, garlanded and flower-wreathed, they give an archaic Greek dance. This dance is one that was a legacy to Athens from an older day, and in spirit and technique it was fascinating. It was almost more Greek than Greece itself, and carried the student of Aeschylean drama into the very atmosphere of the old creative days. For these Eumenides — young students of the Theosophical University, all of them, I understand — might have stepped bodily out of ancient days into the present, they reproduced the pose and the rhythm of the Greek dance so perfectly, as we know it to have been from the old friezes and the painted *lecythi* and *amphorae* that have come down to us. Particularly was this true of the cymbal-dance. I have seen Greek art, but never dancing art more Greek than this. And yet, in spite of the atmosphere of joy and happiness that immediately upon the disappearance of the baleful Furies seemed to pervade the scene, none of the religious or spiritual effect was dissipated. If anything, it was heightened, still more so at the final song, which was repeated almost 'at low breath,' with the lights dimmed and only the moonlight drifting down.

SPECIAL MUSIC

Something should be said of the music, which was composed especially for Madame Katherine Tingley's first presentation of this play in New York City in 1898, and is written in the old Greek modes. A notable addition to this was the ancient 'Hymn to Apollo,' the words and music of which were

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discovered some time in the nineties, at Delphi, and which dates from the fourth century, B. C.

The student reading this play expects the breath of culture, an intellectual feast, and insight into the Greek drama in the days of the Mysteries and before the technique of it had changed and made way for the modern touch. But not much beside. One imagines it would be dull in presentation, with strophe and antistrophe winding back and forth interminably, and the action often quiet. But not as presented in the Greek Theater. I sat entranced with the sheer thrill of it. Not a dull line, not a mumbled or hurried or half-baked word; everything clean-cut as a cameo in the wonderful acoustics of that theater; and in play of contrast, in dramatic *chiaroscuro*, we have not seen its like in modern times. The contrast between the baleful, fiendish Furies and the Eumenides, gracious and joy-bringing: between "gray-eyed Athena," with her woman's sympathy, and the persecuted and perturbed Orestes; between the flower-maidens and the majestic figures of the twelve Areopagites or judges; between the well set up Athenian soldiery and the fairy-like little children with their garlands; between the calm containment of Apollo in his temple on the high hill and the agonies of the dead Clytemnestra who walks, like the ghost in *Hamlet*, "in the dead waist and middle of the night" — plenty of thrills there were. But also plenty of tenderness and sweetness and color and warmth, and, truthfully, more of the real dramatic touch than in the best that has been given us since Shakespeare lived and wrote. No wonder Aeschylus is called "the Shakespeare of the ancient world." Maybe the Theosophists think he is Shakespeare, but the mysteries of reincarnation I have no way to solve, so will leave that to the imagination. But both were artists, both were teachers and both centered their effort in the same great, universal themes.

INDIVIDUAL PLAYERS

Something should be said about the individual players, although, according to what appears to be a Theosophical custom, their names did not appear upon the program. But all of the young folks in the cast, I understood, have been trained personally, some of them from childhood, by Mme. Tingley herself, with the Greek Theater as an outdoor classroom. The part of Athena, taken by Miss Frances Savage, a Râja-Yoga teacher, was exceptionally well done, with grace and dignity and with a fine intellectual conception of the lines, which were unmarred by the slightest failure in clearness of enunciation. Almost as much could be said of the Pythian Prophetess (Miss Marian Plummer), whose role was a difficult one, while Montague Machell carried off the honors of the leading part as Orestes. The god Apollo was personated by Professor de Purucker; that of Clytemnestra by Mr. Machell, Sr. Which meager list must be augmented by mention of the Athenian soldiery, (including the special escort of Athena), the Furies or Eumenides themselves, the twelve Areopagites, the dancers, flower-girls, torch-bearers, archers and attendants, making a cast of nearly two hundred performers.

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Twenty-five hundred years old the play is — yes; but it is timely today. Indeed it is more than timely, for when in any age has there been more need to remind men of the virtues and the penalty of undervaluing them? When more need to accentuate the power of love and wisdom to accomplish what hatred has tried for millenniums and always failed to do?

I motored back in the moonlight with that old recorded prayer of Socrates on my lips and in my heart: "Great Zeus, and all ye other gods who haunt this spot! Teach me to esteem wisdom the only riches! Give me beauty in my inward soul, and may the outward and the inward man be at one!" So be it! — *The San Diego Union*, September 3, 1922

THEOSOPHY IN SWEDEN

THE Theosophical address yesterday at the Stadshotellet (Karlskrona) attracted a fine audience. The president of the Universal Brotherhood and Theosophical Society of Sweden and Finland, Dr. Erik Bogren, gave a very interesting lecture on what Theosophy is and what it is not, and he especially emphasized that it is by no means antagonistic to true Christianity, but seeks to educate men to self-knowledge, self-control and peacefulness, to the knowledge of the duality of human nature, and to fight for the attainment of the divine light.

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Theosophical literature may be obtained at the bookstore of Hugo Andersson or at the Swedish Headquarters, Stockholm 3.

Those who are interested in Theosophy are invited to correspond (also in Swedish) with Mme. Katherine Tingley, International Theosophical Headquarters, Point Loma, California, U. S. A. All information without charge.

— Translated from *Karlskrona Tidningen*, July 25, 1922

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

HEREWITH we give a more exhaustive report of the addresses of last Monday evening.

After the rendering of a musical selection from *Tannhäuser* by the small orchestra of the Stadshotellet, Mr. Gyllenberg of Malmö, the business manager of the Society here in Sweden, made the following speech:

"When Madame Katherine Tingley became the successor of Mr. William Quan Judge, who in his turn was successor to Madame Blavatsky, the Foundress of the Theosophical Society, she was already well acquainted with the practical side of Theosophy and with the necessity of applying it to the daily life of humanity at large. It was with this in view that she purchased a beautiful spot of land in Southern California where the flowers bloom the year

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through, and there she founded a School of Prevention as she called it.

"The old proverb, an ounce of prevention is better than a pound of cure, is well known to everyone. And it was on this fundamental principle that the school was based, so that the children could be educated to learn to know their own true nature, and so that the teachers could prevent bad traits of character from developing, and thus meet the difficulties of the children with Theosophic compassion and knowledge; so that when the children grow up they would be able to meet temptations without yielding to them — having reached self-control in their own lives. Thus character-building is the most important part of this education, and hundreds are they who can testify to the truth of this.

"To countenance efforts, such as those emanating from enemies of this Society, aiming to obstruct or even destroy such a work by unjust criticism, would be criminal; and therefore we request in the name of truth and justice and in the name of our country, that no heed be given to such slanderous, unjust and untrue reports as have been seen in our newspapers, or to whispered gossip that our enemies have circulated among the public.

"Truth is powerful and will conquer. This we found when we accompanied Madame Tingley on her lecture-tour through Sweden some time ago, and when she taught us the practical side of Theosophy and its appeal to the home-life, the sacredness of marriage, and the building of the home on the right basis, which should indeed be the very center and heart of society, and make for the regeneration of the race.

"She introduced to us some of the students that she brought with her and who have received their education at Point Loma from their earliest childhood, and who now are students of the University there. They had all been educated according to the idea of self-directed evolution, and the results could be seen in their music and in their extemporaneous speeches, and through their modest and genuine manners they showed themselves to be fine and splendid types of manhood and womanhood."

After Mr. Gyllenberg's speech the president of the Theosophical Society in Sweden and Finland, Dr. E. Bogren of Hälsingborg, addressed the audience as follows:

"The object of the Universal Brotherhood and Theosophical Society is to elevate the human race physically, morally and spiritually. As subsidiary objects, and aid to the fulfilment of this purpose it likewise accentuates the study of ancient and modern religions, science, philosophy and art, the investigation of the laws of nature and the divine powers in man, and the showing forth of the relationship existing between man and the Universe.

"In spite of the fact that most of the educated world has accepted and believes in the teaching of Reincarnation, there is yet a great deal of ignorance about what Theosophy is and what it is not.

"Theosophy is not spiritism, not hypnotism nor thought-transference, nor anything like that; nor is it mesmerism or clairvoyance. Theosophy knows the laws that govern all these things, and it knows that there is a

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great danger attached to the practice of any of these things, because they arouse the lower forces in man's nature, which laws he has not yet learned to master. Such practices make it harder for him to approach the diviner part of his nature. What father or mother would allow his or her children to fall into the hands of a hypnotizer who will rob them of their free-will and thereby inhibit their power of deciding upon their own lives and actions? More than that, he will establish a *rapport* between himself and the hypnotized person which can never be broken. In spiritism the same thing holds true, with the difference that in the case of the hypnotizer he may be an honest man; while in the case of spiritism there can be little question of morality or honor, because the beings we open the road for in spiritistic practices are totally devoid of anything like a conscience; those beings are often the very scum of the earth, imbued with elements the most evil and despicable in human nature.

"Neither is Theosophy, as so many think, averse to Christianity. No Theosophist has ever either in word or deed tried to lessen the value of the teachings of the great world-savior of Nazareth, but he will never lose a chance to inform the public of certain misinterpretations and even forgeries which have become identified with the original truths to a greater or less degree. Theosophy has the key which seems to have eluded theology equally with science, the divinity in man. Theosophy urges us to do our very best to prevent the evil powers in our natures to gain strength and assume the leadership within us, and at the same time Theosophy tells us to strive and work by degrees to reach toward an assimilation of our higher divine nature within, with all its glorious possibilities — now latent in all human beings that are being born on earth.

"We now approach one of the greatest secrets in human life, that is, the duality of human nature: the soul of man with its two natures, the higher and the lower, and the possibilities of further development inherent in both; for they both come into life together with the Ego. In Theosophic parlance these two natures have been called the Angel and the Demon. Both of them are constantly trying to pull the Ego or the soul to themselves. The qualities that are characteristic of the higher nature are: charity, compassion, brotherliness, longing for truth and light, courage and faithfulness to principle. The qualities of the lower nature are the following: selfishness, jealousy, cruelty, avarice, coarse sensuality and untruthfulness. Between the two man is constantly being torn. From birth man originates from the former, but as life goes on he is being pulled down and tainted by the lower, until he has fought and conquered and won his freedom, his salvation. What he has to do all the time is to elevate himself and strive to become one with the higher part within him. He will then have reached the Christos-state which is the goal of every human being. There is nothing more important than that in the life of man. That is why we exist. It is ignorance of this fact that has caused all the misery and suffering on earth all through the ages. Instead of pointing out to mankind the possibility of self-directed evolution through the

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advice and help also of the great saviors of the world who have gone before us, there has been a constant emphasis laid during the last few hundred years of the Christian era on our having been born in sin and that there is no salvation except through 'the grace of the Lord.' And this propaganda has been so constant and continuous that the very blood of the Christian peoples has been affected by it.

"Theosophy wishes to liberate the whole race from this nightmare, and it points to us a totally new course to follow. We shall have to seek a way out of the corner that we have come into. Theosophy has the secret how to save the world from more misery and suffering: showing men how to take up the fight and conquer their lower natures, the demons within them, and then to turn with faith and trust to the divine part. Man must learn how to cultivate a spirit of brotherliness in his heart, for that is the only way in which he may come in contact with the Light of the Divinity that is hidden in the heart of each human being. It is this light that is the real Savior of every human being, for it has emanated from the Great Central Spiritual Light, whence the whole of creation has originated.

"It was with a knowledge of this vital fact that the 'Theosophical Society and Universal Brotherhood' was founded by Madame H. P. Blavatsky. After her Mr. W. Q. Judge took over the Leadership, and at his death Madame Katherine Tingley became the Leader and Official Head of the 'Universal Brotherhood and Theosophical Society' to which she changed the name of the Society, as had been originally intended at its foundation.

"In order to bring to the knowledge and into the lives of the youth of the world these wonderful truths Mme. Tingley has established her world-famous school: the Râja-Yoga School at Point Loma in California, U. S. A., and she intends to introduce the system of education also here in Sweden.

"The students at that school are being taught the laws that govern their physical, mental and moral life. They are taught to live in harmony with nature and to love everything that lives, and to grow strong in degree as they learn to know themselves and learn to use this power for the service of humanity and all that is.

"Thus the purpose of the School is to prevent any evil that there may be in the youth from rooting itself and settling in their hearts. And this result can only be brought about by telling the children how to neutralize inherited tendencies, and also through a knowledge of the laws of nature, and the divine laws that there are in each.

"When the Râja-Yoga system of education will be more generally known the state of happiness of the whole world will be much greater than it is today, and a brighter day shall have dawned for the human race.

"The corner-stone of the Râja-Yoga School in Sweden was laid at Visingsö in Lake Vettern in 1913, but then the war came with all its dire consequences and aftermath, which delayed the carrying out of the plans for the school. This year the Visingsö Center of the Universal Brotherhood and Theosophical Society was founded by Mme. Tingley during her stay at Visingsö.

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Also in other countries have been undertaken preparatory works for future Râja-Yoga schools.

The lecture was followed by a rendition of Handel's *Largo*.

—Translated from *Karlskrona Tidningen*, July 26, 1922

SWEDISH ACTOR PROVIDES RARE TREAT

SWEDISH admirers of Anders de Wahl, the great Swedish dramatist, now in San Diego, made up a large part of the audience at the Colonial Theater yesterday morning, although hundreds who were unfamiliar with the Swedish language listened quite as attentively and seemed to be quite as pleased.

Hardly too much can be said in praise of his realistic work, and yet it has a spiritual aspect. Some of these poems — in fact, all of those recited — were real sermons and of a very high order.

De Wahl's voice is virile and wonderful, capable of vast range and exquisite fancy, equal to the ultimate demands of the 'grand manner' and as well to the dainty touches of surface emotions or to broad humor and grotesquerie. But back of the voice one felt a something superbly intelligent, superbly sympathetic, too, which gave the words all their real value, as well as something to say.

The first number of the program was a lyric poem in three parts, portraying a trip to the city (*Stadsresan*, by August Strindberg), by an old sexton, who is going to buy an anniversary gift for his wife. The loveliness of nature was painted so clearly that the auditor was really there on the shores of the Swedish lake, in the city with the old man, in his home when he struggles with regret and despair as he thinks of the lost ideals of his youth, and again with him in his final happiness as he sees the meaning of life.

In *Hjällarna* (The Heroes) was depicted an episode on the *Titanic* at the time of the great catastrophe; in *Uppassaren 5 Hanson* (My Sailor-Servant, No. 5 Hanson), by Prince Wilhelm, a beautiful picture of devotion and love of duty; in *En människa* (A Human Being) was shown the struggle that takes place between the angel and the demon in man; and in the last poem of this group, *Sommaridyll*, the artist recited in the broad dialect of Skåne, the scene of the poem, as he carried his listeners into the peasant life, with its outings, its merry dances, the moon-rise over the beeches and the lovely, lingering twilight of northern summer nights.

In *Das Hexenlied*, which was recited in German, the artist reached the heights of dramatic feeling. It is accounted one of the great ballads of the world, and in its picture of witchcraft persecution and the suffering of the innocent, writes a noble brief for justice and sympathy. Interpreted with the marvelous diction that has made de Wahl famous throughout Scandinavia and a large part of Europe, it leaves an impress of great purity and uplift, and stirs one to the very depths.

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De Wahl was graciousness itself in responding to the repeated encores, adding to the program several shorter poems by Swedish masters of verse, one of which he followed by a finely rendered translation in English. Floral tributes were received from the John Ericson League of this city, and from Vasa Orden No. 176, and he was finally compelled to make a short address before the audience was willing to leave.

Mme. Tingley was congratulated upon having persuaded this distinguished guest to take time from a well-earned rest to give lovers of the drama in San Diego the opportunity of hearing the classic lyrics of another land.

— From the *San Diego Evening Tribune*, August 14, 1922

CELEBRATED SWEDISH ACTOR RECEIVES WARM APPLAUSE IN LYRIC RECITAL AT COLONIAL

By M. E. I.

IN the universal language of poetry, emotion and humor, Anders de Wahl held the rapt interest of his audience at the Colonial Theater yesterday morning in a recital of Swedish and German lyrics. While the words must have been unintelligible to a considerable part of the audience, the dramatic persuasion of de Wahl's interpretation conveyed to the heart all the subtle shades of expression of which language is only a medium. There was, of course, a large number of his own countrymen present, who manifested an intense appreciation of the heroic selections and an infectious delight in the humorous ones.

De Wahl's art is distinguished by its dignity; by a voice of melody and mobile features which express the delicate shadings of emotion. He does not move about on the stage, but stands quietly; he has an easy presence. He uses few gestures, but those effective, and even in the moments portraying sorrow, sacrifice, death, when he rises to the heights of the 'grand manner' of declamation, there is always a pleasing 'balance,' a fine appreciation of tragedy that prevents boisterousness.

RECITES HOMELY STORY

In *Stadsresan* (The Trip to the City), August Strindberg's simple classic, de Wahl ranged through the gamut of emotions in reciting the homely story of the old sexton who goes to the city to purchase a piano as a surprise gift to his family, in honor of his twentieth wedding anniversary, and whose unfulfilled dreams of youth are suddenly awakened in despair and rage at his commonplace existence and the wasted years. Then the violence of his rebellion subsides into childish pleasure at the applause for his playing by his neighbors, and the even tenor of his simple, daily life is resumed in peaceful resignation. This selection was received with enthusiastic applause.

In *En människa* (A Human Being), by Bergman, de Wahl portrayed the two-fold nature of man — the higher self and the lower, each struggling for the mastery of life, alternating between ecstasy and despair.

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A fine note in devotion and love for duty, with touches of humor sparkling through it, was sounded in *Uppassaren 5 Hanson* (My Sailor-servant, 5 Hanson), by Prince Wilhelm of Sweden, whose four or five volumes of poems and fiction already published have established him as an author of the first rank. An officer in the Swedish navy, and with the same deep love for the finer things of life that characterized his father, the great Oscar II, he has often taken his motif from the changing life of the sailor, and never more happily than in the poem selected by de Wahl. It describes a young sailor, of the type who serve him so devotedly, who after standing unfalteringly day and night in bitter cold and storm, is asked by his superior whether he is tired. "Possibly," is the reply, "but what matters it? As long as you stand at your post, sir, I shall stand too." The recitation of this poem evoked a burst of applause and de Wahl was recalled repeatedly, finally reciting Gustaf Leopold's *Fideikommissarien* (The Heir) as an encore.

PLAYS ON EMOTIONS

Hjällarna (The Heroes) was a tense, gripping lyric describing the sacrifice of three men who give their lives to lighten the too-heavy load of a small boat at sea, in order that the others might be saved. In this selection, de Wahl's rich voice played upon the emotions of the audience with the nobility and pity of the theme.

Those who understood the Swedish tongue found *Sommaridyll* (Idyl of Summer) full of humor and joy. In this de Wahl's expressive face grimaced and twinkled and laughed in harmony with the rural setting of the simple story.

Das Hexenlied (The Witch-Song) was the only selection given in the German language. A ballad of length, it tells a dramatic story of the death-bed of a monk, and the visions of the forbidden world of his past which come to torture him. De Wahl gave a striking portrayal of the dying monk — tremulous, hoarse voice, shaking hands, rolling eyes, excitement mounting to hysteria, dwindling to weakness and silence. At the close of the poem, the audience paid the tribute of perfect stillness for an appreciable moment, then burst into enthusiastic applause. There was not the usual hurrying away, but on the contrary it lingered to applaud again and again, and finally took its departure slowly.

He is the summer guest of Madame Katherine Tingley at the Theosophical Headquarters on Point Loma.

Among those occupying boxes and loges were Madame Katherine Tingley and party, including members of her cabinet and Point Loma Homestead officials, Miss Gertrude Gilbert and party, Mrs. A. G. Spalding, Admiral Roger A. Welles, Capt. W. P. Cronan and party, Col. and Mrs. Charles Miller, Mrs. Thomas Gwynne, Mr. and Mrs. T. B. Wright, Austin Adams and party, and Dr. Westerberg of the Swedish consulate, San Francisco.

— From *The San Diego Union*, August 14, 1922

GUESTS AND VISITORS ENTERTAINED IN LOMALAND

A CONCERT and reception were held at the Râja-Yoga College, International Theosophical Headquarters, Point Loma, Thursday evening, in honor of Professor and Mrs. Edward S. Stephenson who arrived in Lomaland from Japan earlier in the day.

Professor Stephenson, a pioneer member of the Theosophical Society, has been for many years on the faculty of the Imperial Naval College at Yokusuka, Japan, and for twenty years Madame Katherine Tingley's representative for Japan. Before going to the latter country he was active in Theosophical work in Oakland, California. He has been continuously identified with educational work during his stay in the Orient.

It is Professor Stephenson's first visit to Lomaland and the first visit to America of Mrs. Stephenson, who is Japanese, a member of one of the old, well-known families there, and an enthusiastic worker for Theosophy, which has a large following among her compatriots. Their children, Tetsuo and Tamiko Stephenson, are pupils in the Râja-Yoga College and Academy respectively, having entered the Râja-Yoga School some years ago.

The program included numbers by the Râja-Yoga Symphony Orchestra, the large Mixed Chorus, violin, 'cello and piano soli, vocal duets with harp accompaniment, and action-songs by the little children. It was opened by a fine orchestral arrangement of the Japanese National Anthem, made by one of the Lomaland students, played in honor of Professor and Mrs. Stephenson and members of the Universal Brotherhood and Theosophical Society in Japan. Complimenting a number of Swedish guests present, the program numbers otherwise were largely from Scandinavian composers, including Sibelius and Grieg.

An unannounced feature of the program, introduced especially for the Swedish guests, was the recital by Madame Tingley's distinguished guest, Anders de Wahl of the Royal Dramatic Theater, Stockholm, Sweden. This included two numbers, both by the acknowledged master of Swedish dramatic writing, August Strindberg, *Tullförrättarens Dröm* (The Custom-Officer's Dream) and *Sterbhusnotarien* (The Notary). De Wahl has given many recitals in Lomaland since his arrival, but his art never showed its wonderful plasticity and many-faceted character more enchantingly than in these two selections — the first depicting in allegorical fashion the duality of human nature and of life, with its heights of spirituality and aspiration and its depths of strident confusion, inharmony and despair. In the second the artist seemed to touch all the keys of humor, at times bordering on the pantomimic, as he pictured in the language of the 'Notary' the various guests at a typical summer resort — their whimsies, their absorption in follies and in the good things of life. It was not a description but a picture. There they were before you, even the savor of the food.

By request of the guests present Madame Tingley gave a short address, touching as always on world-issues in their relation to the immediate duty of the hour. "Happiness is ours if we wish it," she said, "but to attain it we must forget ourselves in loving service to others."

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Among the Swedish guests present were Vice-Consul and Mrs. Malmberg, Mr. and Mrs. Gustav Carlson, Mr. and Mrs. Gottfrid Anderson and Captain John F. Anderson, the latter one of the famous bridge-builders of the world, now a resident of San Diego. He is a Knight Commander of the Royal Order of Vasa, Sweden, and has been signally honored by the Spanish Government for distinguished services, and also by the Swedish Anthropological and Geographical Societies.— *The San Diego Union*, August 12, 1922

Mme. Katherine Tingley entertained at her home, 'Wachere Crest,' in Lomaland, Monday evening in honor of her distinguished actor guest, Anders de Wahl of Stockholm. Covers were laid for twelve, the guests from San Diego including, among others, H. Austin Adams and E. H. Clough.

After dinner a concert was held in the Rotunda of the Râja-Yoga College, at which a new number opened the program, *Tonerna* by the Scandinavian composer, Sjöberg. Other numbers included a violin solo by Charles M. Savage, *Reverie* by Vieuxtemps; Hasselmann's *Aubade*, for harp, by Susan Payson Hamilton; vocal duets with harp accompaniment, by Miss Christine Wright and Miss Inez Walker, Mrs. Susan Hamilton at the harp, and a spirited rendering of the 'Allegro Assai' from Beethoven's *Sonata Appassionata*, by Margaret Hanson Voigt, played in compliment to Mr. de Wahl for his wonderful interpretation a few evenings before and also on Sunday in the city, of Strindberg's *Stadsresan*, in which the *Appassionata* marks the spiritual climax of the theme. The little children sang action-songs and the large mixed chorus rendered Dvořák's *Songs my Mother Taught me* and *The Vikings*, by Fanning. By request of the guests a special feature of the program was a group of negro 'spirituals' by the college male quartet, or the Râja-Yoga Minstrels.

At the close Anders de Wahl rendered with the scholarly fascination that marks all his dramatic work a group of poems by Gustaf Fröding, including *Härjarinnor* (The Vandals).— *The San Diego Union*, August 22, 1922

Dr. Gustave Frenssson of Schleswig-Holstein, writer of *Jörn Uhl*— a novel which took Europe by storm when published a few years ago and made its author famous over night,— was the guest of Madame Katherine Tingley at luncheon yesterday, August 28th, and with his party was entertained with a short musical program in the Temple of Peace, Lomaland. Until the publication of this book, the success of which enabled him to devote his time to writing, Dr. Frennsen was a minister of the Lutheran Church, but is now traveling through America in behalf of relief-work for suffering German children.

The program in the Temple of Peace included selections by the Râja-Yoga Symphony Orchestra, the large Mixed Chorus (which out of compliment to the guests sang Pinsuti's beautiful arrangement of the German lyric 'The Sea Hath Its Pearls'); and the Young Ladies' Chorus. A vocal solo with harp accompaniment and also vocal duets, a symposium 'The Little Philosoph-

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ers' by the tiny children, and a 'cello solo by Montague Machell, followed. Mr. Machell played Rimsky-Korsakoff's 'Song of India,' and also spoke briefly on the Râja-Yoga system of education founded by Madame Tingley in 1900, which he described as "essentially humane, essentially constructive, and essentially designed to develop and bring out the best and highest in both men and women."

Dr. Frennsen made a short and interesting address explanatory of his work in traveling through America to ask help of the American people to save the starving children of his fatherland. The party included Dr. Frennsen's secretary, Mr. and Mrs. Neindorf of Los Angeles and Mr. and Mrs. Victor Kemer.

Mme. Katherine Tingley was hostess at a beautifully arranged dinner party Wednesday evening at the Theosophical Headquarters on Point Loma, in honor of her distinguished guest, Anders de Wahl of Sweden.

Following the dinner an elaborate musical program was given, after which Mr. de Wahl recited *Das Hexenlied*.

The guests at the dinner were: Messrs. Claus Spreckels, E. H. Clough, Austin Adams, Havrah Hubbard, of San Diego; Arthur Cahill, the noted portrait painter of San Francisco; Hon Frank J. Finlayson, Justice of the Second Division, District Court of Appeals at Los Angeles, and Charles A. Carver, also of Los Angeles.—*The San Diego Union*, September 3, 1922

IN MEMORIAM

AMY Charlotte Reineman, wife of Kurt E. Reineman, and formerly Mme. Katherine Tingley's confidential secretary, also one of the first Râja-Yoga Teachers trained by her, passed away at 2.30 a. m. August 26th, after a lingering illness, at her home at the International Theosophical Headquarters at Point Loma. She was forty-four years of age.

Mrs. Reineman was born in Penrith, Cumberland County, England, December 14, 1877. Her father was Edward Lester of Chelmsford, Essex, and her mother Mary Hannah Ashby, a native of Croydon, Surrey, both belonging to old South of England Quaker families. She is survived by her husband, Kurt E. Reineman, a member of the faculty of the Râja-Yoga College, and by a sister and four brothers: Mrs. Bernard Rowntree, of 'The Rowans,' Oradelle, New Jersey, a fellow-member of the Universal Brotherhood and Theosophical Society; the artist Leonard Lester, a member of the Theosophical Society since 1895 and now on the teaching staff of the Râja-Yoga Art Department at Point Loma; Francis Edward Lester of Mesilla Park, New Mexico; John Ashby Lester, PH. D. (Harv.) of 'The Hill School,' Pottstown, Penn., and Bernard Lester of Pittsburg, Pa.

Mrs. Reineman attended the world-famed Ackworth School in England, founded by the Society of Friends in 1779, and came to America at the age of

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twelve where she completed her education. She became a member of the Theosophical Society in 1897 while residing in Pasadena. In 1901 she came to Point Loma and was for several years Mme. Tingley's confidential secretary, going with her to Cuba, as a teacher, at the time that Mme. Tingley established Rāja-Yoga Schools in that country.

Mme. Tingley loved and cherished Mrs. Reineman like a daughter because of the rare strength and beauty of her character and the devotion of her service; she was beloved not only by all the members of the Universal Brotherhood and Theosophical Society who knew her, but by hundreds of Cubans who today are in tears at the loss of one whom they rightly considered one of their greatest friends.

Private services will be held at 10 o'clock in the Lomaland Temple of Peace, to be followed at 11.30 by services at the Benbough Funeral Parlors in the city, and by cremation.— *The San Diego Union*, August 27, 1922

KATHERINE TINGLEY'S ADDRESS AT THE SERVICES CONDUCTED BY HER
IN MEMORY OF MRS. NELLIE M. WALKER, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA,
CALIFORNIA — JULY 20, 1922

[A short notice of Mrs. Walker's passing was published in the September issue of THE THEOSOPHICAL PATH.]

COMRADES: At this moment in the hour when we are gathered here to pay tribute to the memory of our beloved comrade, Nellie Walker, we can look ahead to the higher life of this soul who has passed away, with courage and trust. There is, in the devotion to the principles of Theosophy — as much as our comrade Mrs. Walker expressed — something that tells of greater things than we know, not only in our human life, not only in the help and the inspiration that we may daily receive through this devotion, but also on that plane of life where she is now moving onward.

I know that when souls pass out they are united with the soul-life of all humanity; and through their heart's devotion, their love, and the glory of the knowledge they have attained, they pause and wait. And out of their hearts there is a grand welcoming symphony of silence in the upper air.

And it is in this atmosphere that our comrade now lives. She is so full and rich with the treasures of this glorious moment, that her liberal generous heart cannot enjoy it without sharing it with her comrades. And you know truly that if you had the ears to hear and the eyes to see, in her fullest life — as far as she had gone — you would see one radiant in the higher life, one moving onward through the atmosphere into a quietness and peace that we all long for.

And so this moment is a moment of unusual peace. It holds a great inspiration and it binds our hearts so closely, so tenderly together that we all must feel its beauty. And why not look forward with gladness to the release? And why not, in our daily experiences and daily duties, move out into a vision

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of the blessedness of such a change as rebirth? And why not *prepare*? Why burden ourselves with our idiosyncrasies and our selfishness, our ambitions and our weaknesses? Why not break the bondage? Why not use this moment and the memory of the life of our dear comrade in its faithfulness and loyalty, to step higher and become so *willed* in our hopes and aspirations that tomorrow we may be able to send to that one, and all we love, a new message, something that we have attained, something that we have all dreamed of? And we could not put it in words, not even if we were to sit down in silence and concentrate our thoughts on a message. Such a method would be too limited. But I say that the sweetest tribute we can pay now to the soul that has gone, our dear comrade Nellie Walker — is to acknowledge in the truest and deepest sense, the glory and magnificence, the sublimity of the Higher Law; and shut the doors on the weaknesses that have held us down and kept us apart,— those weaknesses that have fed our criticism and our lack of charity. Close the doors today on all that is insincere and send out a message of love to all Humanity.

BOOK REVIEWS

“THE GREAT SECRET”: BY MAURICE MAETERLINCK

THIS is hardly a book to go to for information. We confess an inability to discover the writer's purpose in writing it. Neither from the introduction nor the concluding summary does any definite idea appear. He seems to be a free-lance, surveying the whole field of occultism, ancient and modern, as from a pedestal; and to have satisfied himself that, even with the most liberal admissions, there is no need for him to disturb himself: he can comfortably straddle the whole. Nor need his readers be alarmed.

As to the Great Secret —

“The Great Secret, the only secret, is that all things are secret. . . . The Great Secret has not changed its aspect; it remains where and what it was for our forbears. At the very beginning they managed to derive from the unknowable the purest morality which we have known, and since we now find ourselves at the same point of the unknowable, it would be dangerous, not to say impossible, to deduce other lessons therefrom.” . . .

“Is this, then, the great secret of humanity, which has been hidden with such care beneath mysterious and sacred formulae, beneath rites which were sometimes terrifying, beneath formidable reticences and silences; an unmitigated negation, a stupendous void, a hopeless ignorance? Yes, it is only this.”

The writer begins by protesting that he is no initiate and has sat at the feet of no masters and had no access to secret libraries. He surveys the field of ancient lore, and claims to have reached his conclusions independently of any light thrown on this lore by H. P. Blavatsky and her school. But we very much doubt it. His admissions as to the vast unfathomable antiquity of knowledge were not heard of before H. P. Blavatsky. He stands on vantage ground won for him by H. P. Blavatsky, and from that ground belittles her. In the part of his work devoted to her, he alternately pats her on the back

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and worries her, like a cat with a mouse. *The Secret Doctrine*, he hints, is a wonderful work, but all the same it does not amount to anything. It is a vast hodge-podge of undigested information, but still it has marvelous gleams of light. And so on.

There could not be a greater hodge-podge than this book of Maeterlinck's itself. We are taken through India, Egypt, Persia, Chaldaea, Greece, the Gnostics and Neo-Platonists, the Kabala, the Alchemists, the modern occultists, the metapsychists. Everywhere from the Vedas to the latest experiments in spiritism. But there is no secret; all is a vast agnosticism; and we are still where the ancients have always been.

But the author curiously gives himself away in places. For instance:

"Now it is quite possible that to penetrate any further into the regions which they are exploring, the experimental methods which are the safest in other sciences may prove insufficient. Other elements must be considered than those which science is accustomed to encounter. Forces may perhaps be in question of a more spiritual nature than those of our intellect, and in order to grasp and control them it may be necessary to apply ourselves to our own spiritualization. It is an advantage to possess perfectly organized laboratories, but the true laboratory whence the ultimate discoveries will proceed is probably within us. This the priests and Magi of the great religions seem to have understood better than we, for when they purposed to enter the ultraspiritual domains of nature they underwent a protracted preparation. . . . They began by the training of their will, by the sacrifice of their whole being, by dying to all desire. . . . It is probable enough that there are in the invisible, or the infinite, things that the understanding cannot grasp . . . but to which another faculty can attain."

Which is what H. P. Blavatsky says in the third part of volume I of *The Secret Doctrine* and elsewhere. This is the kernel of the whole matter. For it implies that there have always been *esoteric* schools, with initiated Teachers and disciples pledged to inviolable secrecy. It shows that the great secret is not for ever entirely unknowable; for that, though there may be mysteries which even the highest Initiate cannot fathom, there is a vast field of attainable knowledge lying between the extremes.

But indulgence must of course be accorded to a critic who, as he so emphatically declares, views the matter from a purely exoteric standpoint. He has doubtless gathered all he was able to glean under the limitations he prescribes for himself. But it is a little unkind to suggest that all antiquity was not better off, and that H. P. Blavatsky and Plato and Reichenbach and Sir Oliver Lodge are all wallowing in the same august and profound ignorance. E.

"THEOSOPHY, THE PATH OF THE MYSTIC," by Katherine Tingley

Reviewed by YORICK

A PHILOSOPHY OF TRUTH IN BEAUTY

WHEN Madame Katherine Tingley waves her wand in Lomaland things of beauty bloom in those groves and gardens, things worth while stand forth to greet the spectator in an environment where life wears a lovelier aspect than we will find along the broad highway of the outer world's sordid

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traffic. Perhaps some of you, in ignorance, I hope, will accuse me of exaggeration, or even adulation, in this personal estimate of what Katherine Tingley has accomplished over there on that sky line of our Ultima Thule. I assure you that I speak in honest verity, rather underestimating the truth than emphasizing it with fulsome hyperbole. Lomaland is a creation; the incarnation of a vision that once was only that in the consciousness of a woman whose love of the beautiful and knowledge of its essential elements was tempered by a practical purpose competent to carry an altruistic motive to successful achievement. The poet Keats defined beauty as truth, truth beauty, and declared "that is all ye know on earth, and all ye need to know." It is because I find beauty in the lives, the work, the aspirations and the faces of those who dwell in Lomaland, that I know it is all good; that it is truth. I love sincerity; and I find it here; I love the generous spirit that believes in the ultimate regeneration of man out of the intrinsic worth of the best that abides in human nature; and that is the ruling spirit of Lomaland. It isn't necessary that I should concede the concrete tenets of the philosophy upon which this structure of purpose rests; it is only required that I shall accept the generalization in its broadest sense. By their works I have known them.

AN AXIOMATIC DEFINITION OF THEOSOPHY

In the preface to a little volume entitled *Theosophy, The Path of the Mystic*, compiled by Grace Knoche, a student in Lomaland, from addresses and other utterances of Madame Tingley, it is set forth that "Optimism, service, common sense, action rather than talk, the magic of self-directed evolution, love as the great unfolding power in life, and the abiding consciousness of Divinity pouring through all and over all and in all, 'like water over the pebbles of Willow Brook' — these are the keynotes of Theosophy." There are no metaphysical abstractions here, and if I were inclined to dispute the postulates of 'mysticism' supposed to reside in this most ancient of philosophies, I could not frame a premiss upon which to oppose any of these attributes save, perhaps, in denial of the efficacy of optimism, and in a difference of personal opinion concerning "the consciousness of Divinity" apart from hereditary or evolutionary experience within the environment that has created the 'consciousness.' In these particulars I might interpret the psychological aspect of the proposition somewhat more literally or upon a more material basis than do the philosophers of Lomaland; but I would have to admit the other terms of the proposition as self-evident and essentially conclusive.

PRACTICAL MORALITY IN CITIZENSHIP

Turning to the book itself I am impressed by this excerpt from the private instructions of Madame Tingley: "Wisdom comes not from the multiplication of spoken or written instructions; what you have is enough to last you a thousand years. Wisdom comes from the performance of duty, and in the silence, and only the silence expresses it." I am somewhat rebellious of that word 'duty' and its ordinary implications; but if Madame Tingley will grant

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that I am a free agent in the performance of what I have in my own conscience decided is my personal duty, I will subscribe most heartily to the rest of it. I am in accord with the sort of politics expressed in this admonition:

"Do not be satisfied with your home nor with your city and its laws until you have set in motion currents of thought in your own life that will tell for the uplift and refashioning of that home, that community or that city. Do not be satisfied until you are an active, potent factor in making the laws of your city. If you cannot actually frame these laws you can inspire them, and you can be powerful in protesting against any that restrict the true privileges of man."

Herein is the essence of the best citizenship; first set your own house in order, then you may go forth with a clear conscience to bring your community up to the standard which you have fixed for yourself — not by infringing upon the rights or even the prejudices of your neighbor, but by the example of your own life and action. The all-pervading human sympathy of this earnest and sincere Teacher is exemplified in these words:

"In our selfish indifference as a people we are unconsciously taking part in the crimes of the world; we are absolutely factors in these crimes. Only because we have lost the power of spiritual discrimination are we able to view present conditions with equanimity. We have been taught to judge by appearances, to perceive the physical, outer man and the brain-mind alone; we have ignored the existence of the inner life, the Real Self of man, that which looks behind the veils of illusion and sees things as they are. . . . We are arrant cowards if we do not begin to think and work and hope along new lines when the whole world is crying out for help!"

The little book is filled with these thoughts, all of them teaching a practical spirituality which I do not find in the common creeds of men. Most of our preaching is of the mass variety; this is purely individual. The injunction "Do unto others as ye would have them do unto you," is not a community axiom; it is personal matter. Massed action is seldom unselfish, nor is it a wise or beneficent action until it is organized under a wise and beneficent leadership. There is little of humanity in humanity; but there is a vast resource of humanity in every individual. It is the individual that will leaven the lump — when there are enough of him. I believe that Madame Tingley and the devoted teachers and pupils of Lomaland are doing their full part in the work of making men and women realize how by their individualism they can make the world better. I am sure that it would be a lovelier world if there were more men and women like those who live in Lomaland.

— From the *San Diego Evening Tribune*, August 19, 1922

A NEW BOOK FOR THE HOLIDAY SEASON

THE Theosophical Publishing Company calls attention to the fact that "THEOSOPHY, THE PATH OF THE MYSTIC," compiled from the teachings of Katherine Tingley, is a supremely suitable GIFT-BOOK FOR THE HOLIDAY SEASON. Free from technicalities or 'doctrine,' it is a book for the quiet hour, a book of consolation, a gift of wisdom, optimism, encouragement, and cheer, framed in the language of the soul. It contains

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priceless teachings which heretofore only Katherine Tingley's students have had — "Links for your own Forging" for *you* to weld into the golden chain of character. It will make of the holiday season a 'little journey' for you to the palaces of the soul, a 'little journey' for the friends you love.

Some of the section headings are: The Light of the Divine; The Path of the Mystic; The Open Doors of Silence; The Beaming Thought; Your Spiritual Strength; Self-Study and Self-Control; Man's Two Companions; The Day of Achievement is Here; The Cry of the Nations for Peace; Woman and the Theosophic Home; To the Awakening Woman; Build Spiritual Altars in the Home; Education and the Heart-life of the Child; Rāja-Yoga Ideals and the Child; True Drama, the Soul's Interpreter; Reconstruction and Duty.

The second edition (now in the press) is even more exquisitely printed than the first, which was exhausted almost at once.

The size of the book is 7 x 5 inches, it contains 185 pages, and the prices are: \$2.50 in leather, \$1.25 in blue or maroon fabrikoid, and 75 c. in paper.

Theosophical University Metereological Station Point Loma, California

Summary for June---August, 1922

TEMPERATURE

	June		July		Aug.
Mean highest	69.30	..	72.20	..	75.30
Mean lowest	59.70	..	62.80	..	63.70
Mean	64.50	..	67.50	..	69.50
Highest	73.00	..	76.00	..	80.00
Lowest	57.00	..	61.00	..	59.00
Greatest daily range	12.00	..	13.00	..	15.00

PRECIPITATION

Inches	0.02	..	0.00	..	0.00
Total from July 1, 1921	21.99

SUNSHINE

Number hours actual sunshine	219.80	..	234.10	..	266.70
Number hours possible	428.00	..	435.00	..	413.00
Percentage of possible	51.00	..	54.00	..	65.00
Average number hours per day	7.33	..	7.55	..	8.60

WIND

Movement in miles	3290.00	..	3670.00	..	3310.00
Average hourly velocity	4.57	..	4.93	..	4.45
Maximum velocity	20.00	..	15.00	..	15.00

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma, with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

In the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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NOVEMBER 1922

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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

All those who have spoken concerning what is called matter, and who have arrived at a conception of its nature, unanimously assert that it is a certain subject and receptacle of forms. They dissent, however, from each other in investigating what this subject-nature is; and after what manner, and of what things, it is a recipient. And those, indeed, who alone admit bodies to be things, and who contend that essence is in these, say that there is one matter, which is spread under the elements, and that it is essence; but that all other things are, as it were, the passions of matter, and are matter subsisting in a certain way, and thus also are the elements. They likewise dare to extend matter as far as to the gods. And lastly, they even make their highest god to be this matter, subsisting in a certain way. They likewise give a body to matter, calling it *body void of quality*; and attribute to it magnitude. But others say that matter is incorporeal; and some of these do not admit that there is only this one matter, but assert that this is the subject of bodies, and that there is another matter prior to this in intelligibles, which is spread under the forms that are there, and under incorporeal essences.

Hence we must inquire concerning this intelligible matter, whether it is, what it is, and after what manner it subsists. . . .

Plotinus, *On Matter*: i, ii; translated by Thomas Taylor

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CLARK THURSTON, *Manager*

Point Loma, California

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Lomaland Photo & Engraving Dept.

SUNSET FROM THE LOMALAND CLIFFS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIII, NO. 5

NOVEMBER 1922

"You will do the greatest service to the state, if you shall raise not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses than for mean slaves to lurk in great houses."

— EPICTETUS, *Fragment lxxxi*; translated by George Long

THEOSOPHY AND HIGHER EDUCATION

SYNOPSIS OF KATHERINE TINGLEY'S EXTEMPORANEOUS ADDRESS
AT THE PALLADIUM, MALMÖ, SWEDEN, APRIL 24, 1922



As the Leader of the Universal Brotherhood and Theosophical Society throughout the world, and as a lecturer on behalf of the great principles which the Theosophical Movement advocates, I feel that I must make a few explanations, especially in view of the fact that this is my last public speech in Sweden on the present tour.

Before this visit to your country, I supposed that I should find in Sweden such a high standard of education, such splendidly balanced minds, and such excellent good judgment, that no one would for a moment entertain the idea that some of the Stockholm papers and others have brought out, and that the public would never have the absurd notion that one who has been doing the practical work for Humanity that I have been doing for some twenty-five or thirty years, could be so fanatical as to try to impress thinking people with the belief that I was somebody besides Katherine Tingley, or that I was the reincarnation of Per Brahe or St. Bridget, or other celebrities!!! I have never claimed that honor, and there is nothing in Theosophy that could indorse such an absurd notion.

Sensational papers in every country are believed and supported only by a certain class who love slander and gossip; and in my travels through the different cities of Sweden, I have found so few who believed that I claimed such a thing that I have never before referred to it in my public addresses. But I declare that I am simply Katherine Tingley, the Leader

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and Official Head of the Universal Brotherhood Organization and a friend to humanity, and I absolutely ignore any statements that would put in the minds of the Swedish people the absurd idea that I consider myself something different from what I am, or the reincarnation of any of your departed national celebrities.

Those unacquainted with Theosophy must wonder why I am here, why our other representatives are here, and why we have traveled so far from our beautiful California to come here. What is the object? When you realize that not one member, from the humblest worker to the highest, receives any salary, then you must further question: What is it that animates the work of the people who represent the Universal Brotherhood and Theosophical Society? The motive is very plain and very simple, if you will have the patience to listen.

In the first place I think we can say that one half of the great human race consists of really thinking people, people who aspire, who hope, and who dream, and who wait for the morrow to bring something new, something more hopeful, a larger vision of life,—one half at least, though the other half may be sleeping. And so I—as indeed all Theosophists who are convinced that Theosophy is the panacea for the ills of humanity—am imbued with the spirit of good fellowship, with a disposition to try to lift the veil—to break through the shadows of uncertainty, perplexity, and discouragement in human life, and give freely to the public that knowledge which human nature needs to make real life possible.

You must realize that in the great Divine Scheme of Life, we are not brought into human existence by chance. We are not just thrown into earth-life, as wreckage is cast up on the shore by the waves. We are here for a grand purpose. What is that purpose? It is that we shall learn to make life so noble, so generous, and so serviceable, that it will become a joy to seek and to find the strength to meet life's trials and overcome them.

Now let us look at the other picture: let us look at the human race; let us look at the different nationalities. We see in all nations perplexities and difficulties without number. We realize that only a little while ago most of the nations were clutching at one another's throats, in the most terrible, the most fiendish war of history. And why? Why these wars? Why these perplexities? Why these misunderstandings? Why so much despair? Why so much discouragement? Why the sin of the world? Why the doubt, the vice, and the obstacles in the way of human progress?

Theosophy declares that the knowledge of man's Divinity will give him the key to the situation, so that each man shall become his own redeemer, the controller of his own destiny, and can live out in every-day life the divine side of his nature. But what have we been taught in the

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last two thousand years that would make clearer the vision of earth-life? Stop and think! Look at humanity today and you will find that it is one-sided. You will find that men as a whole, even with their scholarship, their rare intellectual ability, in some cases even with their genius, drift along with the current of opinion, and their plan of earth-life does not exceed seventy-five or a hundred years.

How few, outside of Theosophists, believe that the great eternal universal scheme of life holds the key to the situation, and that man in his Divinity and in claiming his heritage, has life eternal! Man is immortal in his soul-life. When the physical body dies, when man throws off this garment of flesh,— as the personal man throws aside an old overcoat that is worn out — the immortal soul, the man himself, that which is a part of this Universal Scheme, goes on. It does not go to a point in space; it does not stand still; it has within itself growing and developing qualities — the potential qualities of Divinity — and consequently the soul goes on. It carries man into a condition too divinely beautiful to describe, but whatever the condition, it is not sleep in the sense of inertia. It sleeps in activity, and when according to natural law it has completed its rest, its education, its development, it returns to earth to begin again — not on the same lines as before, but taking the knowledge and the experience of the past life and applying them to growth and advancement in the new.

How much more rational is the doctrine of Reincarnation than the doctrine that man was born in sin, that the infinite God punishes, that He is a revengeful God, and that man's mission is to live his wearisome human life to win the approbation of that God! Theosophy makes a picture that is broader, more optimistic, more inspiring. The God of the Theosophists is impersonal, omnipresent, all-powerful, above revenge, above punishment, all-compassionate, all-loving — the Supreme, Unknowable Source of All.

According to Theosophy man is placed just where he belongs and he is possessed of two potent qualities. He is two in one. He is the animal with the physical body — of which the brain-mind is a part — but more than that, he is the Immortal Man. But according to the way humanity has been taught for ages, men make the objective life — the outer, the material life — the larger part, and confine themselves to seventy-seven or one hundred years of uncertainty; and then at last there comes to them 'the horror of death.' How many people today can meet death serenely and courageously? How many are there who when their loved one departs, when the body dies and the soul moves on, can meet that change with cheer, with rejoicing, with gladness for the release of that soul, the possibility of its great and royal future? How many? In every country one finds black garments, tears, grave-yards, grave-stones, wreaths —

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and questioning! If no other subject were dealt with by Theosophy, its teachings concerning the question of death alone would bring to humanity new purposes, and a great and wonderful vision of man's possibilities.

We come next to the question: Humanity being as it is, how can we adjust it? How can we improve the race? How can we give assurance to those who doubt and hope to those who despair? According to Theosophy there is only one way, and that is to teach man to believe in something beyond that which the eyes can see or the ears hear — to believe that there are more stars in the heavens than ever have been seen, more planets, more worlds, more people, more grandeur, more beauty, more hope, more life, more peace, more spiritual love, more joy! That is the way we must live. If we are to rise out of the mire of our difficulties, we must create a vision so superbly grand that it will take us away from ourselves, away from our weaknesses, our passions, and all the things that hold us down and blind us to the realities of life. Thus doing we shall find that the imagination, which is an attribute of the soul, will become a stepping-stone to higher and better things.

With the doctrine of Reincarnation we make a long, far-reaching path of progress for man. We make ever new opportunities, new channels for humanity. We place man as challenging himself, looking into his own nature, seeing his weaknesses, admitting that they are there and then questioning as to how are they to be changed. Prayer will not do it, believe me, for if prayer had the potency that we have been taught, the whole world would be glad, we should have no war, there would be no death, everything would be gloriously beautiful! But this should not lessen man's trust in God. We must find this wonderful secret that can make the world glad, that can stop wars, that can free humanity from its sins and weaknesses, that can open the doors of the prisons and bring out those poor unfortunate creatures for a new opportunity, that can bring the sick out from the asylums and restore them to health. What is it?

According to Theosophy, it is self-control. This is what Theosophy teaches the world's children from the time they have power in their minds to think or in their hands to strike, the will to cry out in anger or to 'lose their temper.' From that moment they must be taught that they are two in one. Some of my critics may laugh at this picture as touching a far-off point in philosophy, but it is not so, because at Point Loma, where we have our famous educational center,— the school, the university, and the college — we have demonstrated this. Râja-Yoga is no longer an experiment. We have proved that children at even three years of age, with their simple understanding, can begin to learn to overcome their weaknesses.

The power of self-control comes not from the brain-mind, but from

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the immortal, indestructible part of man. There is where self-control is to be found. There is where exists the Divine Will, the Spiritual Will. The will that men use generally — the will which they think gives them the right to drink when they want to, gamble when they want to, and make their mistakes when they want to — that is the will of the brain-mind, the will that carries them to destruction. And the brain-mind is like the stage of a theater upon which two forces work — the animal with its desires and its appetites, its notions, its idiosyncrasies, and its selfishness, as it plays its part upon this stage and uses the intellect to that end — and the Higher Self, which is ever trying to clear the mind and inspire it, to bring it to understanding, that it may depend on this Higher Will, and control. There is where the battle is fought — the lower nature struggling to gratify its desires, its ambitions and its passions, and the higher nature struggling for the salvation of humanity through soul-effort, the exercise of the Spiritual Will.

These things may seem far-fetched to some, but they are not so. They are very simple, they are easy to grasp, and they have been found to be absolutely true in practice. If I could bring you a fabulous amount of money to improve your city or to better your worldly circumstances, I would not be of as much service to you as I am now in bringing this message of brotherly love, a message that bears looking into and thinking about, studying, and applying to every-day life. And when you come to the point at which you are indifferent to Theosophical books, to the philosophy and to my message, challenge yourselves! I say: seek the quiet of your room and study your own nature. See where your mistakes have been made, how your disappointments have come about. Then will come to you the valuable Theosophical lesson of Karma, which was taught by the Nazarene, "As ye sow, so must ye also reap."

The moment a man reaches the point at which he can face his weaknesses in a free and open way, the moment he feels that his aspiration for better things is backed and affected by reality, when he can fall back in trust, in faith, and in action, and permit the mind to open and receive this glorious message, then we have a man on the upward path, and no power on earth can pull him back. This is the mission of Theosophy.

I presume no reformer has been more abused and slandered than Madame Blavatsky, the woman who brought this message to the western world in 1875. Yet many who are considered well-read — people who read everything but the right thing — lead one, when they talk, to infer that Madame Blavatsky originated Theosophy! But this is not the case. Theosophy is the ancient Wisdom-Religion and was taught long before Christianity. It was lived for thousands of years by earnest and honest people. It held then and it holds now, the essential teachings of all

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religions — not the forms, not the creeds, nor many things that have been taught — but it holds the truth.

So that you can imagine, in a century like this when all humanity is on the material plane, the opposition which Theosophy meets from those who merely drift with the tide. Even those not steeped in materialism are not sure of themselves: they have no certainty, they merely hope to have faith. They have their ideals and their aspirations, yet they are not *sure*. But when one finds Theosophy running in his veins and in his blood, the mind with all its intellectual ability becomes so open that one can believe that this is a wonderful world, that life is a wonderful thing, and that everything that man craves to possess is at hand, if he has earned the right to possess it through unselfish efforts for others.

So I hold that until Theosophy, in its simplicity, in its beauty, its potency, its all-giving generous service, is honestly understood and honestly lived, we shall have our differences in religion and in educational systems, and we shall see nations tearing each other's hearts out. We shall ever have to be defending ourselves with forts and military preparation; we shall ever have to see the brightest minds of the present time working to hold off attacks. We shall have our educational systems only half alive. Even the humane systems, in their generosity and patience and charity, are doing only half service, because the basic factors are lacking.

Let us go into the home for a little while. We are not satisfied with home-life as we read about it and as we hear about it. Occasionally a home is so superior in its refinement, its culture, and its harmony that it seems ideal. But even this home lasts perhaps only seventy years, and during that time one of the members of the household takes one path and one another, one dies, and one goes to another country; and that beautiful, that ideal home has not its full expression. If you think, your heart will tell you that there is something more in the great scheme of life for the home.

And then when you think of your children, you cannot be satisfied with the way the world is going. You cannot be satisfied with even the best system of education that you have in your country. From your father-heart and mother-heart and from your love, you must know that somewhere out in the great blue promise of life, there is something grander and better for your children than you had when you were young. Your heart tells you so, your hopes tell you so, and your aspirations reiterate it. When you think seriously, you know that something is lacking for the upbuilding of perfect home-life.

So you can imagine my position when I came to Stockholm and began my public addresses, asking no financial return, no bequests, no gifts — asking simply to be heard — and the sensational papers found it

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to their delight so to extol their own system of education that one might be led to believe that there was no need of any further knowledge for the education of the youth, and so to attack the speaker, or the Leader of the Theosophical Society, as to attempt to silence her and shut her out from speaking to the Swedish people. That was the plan. And in any country in which you find such an unchristianlike spirit manifest, you will find that religion is limited, and that chivalry is dead. It is high time that the fine, progressive, thinking minds of Sweden awaken to the realization that if they are to have a better humanity, they must have an even more liberal system of education for the youth. If we are to have finer specimens of manhood and womanhood, and a grander and more perfect expression of home and national life, we must educate our youth from a new standpoint.

Strange as it may seem to you, before these young souls, our children, are four years of age, we should begin to teach them to think rightly — for they do think at that age much more than many believe — but in the simplest language. We must teach the little child whom we love, as we do under the Râja-Yoga system, to think in the right way. The child is not a plaything; it is not just a little animal; it is not here just for us to fondle and love and possess. It is the treasure of the gods! It comes to human life for a divine purpose. And it is for parents to realize the spiritual responsibility they have, to bring into their children's lives the knowledge that they themselves have missed; to let their children know the royal and splendid joy of being possessed of sufficient strength to overcome temptation.

How long do you suppose you would have prisons, if Theosophy were accepted and applied by every human being in your country? If it were lived, if it were practised, how long do you think your laws would exact heavy taxes for the support of prisons? Humanity must realize that Theosophy has the key that will afford the coming generations grand and superb purposes in life. I know that a hundred years from now when we are gone, those who follow after us will consider our present humanity brutes, savages, for having taken part in war or believed that the world could be benefited by war. It is savagery! And those who profess to be Christians cannot support war, because their own Teacher, Jesus, said; "Thou shalt not kill!"

Think of what happened during the Great War — how men butchered one another! Fortunately, Sweden was wise enough to keep out of the conflict, but humanity has war in its blood, in its heart. There has been warfare, death and horror all along the way. It would be better for us to go to sleep as a people and never see the sun again, than to permit another war such as we have had. And why wait until it comes? Why

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wait until these great differences are manifest? Why not feel the responsibilities of the nation — its higher patriotism, its greater future? Truly, the happiness of your children depends upon the cultivation of the spirit of brotherly love.

Now Theosophy declares that Brotherhood is a fact in nature. One might ask, "How can that be?" It is this in the spiritual sense: we are all a part of God's great family, we are all united under the Divine Plan; and blind as we are, we have some feeling of it; we know something of it when we face the sun in the morning, look into the eyes of our loved ones, and meet the future with courage. But how can man have full knowledge if he knows not the potential qualities of his own nature, if he knows not his power to overcome, if he knows not how to make the laws of our present race on such a solid foundation that war can never come again?

And so we go back to the home; we must depend on the home for our future civilization. Let us bring our children up in the light and in a proper understanding of themselves. Let us teach them that the thinking quality, the intellectual quality alone, is not the saving power in humanity; it is only a part of life. Truly, the intellect must be educated, but it must be rightly educated. We must teach our children responsibility as to living, as to thinking, as to loving and serving. Teach them Theosophy! Give them the knowledge of how to overcome!

Some may think it unnecessary to teach children these things — "children are so innocent, you know." But let me tell you, under Theosophy you have something more to study. You must study heredity. How can you expect a child to come into this world — a part of the parents, of father and mother — and live better than its parents have lived, better than its ancestors have lived? You demand too much of your children. If they are to be better than you, you must give them a better education than you have enjoyed and an even higher example than you are now giving them. And your system of education must be reconstructed. You must pull down the egotism of your intellectualists, who declare that they are doing your children justice. I say this with kindness and with love; but I see retrogression, not only in your country, but in all countries — America included, for the way our gates have been open to immigration has not always been helpful.

I know that there is something that the honest hearts of Sweden crave; for I know how your national heroes have worked and served in the past, how they laid down their lives. But oh! if they could have had Theosophy back of their heroism, back of their sacrifices, and back of their intellectual power, what a country you would have today! Your possibilities are great, but your children, more than anything else, need your attention.

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In the first place, do not be satisfied until your children's bodies are properly cared for, until their shoulders are broad and their heads erect, until their blood stands the test, until their whole physical system is a living expression of perfect health, and until you can see that something is working in their natures to overcome inherited tendencies, passions, and weaknesses. Do not be satisfied until you can be so proud of them that you know they will never deceive, that they will never stoop to pollute their bodies by any secret vice; that they will follow the habit of clean thinking, proper living, their bodies the temple of the living God. Then when they reach the age of manhood and womanhood and the time comes for parenthood, you will have types in your progeny that you can rejoice in.

But make new observations of your children. You will see that many of them are round-shouldered, their heads are pushed over, they are narrow-chested, weak in the ankles. Is that due to the neglect of anyone? No, it is not neglect; it is lack of knowledge, knowledge of your responsibility as parents; knowledge as to the meaning of life. And this lack of knowledge tends to lessen the power of your nation, and your ability to protect your country, your homes and your children. If I loved Sweden less, I would be silent. I may never come here again; but my heart is so full of the desire to awaken you to a realization of these simple things, that in spite of the attacks made on me and the cruel and vicious falsehoods that have been published in an effort to baffle my plans to build a Râja-Yoga School at Visingsö, for the benefit of the dear children of Sweden, I cannot remain silent.

Let me give you just a little glimpse of what the Visingsö school will do. In the first place, by the time a child reaches the age of three or three and a half, we begin to see the manifestation of various mental moods — tempers, irritability, and many traits of the lower nature. Now according to my system of teaching, there is a thinking quality that is responsible for these traits. We must impart to that child the knowledge of whether it is doing right or wrong. We have no punishments for our children. The Râja-Yoga teachers are not permitted to utter a harsh word to them. A teacher found in a 'temper' with one of our children has no place in the school. Our children are brought up in an environment of real love — not the sentimental thing that is sometimes called love, but the love that manifests itself as service to the children's best and noblest interests.

At the very commencement, we begin checking the child in its hereditary weaknesses. We give it just the right amount of food at regular intervals, and no more. We never allow it to eat between meals. We teach it that if it is to smile and laugh and be happy, it must be healthy

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and harmonious. We keep it in as healthy a condition as its heredity will permit. We do not fondle and kiss and pet and 'baby' our children. No, no! We render the nobler service. We take them out in the fresh air. We teach them to love nature, and to take an interest in the trees, and the birds, and the flowers. Then we begin to teach the languages very early. That may seem a little thing to you, but it is very important. In the first place, it binds those children's minds to the idea that there are other countries, other peoples, in the great big world, besides their own.

We teach them music almost before they are able to speak. They are not allowed to study when they are so young; they just sit and watch the children who are a little older, for half an hour a day. We never have over thirteen children in a class, while in your schools you frequently have thirty children under one teacher — and no teacher can possibly give proper attention to so many. It is an injustice to the teacher and an injustice to the children, because according to the Theosophical idea and according to my Râja-Yoga system, each child must be treated individually. The heredity of each must be known and studied — the weaknesses as well as the virtues. We meet our children on a rational basis of understanding. Some are very sensitive, some very forward, some very backward; but all are treated accordingly. Never is there any punishment, and strange as it may seem to you, the children soon learn not to quarrel. They never see anything that is inharmonious or disagreeable. They have all nature to rejoice in at that great acreage at Point Loma. They are taught everything that is beautiful and clean.

Another thing: we always keep our children busy, now with one teacher, now with another; now at their study, now at their play; now at their music, now in their flower-garden; they are always under watchful eyes, and no time is wasted. The result is, that without strain and without competitive examinations of any kind, when they come to be twelve or thirteen years of age, they are on the level with the best educated children of sixteen in the American public schools. This is so acknowledged by educators. Yet there is nothing very wonderful about it. It is only because Theosophy gives the teacher the knowledge of how to meet the child. No two children are treated alike. No child is pushed beyond its capacity. The one who has the least interest in music, is the one most encouraged to study music — for the one who has the greatest interest needs no encouragement, and will probably neglect other things. So he is most encouraged in other studies, the aim being to secure a balanced character on all lines. And the results justify the system. We have produced some quite gifted musicians in students when there was nothing in heredity to suggest musical possibilities — some of the parents have been quite flat on the top of the head! You know what I

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mean: they were materialistic, without imagination. Yet some of these children have grown to be fine musicians.

I do not mean to say that we can make of each child all that we hope to do. We do not attempt to make the children perfect. If we did that, we would be working against evolution and the karmic law, because there are conditions in their own natures that they must meet and control. "As ye sow, so must ye also reap;" and they must learn their lessons. If they did not have difficulties to overcome, there would be no purpose in life.

And so the consciousness of one's Divinity — that I so often speak of and that brings so much courage and so much strength and enables one to meet the perplexing problems of life so cheerfully — is ingrained into the minds of our youth; and the most wonderful thing about it is that we find it to be just what the children want. When you see children peevish, out of tune, sick and restless, make up your mind that something is lacking in the training and education of those children. It is the answer to the craving of their hearts, the craving of their souls.

We Theosophists do not expect to make the whole world over in a generation; but I am very certain that if Theosophy advances as rapidly in the next hundred years as it has in the last fifty, you will have chairs of Theosophy in every college and university. You cannot get along without it. Under Theosophy you will find your children growing up with balance, for they love the inner life, the inner power of Theosophy; and all this eliminates the egotism of the brain-mind. It puts the intellect in place; it gives life; it gives joy; and then obstacles can be met.

I think there is nothing grander in the world than to see a boy who has made mistakes, who has really gone so far as to shock his parents and shock the community — to see such a one, the moment he hears the message of Theosophy and catches a glimpse of the possibility of becoming, rise through his own soul and grasp the opportunity. I have seen marvels accomplished in this way.

I have seen in the prisons of my own and other countries the most degraded of men — men with whom you would not associate — and I have seen young boys in prison waiting to be hanged, receive the message of Theosophy. And where human law would not permit them to be freed from legal murder or hanging, I have seen them go to their death with a courage unbelievable. If you were familiar with these experiences, you would excuse me for being so enthusiastic. You would take the street-woman today and give her a chance; you would give her Theosophy, and you would save her; you would take your beggars on the street, and your drunkards, and give them Theosophy. But first you must give them the example of your own lives. You cannot preach without being and becoming.

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When you reach that point, you will not have hundreds of illegitimate children in every city in the world. You will have a new view of life, a new adjustment, a new conception, a new happiness, and a new quality of love. You will eat less and you will serve more. You will drink less and you will think more. You will have the courage of the gods, and certainly in a few generations, it would not be so hard to believe that we may get a glimpse of the Kingdom of Heaven which Jesus promised us.

CAN A MAN BE HAPPY?

RALPH LANESDALE

IS happiness attainable by man? If so, under what conditions? Is it necessarily impermanent? Is it to be found on earth? Is it to be achieved by effort? Or is it to be looked for as a gift from some higher power, a boon, a favor, a reward? Must we live miserably on earth in order to find happiness in another world? These questions and many more float through the minds of masses of people who never stop to answer them in words, but by their individual lives give evidence of the way in which the question has resolved itself for them.

Generally speaking, I imagine that most people feel that happiness is theirs by natural right, even though not by actual experience. Something has occurred in their life to spoil the music, perhaps even to destroy it beyond repair. But still they cling to the belief that happiness is theirs by right. They may have no clear idea of what perfect happiness would be like; but generally speaking it would be a fair guess that the ordinary individual would include the full gratification of all his desires and the free exercise of his individual will as essential to happiness. And this in spite of experience, which shows us that self-indulgence does not bring the desired result.

Of course this universal experience is generally explained away by the supposition that the unhappiness resulting from self-indulgence is due to external causes — the interference of others, the malignancy of fate, the wickedness of the world, miscalculation or mistake, accident or evil intent; but never due to the natural sequence of cause and effect.

But what is happiness? Not the complete satisfaction of every desire, for experience teaches us that there is more pleasure to be found in the pursuit of a desired object than in its attainment. Indeed, there can be no such thing as the complete gratification of desire, for to the senses

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satiety is death, while desire is immortal. The pursuit of pleasure is the path of disappointment.

But leaving aside such a limited conception of happiness as that of sensuous indulgence, we may ask whether bliss can be attained by the gratification of mental desires. Having discarded the lower appetites and sacrificed the gratification of the grosser senses in favor of such aims as wealth, fame, power, the respect of men, and so forth, have we in reality changed our position in regard to the real object which we call happiness? Have we not, rather, changed one set of desires for another? This is a natural step from the first position but in the same direction — that is, self-indulgence or self-gratification. It is doomed to the same failure and for the same reason, for desire is insatiable. The attainment of the desired object merely reveals the fact that the object is not what it appeared to be; and its attainment leaves the goal of bliss as far away as ever.

In this case, as in the former, the attainment of the immediate object brings a terrible sense of the worthlessness of what seemed so desirable from a distance. The excitement of the chase being over, exhaustion replaces the joy of action; hope dies down; and disappointment, the sad crown of self-indulgence, brings despair.

This is an ancient truism no doubt, but as it is universally ignored in practice we may reasonably infer that it is not believed; and one reason of its rejection may be lack of understanding, lack of true knowledge of the laws of nature, lack of a true philosophy of life.

This needed knowledge is to be found in the teachings of Theosophy which illumine the crude facts of experience and save the student from pessimism and despair.

There is a clear reason why the pursuit of pleasure does not bring happiness, and that is, that man is not merely an intelligent animal, living solely for the gratification of natural appetites and personal desires, but is a complex being, seeking self-knowledge as a necessary step in the evolution of perfect manhood.

It is taught that the personal man is indeed little better than an intelligent animal until his Higher Self takes command of the lower nature and guides it in the path of right experience. But even so, the personal man is unconsciously led on by the overshadowing Spiritual Self, and is unable to find happiness in a life that is repugnant to that inner, deeper Self.

The lower personal man seeks satisfaction in the repetition of experiences that can bring only disappointment; for the only lesson to be learned from such repetition is its uselessness. Seeing this, the ascetic philosophers adopted a system of self-mortification as a means of freeing

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themselves from the tyranny of desire. But Theosophy shows the fallacy of this method of attaining bliss, for the desire of the mind for liberation may be purely personal; the bliss so attained is but little more enduring than the pleasure of indulgence and is no liberation from the bondage of the lower nature. This can only be attained by realization of unity with the Real Self, or self-knowledge.

The first step in that direction is to understand the spiritual unity of the Universe, with its practical expression known as Universal Brotherhood. If that ideal can be grasped as the central fact of life, then a big step has been taken in the direction of self-knowledge, for once the fact of Universal Brotherhood is grasped, there is a basis for individual responsibility, which is duty. The performance of duty must be based on the feeling of individual responsibility due to the spiritual unity of all selves in the One Supreme Spirit, the Self of All.

Before this can be achieved, however, it may be necessary to practise self-discipline, self-control, self-forgetfulness, altruism, and all moral virtues, in order to bring the lower nature into some sort of submission to the dictates of the higher. But such virtues become immediately spontaneous on the realization of the true Self and the unity of the Universe. This realization is the result of the spiritual enlightenment of the mind.

As a theory, it may be intellectually grasped, but the realization of it demands the awakening of the soul. Theories of truth may be formulated in the mind, but the realization of truth is in the heart from whence the light reaches the mind as the sunlight shines on a mirror. The mirror itself is not the source of light. I think it would be correct to say that real happiness can come only from this source, and therefore it is taught that all other joys are illusive, impermanent, and merely reactions from pain, the other pole of sensation. If pleasure is indeed merely the opposite of pain, as one end of a stick is the opposite of the other, then it is certain that one cannot exist without the other, for you cannot have a stick with but one end, and however tightly you may grasp it, your grasp will in time relax as your hold on pleasure weakens and disappointment takes its place.

Happiness is to be found in the performance of duty, if that performance be impersonal; if not, the pleasure experienced will be no more than what is commonly called self-satisfaction, which is very closely allied to self-righteousness, a wholly personal condition, entirely different from the state of bliss, which I call happiness, in which all sense of self vanishes. Therefore Theosophy teaches the punctilious performance of duty, not with a view to the happiness to be got from it, but simply from the direct perception of obligation, which must be felt in the heart

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as an impulse overpowering all other considerations of whatsoever kind.

The perfection of such bliss would be a state of ecstasy such as is spoken of in the mystical books of all ages, under many names and allegorical figures. Ordinary human happiness is probably but a reflexion in the mind of the pure inner Light, which even in a momentary flash can transmute all other emotions of the heart into pure gold, as one might say. The purest of metals is still of the earth and the purest joy known to man, however earthly, may be transmuted like gold in the crucible into gleaming light.

Happiness is like the light; joy is like the reflexion of the light on earth or on the sea. Happiness is universal; joy is personal. Therefore the student is taught to work impersonally for the sake of a cause, for the accomplishment of duty, or for love of humanity; and if he cannot work without a personal object, then he is taught to renounce all sense of right in the work as soon as done, and to "place it on the altar of the Supreme," as a sacrifice. Such was the lesson of sacrifices to the gods: the renunciation of all rights and all possessions. But man too often made the sacrifice in the spirit of barter, and trafficked with the gods, and his religion, therefore, became commercialized and lost its spirituality.

Theosophy takes us back to the heart of things, not backward in time, but in the sense of seeking our source and origin in the eternal Universal Self. Feeling the One Life pulsing in our heart, we are aware of Universal Brotherhood, which is Love impersonal, from which the stream of life emerges and to which all must return. The knowledge of this Self is Happiness.

This true happiness is not a possession that can be held, but a condition that must be attained. A momentary glimpse of such a state is enough to alter a man's life and to give him a standard by which to measure all lesser joys. When he has caught sight of the sunlight he will not mistake any reflexion for the source from which it originates.

I am attempting to distinguish between human happiness and the elemental joy of life, which, natural as it should be to all creatures, is almost impossible to man because of his mind and personal desires. Until he has become master of his mind he will be hurried from one desire to another, from one ambition to another, and will lose his natural right to the elemental joy of life and yet be debarred by his own passions and appetites, his wants, his likes and dislikes, his hopes, fears, or regrets, from the pure bliss that is the crown of human evolution. So the poet pictured the Peri at the Gate of Paradise as a human soul fallen from bliss and seeking the key to her lost home.

The mind is the maker of discord. It is the mind that criticizes, seeing only faults and inventing more. It is the mind that measures life

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by little rules, which it mistakes for principles. It is the mind that is suspicious and jealous and mischief-making. The mind is the slayer of man's peace. It must be mastered and put in its place as the servant of man, and that cannot be done till man feels his Divinity in his heart and identifies himself with his true Self. The accomplishment of that victory may be far away, but it is said that the one who enters on the path of self-mastery brings himself within reach of the true Sunlight of Happiness.

MAN HAS THE POWER TO MAKE HIS LIFE A BLESSING OR A BLASPHEMY

EMILY LEMKE-NERESHEIMER

LOOKING around us, at the life of the ordinary individual that we meet daily, watching the faces of men and women as we pass them in the streets, or sit near them in the cars, we cannot but see how eagerly they all seem to be pursuing some special object or aim. Almost everyone looks hurried or worried, and one wonders what they are all and each individually getting out of life. They do not seem to be getting much happiness, on the whole, and so much of the laughter we hear has a hollow, or an artificial ring in it, that makes the heart of the thoughtful man and woman ache; and the question presents itself, "What is the real purpose of life? What is all this hurry and bustle and worry and striving for?"

It does not take much thought to realize through our observations, that a lasting kind of satisfaction or pleasure is not to be gotten out of the gratification of our desires. The more we have the more we want. Each satisfied pleasure leaves us with a feeling of emptiness that urges us to seek to renew the experience but in an intensified degree, and this only leads to disappointment again, and in the end to satiety, and restlessness, and to a feeling of unsatisfied longing for something more, or something different from what we have had before.

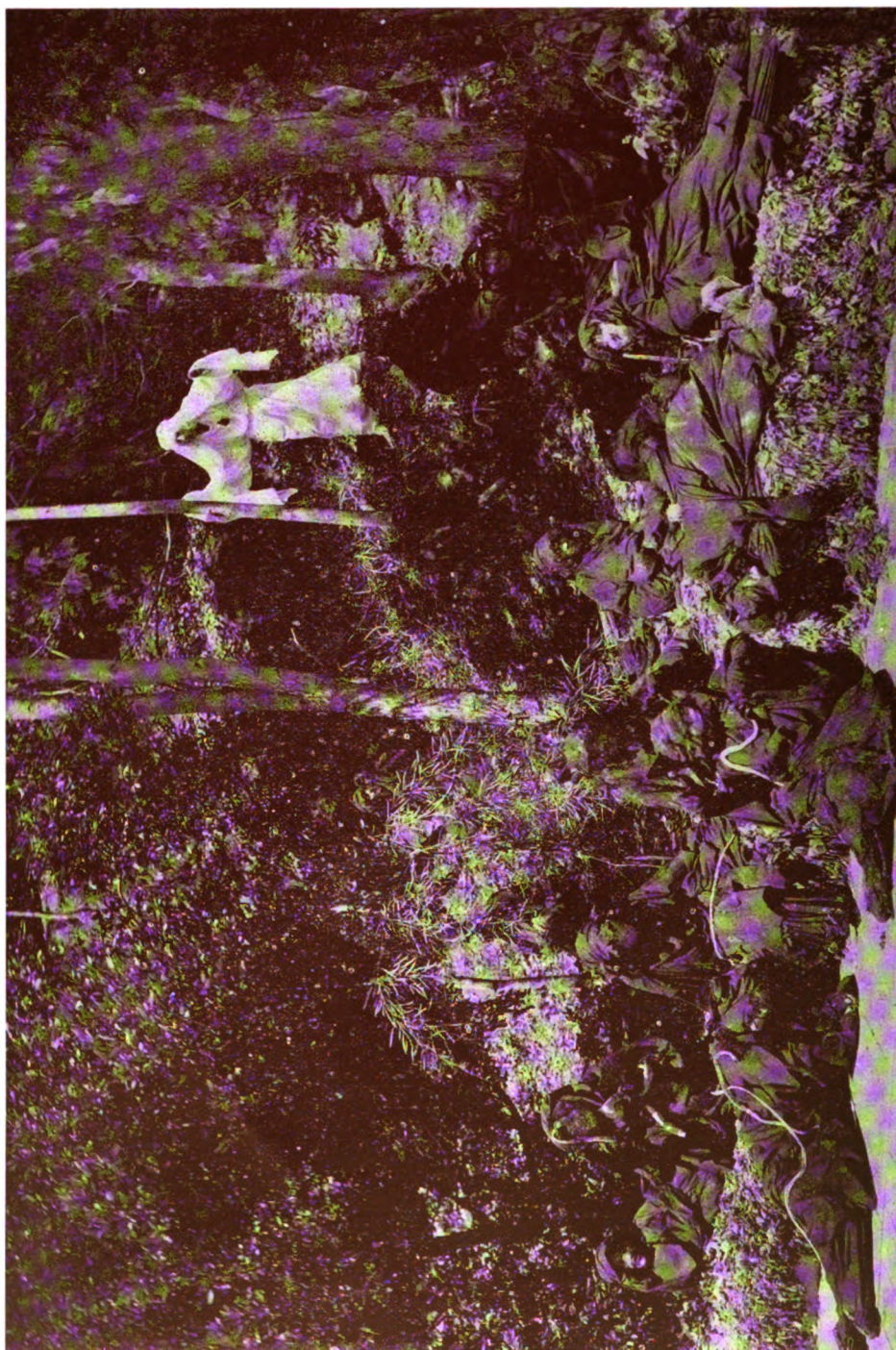
A little while ago a notice appeared in a daily paper that a wealthy woman offered a large sum of money to anyone who could suggest to her some new sensation, something new to amuse and interest her, and bring some sort of thrill into her life. Excitement, always more excitement, is what people are asking for, and if they cannot get it they either grow depressed and weary of life, or else they hustle and hurry through life as if they were driven by an invisible force constantly behind them. One cannot but wonder what it is all for, and ask oneself whether there is not,



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THE PYTHIAN PROPHETESS

IN KATHERINE TINGLEY'S PRODUCTION OF 'THE EUMENIDES' AT THE GREEK THEATER
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
SEPTEMBER 1922



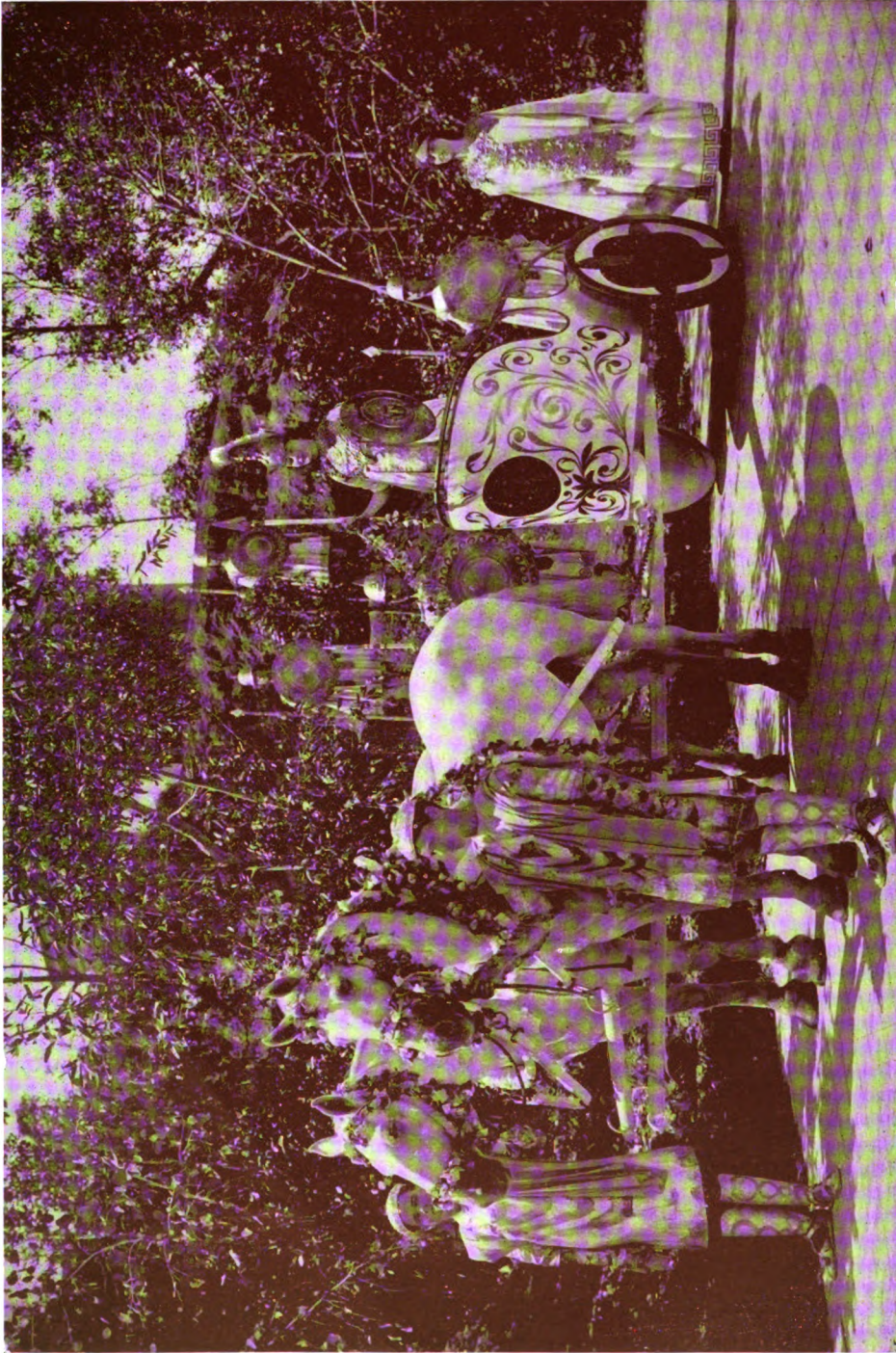
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THE GHOST OF CLYTEMNESTRA AWAKENING THE ERINYES OR AVENGING FURIES
IN KATHERINE TINGLEY'S PRODUCTION OF 'THE EUMENIDES' AT THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL
HEADQUARTERS, POINT LOMA, CALIFORNIA, SEPTEMBER 1922



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ORESTES PURSUED BY THE ERINYES OR AVENGING FURIES
IN KATHERINE TINGLEY'S PRODUCTION OF THE 'EUMENIDES' AT THE GREEK THEATER, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, SEPTEMBER 1922



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ATHENA, GODDESS OF WISDOM

AS PRESENTED IN 'THE EUMENIDES' AT THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA,
CALIFORNIA, SEPTEMBER 1922

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after all, some real goal and purpose in life, the pursuit of which would give some actual and lasting satisfaction. We need something that will be a rudder with which to steer our course over the ocean of life to some definite goal that we desire to reach.

What is this rudder? What is this goal? Theosophy tells us that the final aim of man is perfection: that in essence man is divine. He is a spark of Divinity itself, and to find the rudder that will guide him across the ocean of life to the realization of his goal, he must seek to become fully aware of his divinity, and let it permeate him through and through. This Divinity is not a God outside of and above us. As Jesus said, "The kingdom of God is within"; but it is so hidden and veiled over in most of us, that we have almost lost the power to recognise it.

It has been said that it is as difficult to be absolutely and completely evil as it is to reach the sublimest heights of perfection. It must be a long down-hill journey that will lead to the killing-out of everything in the nature that responds to what is sweet and true in life, as must be the case in order to become 'perfect in evil.' However, a glowing sunset, the vast star-lit skies, oft an old half-forgotten melody, a kind word or smile, may awaken a response in the heart of even the hardened and depraved, and the voice of conscience is heard once more, and will not be stilled.

But it is a fact that we must realize, sooner or later, that we can only get just as much as we give. There is a proverb to the effect that as we call into the wood so the echo comes back to us. As the soul reaches out to receive so also must it open out to give. What flows in must also flow out. The moment a selfish impulse to grasp and to hold what we receive for ourselves alone enters the door of our hearts, in that same moment it closes that door to the good which would otherwise flow in. Indeed, happiness and all that is best in life, does not come to us from what we acquire, but from what we give. We soon find out that the satisfying of our desires only begets more desires. We can see this in the case of the man whose whole energies are centered on getting rich. The more he gets, the more he desires to have. The acquiring of more money does not quench his thirst for wealth, it only serves to feed his desire for more wealth, more excitement and power, and with that he grows more and more selfish, restless, and dissatisfied.

And so it is with everything else that man strives to acquire for himself alone. With the acquisition of power he desires more power, with the feeding of vanity he desires more praise; in the end he can swallow such big doses of flattery that everyone else can see what a fool he is, except he himself. Finally, however, disappointment is bound to come, and what then? What was the use of all this craving and striving for things

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which, no sooner acquired, are found to have lost their power to satisfy? Can they be the object and end of life? If not, then we come back to where we started, with the questions: "What is man? What is life? What is the purpose of life?"

To begin with, let us ask, Is he his body? No, he has a body; and what a wonderful complex mystery this body is, composed as it is of myriads of small lives, each a tiny living entity with a consciousness of its own. When we think of it, each of these living entities, however small, has an existence and special functions of its own, of which we, as human entities, realize but very little. While we are sleeping or waking, occupied in one way or another, eating, drinking, working, or resting, these little lives are carrying on their functions, quite apart from the workings of our minds. But at times they come together and send us a message; they will tell us, for instance, that they are hungry, or tired; or they become sick and try to tell us what is the matter with them, that we are perhaps giving them too much, or too little, or the wrong kind of nourishment, or insufficient exercise or rest; and so, when we come to think of it, we are responsible for the welfare of these tiny lives, individually and collectively. In fact, we are the God of this little world of the body, and upon each and all of these tiny entities that go to build it up, depends the welfare of the human organism.

These little lives are similar to others, like themselves, distributed throughout the whole of nature: all dependent and interdependent of each other, verily a brotherhood forming one single organism in nature. Our earth, stones, metals, vegetable and animal organisms of all kinds, all are built up and composed of these little lives, ceaselessly active, striving to fulfill their destiny, to grow and to develop and unfold to the greatest extent of their strength, usefulness, and beauty. However, they possess but an elementary consciousness, and it is only when we come to the human kingdom that we find something that invests the evolving entity with self-consciousness and consequent responsibility.

Here man, and man alone, has the power to shape his ends, and guide his life, by using the will to control his feelings and desires; and, above all, he has the faculty of imagination, which our teacher, Katherine Tingley, has called "the bridge between the mind and the soul of man."

By crossing over this bridge we can go forward and enlarge our sphere of consciousness, and realize that we, as human beings, build up the lives of yet greater entities than ourselves, in the same way as the atoms do that go to build up the human body. There is, to begin with, the entity called the family; then there is another, the community in which we live. A still greater entity is our country, and another the race to which we belong, and then there is an entity greater than all of these, the whole of

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Humanity. Of each of these entities we are a part, however apparently small and unimportant — though not unimportant indeed, for as human self-conscious beings we are, to a degree, responsible for the welfare of the whole, being indissolubly linked up with each and all of its constituent parts. The ideals of the individuals that constitute a family give that family its peculiar character. The ideals of the families that make up the community give the community its character; while the ideals of aggregations of communities again determine the distinctive traits of a nation. Many nations together determine the quality of a race, and the ideals of all races make up the character of the whole of Humanity.

Thus we see again that brotherhood is a fact in the constitution of all aggregate organizations of nature; that we share life with all that lives, and that it is not in any sense a personal possession that we can with impunity fritter away for personal purposes and ends.

With our delinquencies and failings and selfishness we poison the organism of Humanity, as well as our own, and, like effete matter in the human organism, we shall, as useless units, finally be cast out by nature.

But this casting out is in reality accomplished by ourselves. Gradually we isolate ourselves more and more by selfishness and egotism. We lose sight of the greater consciousness of Humanity in which we might at will participate, and the life-currents of sympathy and of strength that flow through the Universe, cease to flow through us, and we grow hard and blind. We cannot live for ourselves alone.

Though in truth there is not anything in the whole wide world that we can really call our own, yet everything is ours, if we know how to take it. For instance, when a person possesses just a little knowledge, he thinks that he knows a great deal, and is very wise. Then, as he begins really to learn something he realizes how vast a field lies unexplored before him, and how truly ignorant he is; at length he finds out that there is nothing that he can think or feel that has not been, or is not being, thought and felt by others also. But it lies in his power to open out his heart and mind to all the best, the noblest, and the highest in the Universe. The store from which he may draw is endless and limitless, and it is his privilege to share it with others, and in that way to make it his own. Then a new urge can spring up in his heart, ever growing in intensity and scope, that will become love in its divinest sense. By means of this love man may realize that he is not only a part of Humanity, but of the whole world, one with everything that lives and breathes, with the whole Universe, and the very soul of the Universe itself. There is no limit to the glory and majesty that man may attain, that his consciousness may embrace.

Our question therefore, "What is Man?" is answered when we say

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that man is divine, being divine in essence. He has the power to catch a glimpse of what his true destiny is, and to make his life a blessing for himself and others, thus truly realizing who he is, what life is, and the meaning and purpose of life itself. By neglecting his opportunities he indeed makes his life a blasphemy — a blasphemy against his Real and Divine Self.

There are two paths before us, and we have the power of choice every moment, every hour. On the one hand we can remain indefinitely partaking of the sensations of the personal life, drifting between pleasure and pain, making our lives a gamble for what we mistakenly call happiness; and on the other we can direct our steps forward in a purposeful way, towards a higher goal, and make our lives a blessing to ourselves and others. Theosophy teaches us that we must be ever watchful of the duality in our natures. At one moment we feel impelled to follow the beckoning hand of nature with all her allurements, and at other times we are possessed of an urge towards the realization of nobler impulses and aims. When our hearts are filled with longing for what is inspiring, true and beautiful, then we realize how unreal our personal wants and aims are and what a blasphemy they seem against the Divine Glory that is seeking to express itself in and through us.

And so we may step out towards the light, or wander in the shadows of alternate hopes and fears, of pleasure and of pain, sinning and being sinned against, blind to our destiny, and in our blindness spurning the divine in our natures, making of our lives a blasphemy indeed. Is not this the sin against the Holy Ghost, of which the Bible speaks? — the repudiation of our own divinity, the unforgivable sin, leading to destruction and to death.

The light of the Divine shines on the pilgrim from the moment that he starts on the upward path, and by degrees on "stepping-stones of our dead selves we rise to higher things."

The first step for him to take will be the duty lying nearest at hand. By small duties well performed, by little deeds of love for those around him, man sends out a force of sympathy, of love, and understanding that radiates in all directions, in ever-widening circles. Katherine Tingley has said that we must begin to build in the home, and that homes should be temples of love and unselfish service. Such love and service cannot confine itself to two people alone, and so it touches first the various members of the family, and then all those who come into the home, and being infectious in nature, it affects every heart with which it comes in contact; that is, if it is in a condition to catch that benign infection. And so we may see how one little center of harmony creates other similar centers of harmony, and we can readily imagine what the life of hu-

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manity would be, when such conditions of harmonious understanding and sympathy become universal.

This may seem to be a wild dream, and indeed it will ever remain so until we make a beginning, and do something to make it a reality.

The life at Point Loma has revealed to me, as indeed to many others who have eyes to see, that the same harmony that can be established in the life of a family can also be established among a larger number of people when these get together for co-operation in the spirit of real brotherhood in the realization of a great ideal. It is inevitable that such a serious body of people must expand by reason of its united efforts for unselfish service, and impress its deep significance on the progress of the life of Humanity. This larger family life has been created by one of the greatest home-builders of the world, Katherine Tingley. It was her vision, her genius, that saw the possibility of this practical application of Theosophical ideals, and it was her courage that has made its realization possible, in spite of opposition and persecution on all sides. But there it stands now, a monument of Theosophy, as an indisputable and practical reality, a challenge and a sweet message of hope to all the world.

Let us remember that the world is made of us, and of others like ourselves, and that if we would make our life a blessing and not a blasphemy, if we would make it a veritable benediction to ourselves and others, we must begin by reforming ourselves; for it is of just such units like ourselves that Humanity is formed. Jesus said: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" Let us therefore grasp our opportunities, great and small; step out boldly, and go forward unafraid along the path that leads to perfection.

HEART AND HEAD

H. T. EDGE, M. A.



CERTAIN writer, dating about the middle of last century, discussing the question of Napoleon's divorce of Josephine, recognises only two views: the political and the Christian. Political expediency demanded that the Emperor should sacrifice his personal affection and marital vows on the altar of ambition or perhaps of concern for the future welfare of his country. He had no heir by Josephine; and by espousing an Austrian princess he could at the same time expect a direct heir and ally himself with ancient royalty. Against these strong reasons of expediency, what has the said writer

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to set? The Christian teaching as to marital constancy: that and nothing more.

It seemed to us, on reading the above, as it will doubtless seem to others, that Christianity is made to cut rather a sorry figure; also that a somewhat sorry estimate of human nature is taken. The teachings of Christ seem to be here represented as a kind of substitute for natural morality; and humanity appears to have become so corrupt that it needs to be taught by maxim and injunction the truths which it is no longer capable of seeing and feeling for itself.

It does not seem to have struck the writer that a man who sacrifices love and fidelity on the altar of (supposed) expediency has dealt himself a mortal blow in a vital spot; that he has done an evil deed — evil, because in violation of his better nature — and that evil results must necessarily follow, as much as if he had cut his own vitals with a knife. It should not need the authority of a religion to teach us this; and, if a religion does teach it, we should obey because it is true and not merely because the religion says so.

This instance seems to us a good peg on which to hang an answer to those who allege that, if religious dogmas are set aside, morality will disappear. Is humanity in such a terrible state, we ask, that it cannot be saved from depravity except by following injunctions in a spirit of blind obedience and without feeling the reason for following them? Was there nothing else but the sayings of Christ and the teachings of the Church to restrain the monarch from his fatal step?

The same writer quotes the words of Napoleon himself in after-life, in which he recognises that this step was the beginning of his misfortunes, and admits that those who follow the unillumined workings of the mind follow a false light, delude themselves with a false logic, and utterly mistake the meaning of the word expediency. Was it, we ask, the punishment of an angry deity that brought those misfortunes? No need for a God to interfere, if all he wanted was to see the sinner suffer; for unerring law can be trusted to work its will. The man deliberately chooses one of two roads, and forthwith goes whither it leads him. He dismisses his lodestar, bids farewell to his luck, and sets up Mammon for his God. The result was only what might have been foreseen.

Modern science has shown us that a large part of nature — the part which that science studies — is pervaded and actuated throughout by exact and harmonious law. But surely this must be true of the whole of nature, of everything in the universe, not merely of that particular section which science studies. And is not man endowed with an intelligence sufficient to enable him to study and comprehend the natural laws of every kind by which he is surrounded? Or who shall dare set limits to

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the reach of that intelligence, and to tell me that my knowledge is restricted to certain things, and that there are other things which I cannot or must not know?

What is greatly needed is for people to realize that all life is regulated by laws, and that morality is, or ought to be, the knowledge and observance of the laws that reign over human conduct. We should then be in a position to accept the sayings of great Teachers, like Jesus, as the wise words of wise men, intended to guide and help us, not as arbitrary rules for us to obey against our wishes or judgment.

When Jesus, or any other Teacher, points out that a marriage-vow and a plighted love must not be violated, he is simply directing attention to a natural law — a law relating to human nature; human nature which he has studied more deeply than have other people. He is not issuing an edict, he is expounding and teaching. The view suggested by the writer whom we have cited seems to take no account of the Heart. It speaks of the Head, and over against this it places the creed. But it seems to us eminently possible that some person, knowing nothing whatever about any religion, might sacrifice worldly expediency to the promptings of his own heart, and refuse to kill out his own love and plighted fidelity at the beck of ambition and imagined expediency. It seems that the lowly bird with its mate might easily accomplish such a result.

And what is this Heart that we have thus set over against the Head? I would prefer to say that what is called the Head is intelligence misled by personal desires and by delusions; and that the word 'Heart' refers to a nobler, brighter influence that can illumine the intelligence and cause it to see with a clearer wisdom the proper path for man in life.

PRIMITIVE MAN

C. J. RYAN

IN these days of clash of opinion about every conceivable subject, we hear a good deal about 'primitive man'; and it is taken for granted that when a skull is found — or more correctly, as a rule, a few fragments of a skull — belonging to some individual who lived several hundred thousand years ago, which possesses characters more closely resembling the lowest tribes living today than the civilized races, the owner must necessarily have been a brutal savage destitute of all the higher human qualities.

But is this necessarily so? Does the possession of a low forehead, a large and effective jaw-apparatus, and a flat nose, etc., compel the deduc-

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tion that the worst passions and the least self-control must accompany these physical characters?

Where should we look to find reliable, first-hand testimony on the point? To those who have lived for years among modern savages noted for the 'primitive' structure of their skulls we should turn for information, should we not? And before we gave our verdict we should make clear to ourselves what are the qualities to be looked for that might allow the individuals under examination to be classified as 'brutal savages' or otherwise. If we found them to possess — and more important still, to act according to — the best moral and humane qualities that distinguish the more spiritual-minded representatives of the civilized races, even if they were deficient in certain intellectual qualities and the power of combining to gain personal advantages, would it be altogether just to class them as mere brutes because their skins were black and their foreheads low and they had not enough mental power to invent a weapon like Lewisite which, according to Edison, "dropped upon London, could asphyxiate everyone in three hours"?

These questions are suggested by an article in the *Sydney Morning Herald* by A. Meston upon the daily life of the Australian aborigines, from which a rather unusual impression of their good qualities is obtained, but which is not unsupported from other sources. The writer first tells of the opinion of six early settlers who lived for years with the blacks: "All these men spoke in very high terms of the aborigines, and of the generous treatment they received."

Speaking from his own intimate knowledge of the natives, Mr. Meston gives them an excellent character for politeness, good judgment of character, respect for elders of both sexes. He says hospitality is one of their champion virtues, and greed and selfishness are two of their most detested vices. On one occasion, after questioning him as to his favorite article of diet, a man went ten miles to the coast and ten miles back to get some crabs for his supper! The mothers are devoted to their children and never strike them. The father alone may correct a boy. Education — of the kind suitable to their manner of life — is carefully attended to. Boys and girls are in separate camps, and the young men are in camps by themselves. The young girls are very carefully guarded by their mothers at night and also by day. No young women can go out of the camp alone but must be chaperoned by responsible old ladies. (Mr. Meston's word; why not?) The older men and women teach the younger folk about the birds, the animals, the plants, fruits, and seeds upon which the tribe depends for subsistence. The writer says it would astonish university professors to learn how little they know about the bush in comparison with a native boy of twelve. Special instructors give lessons

PRIMITIVE MAN

in tracking and the use of the boomerang and other native weapons.

Their kindness to the old and infirm is pronounced; on the march the old people are carried for miles. When the hunters return to camp with the game or other varieties of food in the afternoon, it is all divided around, the old people getting the choicest dainties. Mr. Meston describes the happy crowd cooking and eating their supper and talking over the events of the day.

The writer gives an interesting account of the reception of a strange white man to a native camp, an experience he often took part in. The stranger is expected to wait outside and 'coo-ee' for attention. Soon, several gray-haired men come out; these are "men of fine physique, men with stern faces, very dignified, very polite. Likewise they are keen judges of character and you are subjected to a severe scrutiny." You then give them the friendly sign, and when they are near they return it; you respond with another sign and they walk up in perfect confidence, "just as the wild black did to Sturt in response to a Masonic sign." You are then escorted to the camp, and treated with the best they have. Mr. Meston says that the white man who had least trouble with the blacks, and the only one who commanded their respect, was the man with the instincts of a gentleman who had a decent regard for the feelings of others, for they understood and practised gentle and refined behavior.

There is another question in regard to the native Australians; are they, after all, so mentally dull? From Mr. Meston's article and from the reports of many other thoughtful and sympathetic observers, it would seem that they have many of the best qualities of true manhood, qualities which are not always characteristic of persons who think themselves infinitely superior in every way; but what of the intellect? Here are a few words from a lecture on 'Human Development,' given by Mr. Neville Chamberlain, reported in *The English Mechanic*, October 7, 1910:

"It was very questionable whether in pure intellect we had any advantages over races which we were accustomed to consider quite inferior . . . even the aborigines of Australia showed similar capacity, for in Victoria the Aboriginal School for three years running stood highest of all State schools in examination results."

Native Australian women have been found with only 930 cubic centimeters skull measurement (the average white skull measures from 1300cc. to 1500 cc.). Now the *Pithecanthropus Java* 'Ape-man' (of which little remains to measure by) is estimated by Professor Keith to measure about 850 cc., others, such as Professor Mair of Berlin, have recently claimed that "the pithecanthropus skull did not differ essentially from other types of human skulls, and that it coincided very closely with that of Aurignac man." Aurignac man had a *brain capacity larger than that of the modern average*, made carvings in ivory and, according to Dr. Keith, was a

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magnificent race, "capable of conceiving and appreciating high works of art."

Then there is the Piltdown man, *Eoanthropus*, supposed to be almost a missing link by some. Yet, according to science, his skull capacity was not less than 1400 cc. These two 'Primitives,' about whom so much is spoken, with brain-capacity probably far larger than the Australians of today, are looked upon as hardly human. But if the small-brained Australian possessed such excellent human and *humane* qualities as Mr. Meston's and others' evidence suggest, what right have we to infer that the earliest Primitives known were utterly brutalized and beastly savages!

The last word has not been said by anthropology upon 'primitive man.'

LIFE'S EVER-PRESENT OPPORTUNITIES

GERTRUDE VAN PELT, M. D.

O enumerate life's opportunities would be something like writing a medley in music — an infinite series, with every man a composer, and every shift of circumstances a possible new composition. The difficulty lies not in having too few but too many. One may fail to see them, ignore and side-step them, though they impinge on every side like trees in a dense forest; though the moments of life are crowded with them, and they hang like ripe fruit before the eye. But the obligation of their presence is inescapable. Sometimes they are so transcendently great that for the many who are unequal to them they become a cipher. Often then they are said not to exist; yet it is those very overwhelming difficulties and obstacles which furnish such superb possibilities for growth, grasped only by heroic souls. It is true, however, that life's chances, to be available, must be measured to the man. The small cannot reach the heights of the towering giant of soul. But in any case, they are so superlatively abundant that all can be served to their utmost. Milton lived in troublous times; lost his eyesight before the prime of life; endured domestic friction which might have nagged to bits the idealism of many; and on the outside, political dangers and disappointments encompassed him; yet out of this dark setting he produced a masterpiece of the English language.

Notwithstanding this superabundance there is a general failure to recognise the richness of life's possibilities. This would seem to signify ignorance of the perfectibility of man. Humanity, having lost a conception of its goal, is not awake to the various means of reaching it. If it were, so many of them would not be neglected. The prevalent limited theory

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of but one earth-life for each soul naturally hampers the mind and concentrates attention upon the kind of success which can bloom during the course of that single life. One must have been offered opportunities for development of practical, mental, or artistic qualities or life has defrauded him. In a way this is true, but the infinitely broader outlook and more searching disclosure of humanity's latent powers which comes from a study of Theosophy illumines the moments and the fields of action, and shows golden possibilities verily flooding both time and space.

There is so much to be awakened in our crude, undeveloped natures; such strength of purpose, such iron will to be aroused; such enormous sympathy, concentration of mind, clear insight, self-control to be evolved, before these present selves will be even in a position to enter seriously upon the true Path of life, with eyes open and a full consciousness of the meaning of the journey. Were all this even in view, all incidents, pleasant or otherwise, every duty, difficult or easy, would have a new interest, and we might be able to follow Mr. Judge's teaching, who said:

"We must be ready to say at any moment under whatever circumstances, whether expected or unexpected, 'It is just what I in fact desire.' Any other course is blindness. All the passing shows of life, whether fraught with disaster, or filled with fame and glory, are teachers. He who neglects them, neglects opportunities that seldom the gods repeat. And the only way to learn from them is through the heart's resignation."

In fact, life is a wonderful school in which all the lessons are set with absolute exactness to the daily needs. They adjust themselves automatically, so to speak. We weave and weave, creating not only our bodies and mental equipment, but our external environment. The process is interminable and inevitable. We act and think so as to produce certain results, which then become our teachers and lessons; something new for us to deal with, and to call out our latent powers.

William Q. Judge once wrote:

"It is a mistake to say — as we often hear it said — 'If he only had a fair chance; if his surroundings were more favorable, he would do better,' since he really *could not* be in any other circumstances at that time, for if he were, it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these sheaths are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings."

Results, pleasant or unpleasant, bring their own difficulties and temptations, which are resisted or succumbed to, and quite often it is the pleasant which will the more easily throw one down. The effects are not always evident at once. It may be the soil is not favorable for their growth, or it may be that death stops the turning of the wheel before they have ripened. The teaching is that a following incarnation may possibly be

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occupied with earlier seeds, and that the causes of any given life may not bring their specific effects for several lives later. If, then, meantime, the tendencies or weaknesses upon which those results have depended have been overcome in some other way, the difficulties will be quickly and lightly disposed of — an agreeable exercise of power; will answer as a sort of review. But if not, and if on the contrary such defects have been allowed to increase, then the obstacles will seem insurmountable and the unfortunates may curse their fate. Nevertheless these fruits of previous action are the only efficient teachers, and must eventually call out the latent energies of the soul to meet them.

All a real Helper can do in such circumstances is to point this out; to try to present the true viewpoint, arouse confidence in the inherent strength of the victim of events, and thus awaken courage and gratitude for the opportunity offered. The opposite of this course is unfortunately too often pursued, through lack of understanding of impersonality, and through an abundance of sentimentality, and is responsible for race degeneracy. Nature's divine methods are meddled with; the saving difficulties she has created are smoothed out, artificially removed. She is insulted by assuming that she did not know her business, and false standards, false ideals, are erected in place of true ones. Strength is sapped and virility destroyed. Yet this offers no excuse for selfish indifference to the fate of others. No one can declare, "I am not my brother's keeper. Nature attends to this"; for each is a part of nature, and being this, must work with her and not against her, if he too will not have an even worse avalanche of woes fall upon his head. And yet again, it is not the woes he is to fear. Life is subtil, and draws exquisitely fine lines; and poise — true spiritual poise — means more than at first appears.

Some idea of the lessons yet to be learned can be gained from the lives of the great Teachers who have from time to time incarnated, though necessarily they can only be viewed from a great distance and only realized as one approaches them. Also much can be inferred from the infinite variety of experiences that earth-life offers. There must be a natural relation between the opportunities a school affords and those to be trained in it — the supreme expression of supply and demand.

Nature may be lavish, but she is not superfluous, and all her expedients for drawing man out from his shell must be needed. It will not suffice to dip superficially here and there, nor even everywhere. Earth's possibilities must be utilized to the utmost. Every lesson must be learned forward and backward, down and up to its limit. There must be reviews in every grade, and every aspect studied from every other aspect, until mistakes are impossible and insight and comprehension and discrimination perfected; so that man may finally emerge from this comprehensive

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school with complete mastery over every conceivable condition or combination of conditions it can offer; and yet without the faintest taint of love of power for itself, or of self-glorification; with an intellect that can seize in a flash every essential of any situation; can grasp the most knotty problems at once, and know the method of solving them; can penetrate to its depth the nature of any organism and perceive its workings. He must have gained such comprehension of the Law and such control of his own personality, that he can be counted upon infallibly to work *with* the Law; and with all this he must be the soul of compassion unreservedly devoted to the service of others. He must be so free from vanity that the sense of self as separate from other selves is absolutely wiped out. He must have the towering strength of the giant in every direction and the unfaltering courage of the Titan. Something like this must be the survival of the fittest when earth graduates her pupils.

With such an ideal in view, it is easy to see that no moment is empty of resources. One's duties may be humble, then one might learn humility, if the time were not wasted in secretly longing for a place of importance. When uncongenial tasks seem to force themselves into one's life, often the entire energies are lost in a chronic attitude of complaint; yet they offer a glorious opportunity for developing self-control, a devotion to duty, and the high quality of rising above surface-frictions and breathing an invigorating air. When one meets harsh and perhaps unmerited criticism, an occasion offers to seize the rising anger and dissolve it. Perhaps the chance to do a deed of kindness is presented, but just at the fateful moment a selfish thought obtrudes itself and stays the act, bringing a sequence of regret in place of joy. A gossip (possibly in the person of an acquaintance who has through his own weaknesses lent himself for the time to that) may bring a temptation to bear ill-tidings of another, to insinuate bad faith, or otherwise to cast a slur on his good name. It is a moment when the school of life offers a royal chance to develop that noble power of silence. Or one may find himself in a situation where no chances of any kind seem to be present on the surface, where there are no visible obligations, no incentives to work; and one is tempted to bemoan his uselessness and sink into despair. Then is the time to reach into one's inner stronghold and learn faith in oneself. Self-confidence is easy on the crest of the wave of success. It comes with the condition, but it cannot be gained there as a lasting power of the soul. It is resistance which brings out strength and power. Moral qualities as well as the muscles of the body must have a counter-force before they can grow. Even the feeling of laziness, physical or mental, is a part of the scheme of salvation — a part which means the death of any faculty, if yielded to.

Indeed, life is a vast pageant whose mobile pictures are created for

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the development of the Soul. They serve their purpose and are dissolved. Those who can be, are deluded as to their permanence, and fasten their hearts upon the unstable forms. Then gradually, as the great shifter of scenes breaks the outlines, their hearts break with them. This also is part of the training. Shakespeare took an occasion to express impermanence of form through the mouth of the magician Prospero in *The Tempest*, at the close of the faery scene he had called up.

"These our actors
As I foretold you, were all spirits, and
Are melted into air, into thin air,
And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

Outward victories carry with them the possibility of defeat on inner lines, and for larger issues. Unfortunately, almost all seem to reach for these outward victories alone, whose immediate brilliant results deceive inexperienced souls. What finally survives is only the motive power put into them, be it good or evil. There is no need to mention the ephemeral quality of material wealth. All know the elements may wipe it out in a moment of time. But those gifts of fortune which seem intimately attached to the personality, are more misleading. Fame is a favorite prize. Let us imagine it achieved. Certain temptations inevitably accompany it, appealing to one or another temperament. It may bring out a disposition to belittle the attainments of others, which draws the reaction of criticism. Pushed further, under certain conditions, this may become arbitrariness, which repels instead of attracting. Continued, it extends beyond social relations and affects the quality of the work. Imagine these forces in operation for a part or for one or more incarnations, and where is the fame? We do not say with many who comment on the perishable nature of earthly joys, that they end with death, because Theosophy does not teach this. Death has no power over tendencies of character. In entering another body, they reassert themselves. And one who worships fame for itself will continue to do so, until he sees the folly, or until he has followed it to the bitter end and sincerely recognized its hollowness.

Another ambition, the love of power over others, incites jealousy in those who themselves have not passed the point of desiring it, and arouses rebellion which finally destroys it. It is quite a different thing when present as a result of unselfish service, becoming then an inalienable right, a lasting possession. A tremendous intellectual development to

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the exclusion of higher faculties finally destroys its own ends; for leaving out of account the most essential factors in life's problems, it runs into absurdities, and the soul finds itself stranded.

These larger activities are opportunities which teach that the universe is founded upon a spiritual basis, not the reverse, and that one who attempts to build in any direction, ignoring the only possible solid foundation, is certain to erect structures which will crumble to nothingness. In his own nature, one who so builds is like a fruit, fair on the surface, but rotten at the core. What matters then a whole or a series of incarnations which seem empty of glory if they teach some such simple and fundamental virtues as patience, endurance, sympathy, tolerance; and chiefly if they teach that there can be no right thinking or acting when directed upon self only? For the very concentration upon oneself implies in the mind of the thinker a belief of his superlative importance over the rest of humanity — something which is fatal. It immediately throws him out of balance, and out of relation to existing facts; involves a twist which makes it impossible for him to have true vision in any direction. Moral and even mental perspective have disappeared. Unconsciously, when not determined, a secret, swift thought will appear on the scene during any deliberation, and claim an advantage for self, color any conclusion, throw every decision out of line. Certainly the measure of the possibility of apprehending truth is the measure of impersonality. As long as personality is a factor there can be no absolutely clear vision, and when it reigns supreme, only grotesque and distorted pictures play over the mental screen. Without a basic moral life, everything else, which has been gained with such effort, will fall away and decay. It is only a matter of time. Thus the very opportunities which are commonly ignored and despised, might, if appreciated and seized, turn out to be the richest. A realization of this which Theosophy makes so clear brings a contentment with one's fate; it puts a zest into a life seemingly colorless; it brings an inward peace.

With an infinite past behind us, and the present and past so complexly and intricately linked, who can be sure that an apparently trifling victory may not release some snarled knots tied in the dim distance of years? We play on the surface, but the deeper strings catch the motion, and vibrate to unknown depths. The eyes may rest upon a foreground picture. By focusing on the distance, an entirely new set of forms comes into view, yet both are parts of the same picture. The new development in photography sometimes produces an effect, brought about artificially, which suggests a reality. The eye is fixed upon a certain picture. It changes; and yet so subtly, that one cannot observe the change, only the effect. Other parts of the picture seem to melt into something else.

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The transformation rapidly and yet so imperceptibly proceeds, that when it is complete, and an entirely new aspect within the same old outline is before the eye, one questions whether this is not really what was present before; whether he was not deceived in accepting as true the first impression. The original, by a reverse process may return and these two images toy with the senses, back and forth, without the mind at any time seizing the act of transformation, until it is convinced that these two are aspects of one and the same thing.

We are bound to our former selves; for we are steeped in the waters of eternity. The whole past is included in the present; yet most of it lies buried and fastened, until the right solvent loosens the seal and reveals the hidden treasures. No one can estimate the meaning nor the potency of the smallest act: we are too marvelously made, too richly endowed, we have lived too deeply for these little brains which are now claiming attention, to guess the winding paths over which all have traveled, the numerous pieces of unfinished work we have been forced to drop many times when the night came too soon.

A companion, perhaps unwelcome, whom fate seems to force into close relations, may be one of those longed-for opportunities, more precious than gold. His shortcomings may be the outcome of our failure long ago to give the help we owed him. He may be one of those spoken of in *The Voice of the Silence*, "who, in their pain and sorrow are born along with thee, rejoice and weep from life to life, chained to thy previous actions." Superficial values are deceptive, and when the fairy camera plays over their surfaces, pictures may come out of surprising interest.

The duty which looks so unattractive may be like the last move in a puzzle: the card which looses a long series of tied-up situations, and puts into order a sequence of unsatisfied obligations. Who can tell these things? Such conjectures are not fantasies, founded on airy nothings. They are possibilities at a given time, but certainties at some time. And they are built upon the foundation of our immortal origin.

I will close with these words of Katherine Tingley's:

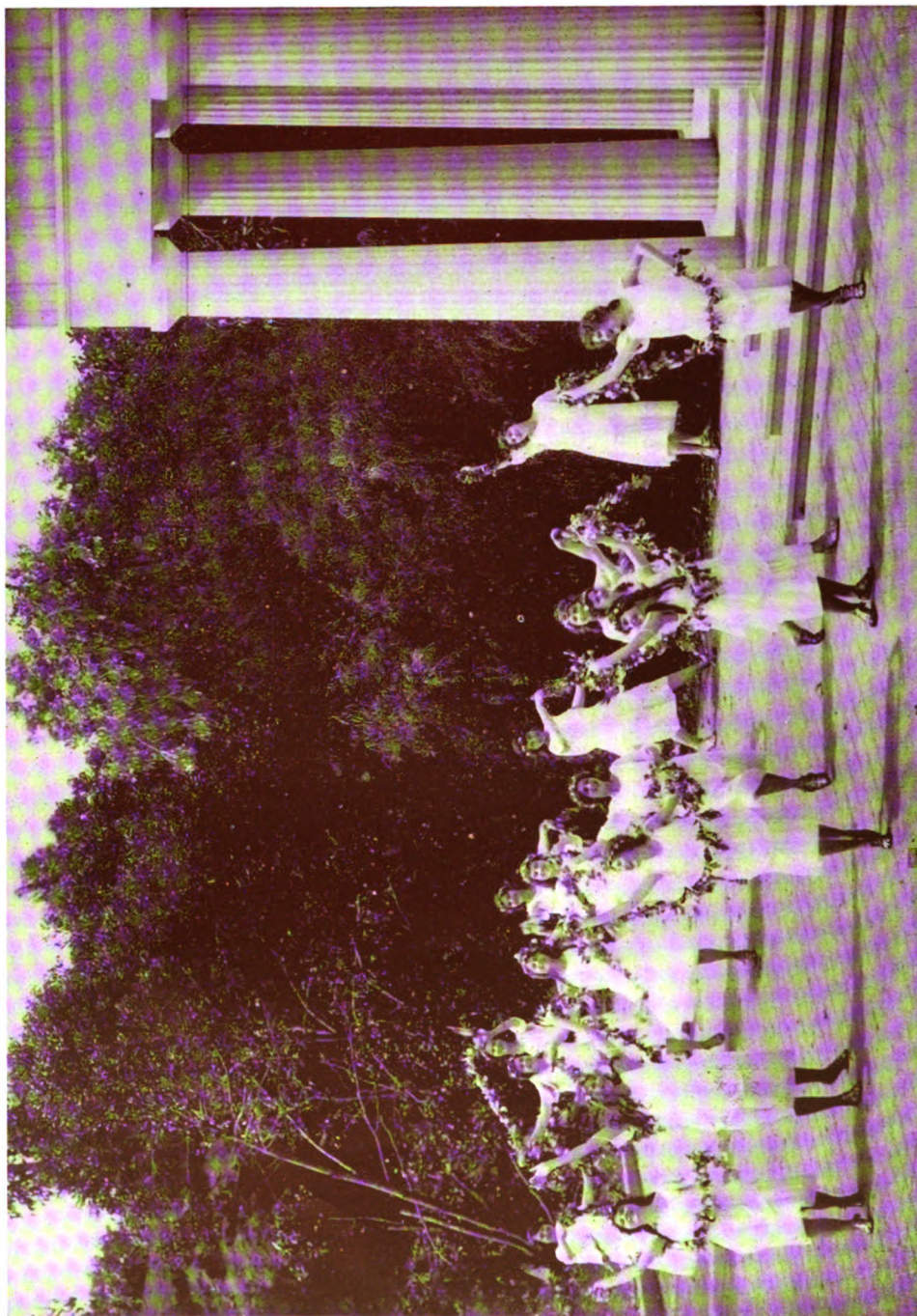
"Nature loses no opportunity to serve us, but the great Wheel of Time is moving on. Some of the best efforts of man have never been recorded, never been recognised; but they are living in the very air and in the atmosphere of Eternity. Nature is so divinely just in everything that nothing is lost — not a sparrow falls to the ground save by the working of Nature's laws. Just behind the Screen, so to speak, just a little away from our mortal selves, are the beneficent forces of Nature, all working for our good, and as we reach out for the noblest and best, the answer comes back; it never fails; it is ever a sustaining power in our lives. As we serve our fellows according to the highest conception of man's duty, without expecting reward, again comes the comforting answer. And those who are benefited by the example of our lives, by the inspiration of our efforts, will pass on their story to their progeny, to posterity. It is ever carried on. In the beneficent forces of Nature that are always at hand to serve us there is a Divine Companionship, and an affectionate assurance that cannot be described."



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"SPRINGING INTO LIGHT," TRANSFORMED FURIES

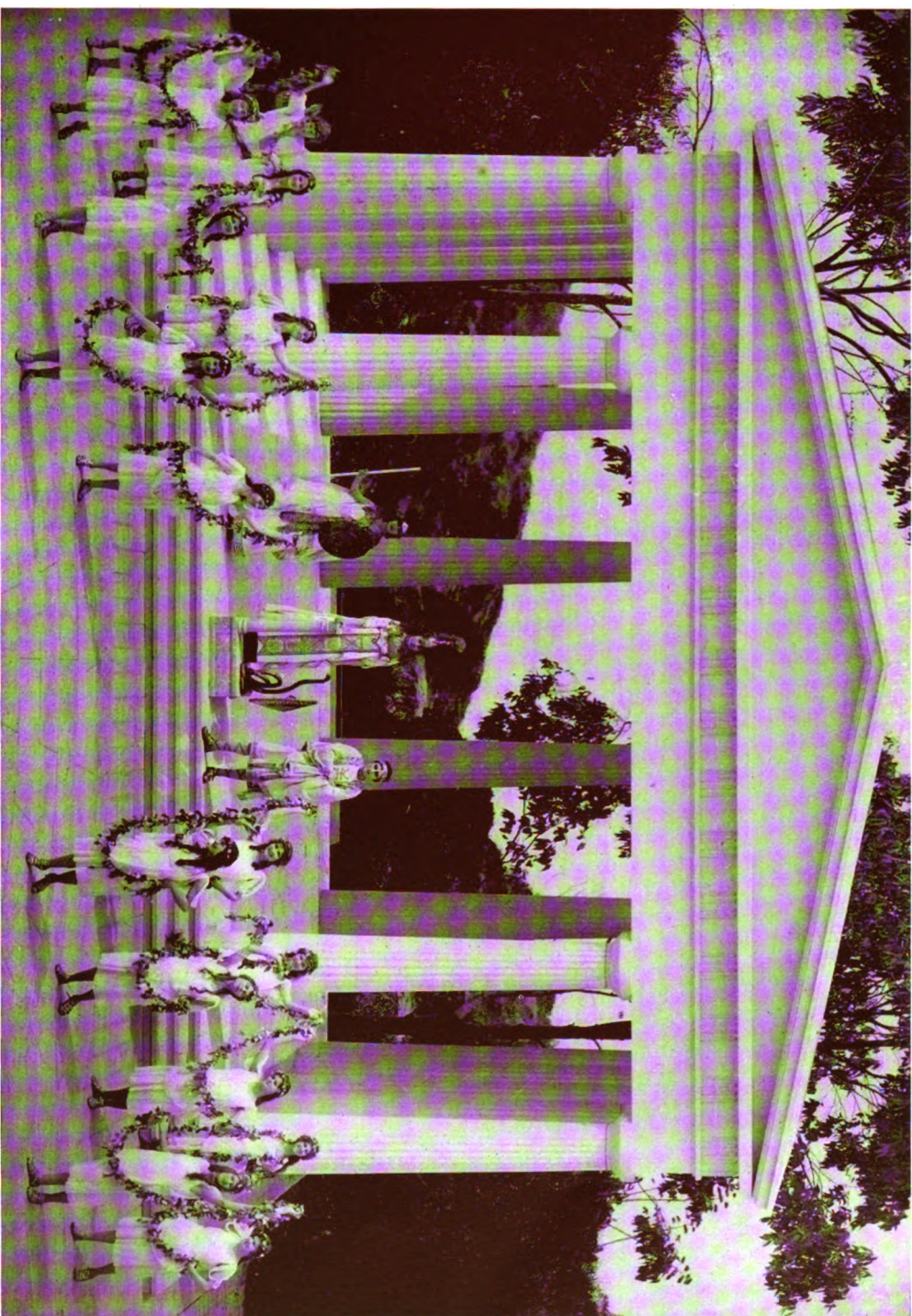
**IN KATHERINE TINGLEY'S PRODUCTION OF 'THE EUMENIDES' AT THE GREEK THEATER,
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
SEPTEMBER 1922**



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THE EUMENIDES OR GODDESSES OF GOOD FORTUNE, AFTER HAVING BEEN TRANSFORMED
BY ATHENA'S PERSUASION FROM ERINYES OR AVENGING FURIES

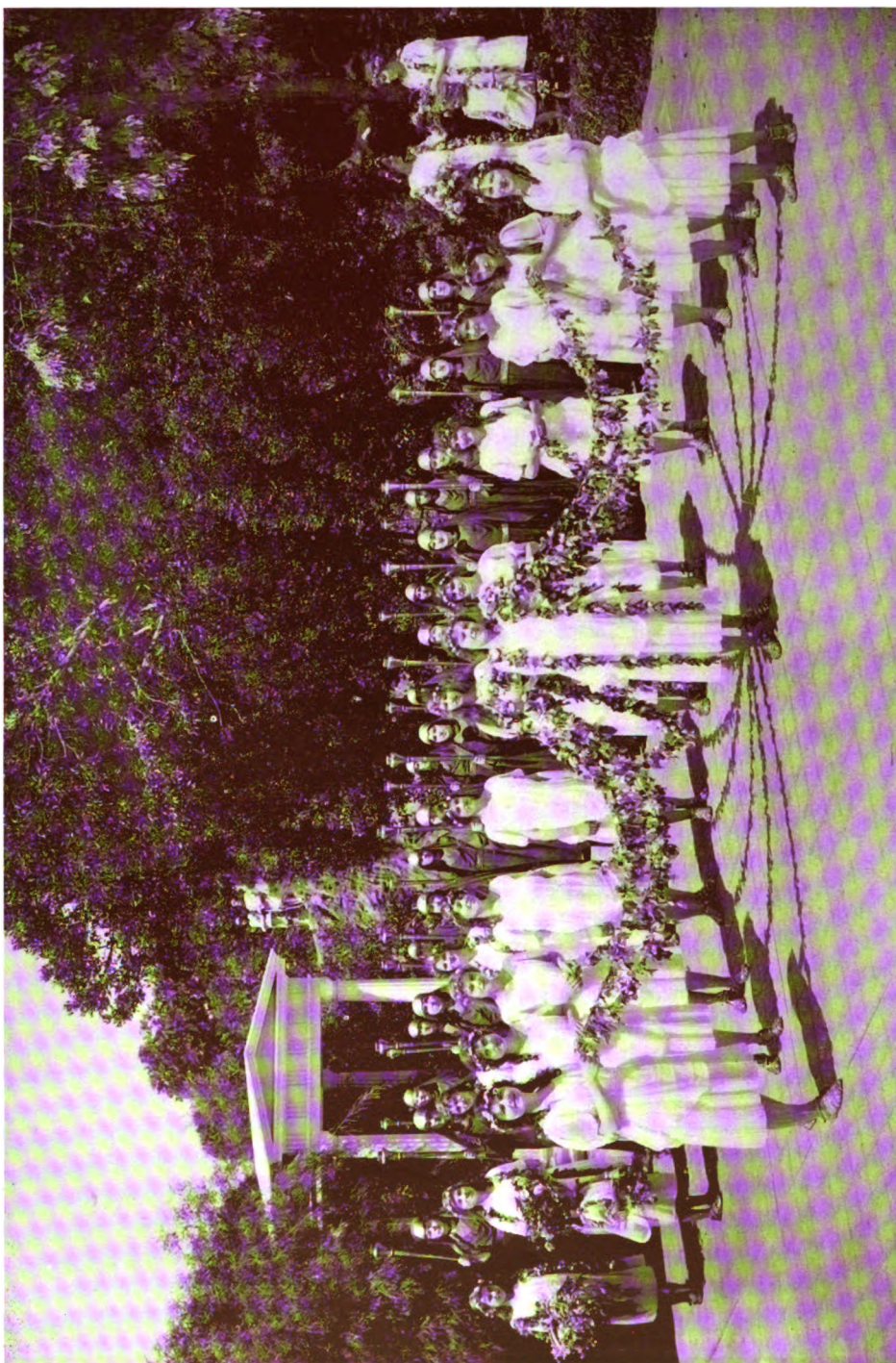
SCENE FROM KATHERINE TINGLEY'S PRODUCTION OF 'THE EUMENIDES' AT THE GREEK THEATER, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, SEPTEMBER 1922



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DANCE OF THE EUMENIDES OR GODDESSES OF GOOD FORTUNE
ATHENA WITH HER ATTENDANT, AND ORESTES, IN THE BACKGROUND

IN KATHERINE TINGLEY'S PRODUCTION OF THE CLASSIC DRAMA IN THE GREEK THEATER, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, SEPTEMBER 1922




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THE EUMENIDES OR GODDESSES OF GOOD FORTUNE, AFTER BEING CHANGED
BY THE PERSUASION OF ATHENA, GODDESS OF WISDOM, FROM THE ERINYES OR FURIES.
IN THE BACKGROUND THE TORCHBEARERS, ATHENA'S VOTARIES

IN KATHERINE TINGLEY'S PRODUCTION OF 'THE EUMENIDES' AT THE GREEK THEATER, INTERNATIONAL
THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, SEPTEMBER 1922

THEOSOPHY AND THE CHILD

H. TRAVERS, M. A.

HE hidden sources of premature decay and wrecked lives, due to mistakes contracted in early years; an evil peculiarly characteristic of civilization, and getting worse as civilization grows more complex; — what power on earth can avail to stem this fearful and insidious evil, except THEOSOPHY?

And Theosophy *can* do it, as shown by the Râja-Yoga education and its results.

Theosophy put into practice, on the original lines marked out by H. P. Blavatsky, and now carried out by Katherine Tingley.

The cures proposed seem in some cases worse than the disease. What is wanted is not cure but *prevention*.

Theosophy offers no specific. It does not cure symptoms. The evil in question is a symptom. It is symptomatic of a general lack of balance, loss of control, want of knowledge of one's own nature and how to regulate it.

The child, however young, is a dual being. There is the spiritual will, and there are the selfish instincts. Let parents ask themselves how often they have sought to evoke in their child the power of the spiritual will; and how often they have yielded their own will to the importunities of the child's selfish instincts. Perhaps in the answer to this question lies the secret of the mystery.

Contrast that with the Râja-Yoga method: to show the child how to use his own spiritual will in overcoming his selfish passions.

Now imagine two children brought up in these two different ways, and see what an immeasurable difference it must make in their habits. The one has had his impulses systematically strengthened by indulgence, and his will correspondingly weakened by the same cause. He has never been taught to use his spiritual will; he has not even been told that he has such a power. The other has had his will strengthened by continual use, and his instincts cannot master him; he knows how to keep them in their proper place. Does not this sufficiently explain the success of the Râja-Yoga method, and the failure of other methods?

Man is divisible into three parts: moral, mental, and physical. But, if this were all, he would be a boat without a rudder, as indeed he largely is at the present day. Unless we give a much larger meaning to the word 'moral.' As things are, the moral and the mental seem mixed up together in a sort of confusion that suggests the blind leading the blind.

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Everywhere we find questionings. Everybody is looking for something real and true. What are the essential facts of life? Is there a soul; and, if so, how shall we find it? Where is the true seat of authority? What is man, and for what is he here?

Study the Theosophical teachings, and you will see what a number of things man has *forgotten*. No need to seek further for the cause of his perplexity. When H. P. Blavatsky stood forth to proclaim Theosophy, she undertook to recall a few of these things that mankind has forgotten.

She has given us an analysis of man's nature that is unique and incomparable. No wonder we have gone astray for want of this all-important knowledge. She has restated, in terms adapted to modern needs, the ancient truth about the dual nature of the human mind. That part of the mind which is wedged into the brain is only half of his mind — and not the better half either. The higher part of man's mind is the source whence come all our pure and noble and unselfish aspirations, the voice of conscience, faith in the divine. Religion (so called) has too often ignored the very existence of this higher mind — has perhaps even gone farther and denied it, telling us that we are wholly evil. And we have been taught to look elsewhere for grace and aid.

It was to counteract this terribly wrong teaching, and to turn man's eyes in the right direction, that H. P. Blavatsky proclaimed that ancient truth.

In all ages men have known of this source of light within them. But they have not understood its nature. They have called it something else. They have supposed they were specially favored by the deity, or specially inspired. Sometimes they have lost their heads and become fanatics.

But Theosophy shows us that we have a source of light and knowledge within us, that is superior to the brain-mind. Theosophy does not tell us to throw away our intellect and give the rein to emotionalism. That would be going to extremes in the other direction. But Theosophy does show us that the part of the mind which is lodged in the brain is deluded by the passions and animal instincts, and needs a ray from above to enlighten it. And it shows us that it is within our own power to summon and evoke this light.

This is not *quite* the same thing as 'mental science' and those cults which undertake to show us how to gain personal advantages by methods of concentration and auto-suggestion. Because it is simply *impossible* to evoke the spiritual will by a selfish desire. All that you will evoke, if your motive is personal, will be your own desires. People talk of the 'will,' but what do they mean by it? The will is rather like the electricity in the cables: it is a transmitter of power; but the power itself is in the engines that turn the generators. The will is usually driven by desire;

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so that a man with a strong will is a man with a strong desire. But the spiritual will means the will driven by high aspiration. Which shall we evoke? The aid and light from the higher mind can only be evoked by unselfish aspiration, not by the desire to gain some personal advantage. This is the true meaning of prayer. Prayers do not always reach the sky at which they are aimed; this is for want of wings to carry them aloft; and they fall back on those that sent them.

Theosophy sheds a radiant light on the physical nature of man also; for its teachings touch every problem. The mysterious connexion between mind and body, and how the one acts on the other, is made clear; and thus the essential conditions of health are shown. All science is at sea for want of a knowledge of the *linga-śarīra*, the fluidic link between mind and body; and of the astral plane, which underlies physical matter, and contains the properties which are exhibited in matter.

We cannot go at length into the Theosophical teachings; the present purpose being to show their immense importance as a means of overcoming the evils arising from bad education and ignorant upbringing of children.

We are always brought back to the children, when we consider reforms: that seems the real starting-point, the crucial question. The rising generation, which will do so much to determine the character of the near future. But we must educate the parents and teachers, and people generally: educate them up to a new idea of the meaning of life; to a larger conception of their responsibility — of their opportunity, let us say.

A child is an old soul in a young body. How many parents and teachers have given thought to that?

It is the parent's duty and privilege to guide the first steps of this soul on its new pilgrimage through life. The danger is that the soul and the spiritual nature will be drowned under the weight of impressions from the animal life. In the great majority of cases it is to be feared that the parent, knowing or caring little about any other life than that of the lower mind, discourages the spiritual intuitions of the child and fastens its attention on the material life.

In the street, on cars, everywhere, we see children being fed with candy and peanuts; asking for things and getting them immediately; crying, complaining, and generally behaving as though they were ill at ease. The thing that most strikes people, when they see Rāja-Yoga children in an assembly, is that these children, however small, never seem uncomfortable or restless or tired, but are perfectly happy and contented. It is not that they are under restraint; restraint could not produce such effects. It is simply because they have not been allowed to acquire the restless uncomfortable habits due to the indulgence of every little want. They have health; they have balance, poise.


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Thus it is easily seen that frailties and vices of various kinds are mainly the result of little faults indulged in tender years and grown strong; and that these defects would never grow at all, if the original cause were gently obviated.

All this seems simple enough — like all important truths, when once you have heard them. But why has it not been attended to before? Because we have had our attention misdirected by all sorts of wrong doctrines, scientific, religious, or otherwise. It has needed Theosophy and its Leader to turn people's attention in the right direction.

RELIGION AND THE DRAMA

R. MACHELL

 HE importance of the drama as a factor in the evolution of humanity is hardly to be exaggerated, for life itself is a drama and the whole world a stage; and our drama is not merely a mimicry or a mockery of life, but is at all times an indicator of the level of our civilization, and occasionally a potent factor in the fashioning of that civilization. So the right use of the stage is a subject of deep interest to all who wish to help on the evolution of our race.

The popular conception of the utility of the drama is based on the general belief that the function of dramatic art is to amuse, to interest, or to distract the mind. Its educational value may be admitted, and a few may see possibilities of its use in religious propaganda. But undoubtedly the dominating consideration in our day has been commercial. This last aspect of the matter has swamped all higher ideals and made the drama subservient to what may be supposed to be popular taste. The public does not demand sermons from the stage and is credited with a desire for mere amusement. So religious drama in our day has depended for popularity on the exploiting of some familiar sentiment connected with the orthodox religion, rather than upon awaking in the public any new religious enthusiasm.

But real religious drama is a rite in which all present, actors as well as auditors, and all the assistants behind the scenes or in the body of the house, are participants, conscious of the religious character of the ceremony, and understanding the purpose and meaning of what they are beholding just as far as their own development will allow.

I am using the word 'religion' in its deeper sense as a recognition of the Soul in nature and in man. In this sense it may be said that all true art is religious, though such a statement would be ridiculous if the words

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art and religion are used in their ordinary sense. In truth, there is little difference between the essentially religious conception of the universe as a manifestation of the divine, and the aesthetic worship of abstract beauty which manifests itself in people and things; for beauty is the evidence of the soul within that transforms all outer appearances and reveals the mystery beyond.

Of course the true value of such words as art, beauty, religion, and the soul, must be unintelligible to the mass of people, too much absorbed in ordinary affairs to have time for thought; but the realities are perceptible by all intuitively even without understanding, for the soul of man is not separate from the soul of the universe. To the general public the word art is at least allied to amusement, the word religion is not. In the public mind religion means the worship of some kind of God, art to the public means nothing of the sort.

But there are those who see the divine as the essential principle in life, the root of all intelligence, itself the universal consciousness inseparable from life. The recognition of this principle is the root of all religion however sublime or degraded may be its outward form. So too in art there is a divine principle which we call Beauty, which presents itself differently to different minds, and which has found expression in the most diverse forms at various periods in the history of man's evolution, but which is still a spiritual quality that lies hidden in life until discovered and revealed by man. It is universally diffused; for it is the spiritual essence of all things, which man feels as beauty when the soul within him responds to the soul of nature.

It is a common thing to speak of beauty as of many kinds, because we identify the spiritual quality with the things in which it seems to reside. But it is as little affected by the character of the things in which it is found as is the sunlight by the objects that are illuminated by it. We may hear beauty spoken of as a snare and a delusion, but this would not be necessary if the term were justly applied. There are people and things that have some power of appeal to the lower side of the character and who are wrongly called beautiful until their essential ugliness and vulgarity are discovered; then comes a denunciation of beauty as a snare and a delusion. But the snare lies in the emotional impulse that induces us to see beauty in that which appeals to our senses alone, and frequently to our lowest and grossest senses.

The mind is the great deluder persuading us to see beauty where there is none, and inducing us to accept some substitute for the real thing. The mind must be controlled by the spiritual will if man is to escape the delusion of the senses.

We live in a material age in which all high ideals are vulgarized,

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beauty perhaps most of all. And yet even in its most degraded form it is recognised as an abstract quality that eludes the grasp of the mind, and baffles definition. Surely it is a revelation of the soul of things, the universal soul, that makes us what we are, not what we seem.

In the dark ages of a civilization, art and religion are invariably degraded into mere modes of entertainment or accessories to social life: art is to make this life agreeable, and religion is a kind of insurance against the possible consequences of long self-indulgence, a comfort in old age when sin has lost its flavor, or a bridge to span an imaginary gulf between this life and the next. And yet even in the darkest age the light of Beauty is not entirely obscured, nor is the radiance of the soul quite hidden from the few who seek it or from the many who unconsciously desire it. The soul is not dead, but its outer shell is very dense.

Many a student of Theosophy has learned the true meaning of religion after rejecting the dogmas of the church in which he was brought up. While for lack of Theosophy many a disappointed devotee of some particular religion has passed for an atheist in spite of his yearning for the light. So too from lack of Theosophic understanding many people think that there is no connexion between religion and art, whereas in fact these two are equally expressions of the principles of human life.

The drama of the stage is more, far more, than a mere mimicry of nature; it is a revelation of the spiritual world for those whose intuition is awake. It is an appeal to the sleeping soul of the spectators. A dramatic presentation may become for all concerned a veritable initiation into the mysteries of life. And here as elsewhere the halls of initiation are within the heart of each individual. It is for him to open those mysterious doorways of his consciousness that he himself has closed. There can be no secrets in the universe to him whose inner eye is open; it is for him to open it. All drama and all arts will be ceremonies of initiation, steps to interior illumination, if the drama and the art are to be worthy of the name. And to be worthy does not mean to be pompous, or solemn, or gloomy, or very high-flown: it is to be true, to be a true revelation of the soul in things, be the things noble or commonplace, heroic or humorous. "Nothing is great, nothing is small, in the divine economy."

The essence of religion is the recognition of the soul in all things; and life is not all tragedy; there is much comedy; and when man understands life better he will laugh more heartily, and will perhaps consider that mirth is as truly religious as solemnity. When religion is seen to be the understanding of the law of life, then religion and the drama will be inseparable, and we shall have not only divine tragedies but also divine comedies: we shall laugh as the children laugh and as the sun shines, for joy of life.

THE INSANITY OF WAR

T. HENRY, M. A.

THEOSOPHY is truly, as H. P. Blavatsky said, the hope of humanity; and those who work in this sublime cause must not hide their light under a bushel, but must do what they can to impart to others the strength of their convictions as to the power of Theosophy to clear up the various problems of human life.

And there is no problem more urgent today than that of war, the unmitigated evils of which are every moment making themselves more obvious and undeniable to all thinking minds. Even those who may feel disposed to regard war in past times with toleration or indulgence, can hardly find any excuse for so regarding it today. So greatly has the advance of civilization changed the circumstances that we can no longer judge by old standards.

It has been pointed out, as a striking illustration of the vast changes produced by modern invention, that, up till a century ago, the means of locomotion at the disposal of mankind have been the same through all the ages of history; whereas now we travel in trains, cars, and aeroplanes. And of course the changes during the same period in innumerable other respects have been equally vast and momentous. The principal effect of all these new discoveries has been to link humanity together in an altogether unprecedented degree, whereby is entailed upon us the necessity for a code of practical ethics conceived on a correspondingly larger plan.

This binding together of humanity, this vast increase in the facility of intercommunication, has raised problems that never before occurred. It has broken down the barriers of sectarianism and nationalism, rendering imperatively necessary the adoption of rules that shall regulate the common weal of mankind on a far larger scale than ever before. Internal affairs are fast becoming impossible; for no nation can make changes in its policy without immediately affecting, and being affected by, the policy of other nations. The world has developed a new, widely branching, and sensitive nervous system, that gives it a wholeness of organism quite unknown to bygone times.

However, it is not our intention to elaborate this point in general, but merely to adduce it as profoundly affecting the great problem of war, now before us. Is not the question of war profoundly influenced by this new unification of mankind?

If we had any doubts as to the answer, they must surely have been set at rest by the actual demonstration we have recently witnessed. We have

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seen, as we might have known we should see, that no war can any longer be started without drawing into itself almost the entire world. And we know well that, if war breaks out again, this will be the case in even a greater degree than before. The progress of invention in means of destruction has grown more since 1914 than it has ever grown before up to that date; and nobody can contemplate without horror what would be the outcome of another world-conflagration.

War is a manifestation of anger, a destructive passion. The message of Christianity, of Buddhism, of all the great religions, is that anger ceaseth not by anger, and that gentleness turneth aside wrath. Recent events have demonstrated this to be a profound truth. All our ideas as to the possible benefits and nobility of war have been roughly shattered; we know now by experience that war does not ennoble; and that its effect is shattering, blasting, truly destructive, alike on civilization and on individual character. Who today can be found to say a good word for it?

The stupendous development of civilization that has taken place has proved that humanity needs a corresponding development in applied morality to keep pace with the development in material resources. Sec-tarianism in religion has had to give way before the new demands created by a world-wide unification of mankind. The vast destructive resources of science have rendered the prospect of future wars so horrible that no one dares think of them. Whatever war may have been in other ages, today it means nothing less than the destruction of civilization.

To imagine that it is possible for us to fight to any sort of a conclusion is as mad as to think that a drunkard can drink himself into sobriety, that a drug-fiend can drug himself into a state of health. War is anger, and anger is a fire, that grows with what it feeds upon.

The laws of morality are not antagonistic to the interests of humanity. It is only the *false* interests, the selfish desires of individuals or classes or nations, that run counter to the dictates of morality. Hence it matters not whether we say that, in working for the abolition of war, mankind is following its interests or following the moral law; for the two are one.

The important thing for anybody desirous of stopping a quarrel is to avoid being drawn into it. It is vital for civilization that, when a large area of it is on fire, some spots should be preserved untouched.

As each day passes, the conclusion becomes more apparent that we cannot assign to any particular quarter the blame for the recent war. Each angry nation points its finger at some other nation; and the wise man sees that this is folly. The war was simply a boiling up of the spirit of selfish emulation, long nurtured among men of many nations. It could have been foreseen — was foreseen — long years before. The effect could have been surely calculated from the known causes.

THE INSANITY OF WAR

Who can gainsay that the causes which lead a nation into war are ANGER and FEAR? Anger at supposed wrongs or insults; fear lest, if we do not arm, we shall be destroyed. But are anger and fear noble creative forces?

People who rush into a quarrel tell themselves that they are asserting their individuality. It is their personality they are asserting. Their individuality is something far nobler. They can assert it by declining to be drawn into the quarrel. The dignity of human nature can be championed by a refusal to join in the madness of destructive strife. The sacred names of duty and honor may be so abused as to entice people to neglect the real calls of duty and honor in order to rush into folly.

It is often said that it is in human nature to fight; a familiar sophistry that is used to excuse many failings. It is no doubt equally true that it is in human nature to drink, to debauch, to commit suicide, and many other horrors. But these aspects of human nature belong to the destructive side; and are there no constructive forces in human nature? Biology recognises catabolic and anabolic forces — destructive and upbuilding forces; but that does not necessarily mean that we are to give rein to the destructive forces. When these forces get the upper hand, fever sets in; and unless they are stopped, death will ensue. Could there be a better description of war? Could anything be more like a fever? The one hope of a patient in a fever is that some part of his organism will remain cool and whole, and not be drawn into the general consumption.

If duty, heroism, courage, be our watchwords, how better can we be true to them than by asserting the *higher* aspect of human nature?

It has always been the mission of Theosophy to set before man the fact of his higher nature. Ordinary lights, whether scientific, religious, or what not, have over-emphasized the lower nature of man, and have either ignored the higher nature or actually taught us to slight it. What demon was it that whispered to poor discouraged man: "Thy nature is inveterately evil; thou art born in sin; presume not to hope thou canst ever be more than a helpless miserable sinner; impiously daring is he who seeks to raise himself by his own might; fall down in self-abasement before the throne of mercy, and seek propitiation of the anger which alone thou hast deserved." What evil counsel is this to which mankind has lent itself?

When we turn to the actual scriptures and teachings of the Masters, we find them declaring that man is made in the image of God, that the kingdom of God is within him, that he must undergo a second birth of the spirit. Theosophy is the essence and cream of all the sacred teachings of the Masters of Wisdom in all ages. It goes back of the man-made glosses and perversions that have been put upon those teachings. It restores

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the ancient truth that man is a divine, immortal, spiritual Soul, united with a body akin to the lower creation. Man is a dual being. He has a consciousness that can unite itself either with the lower side of his nature or with the higher.

The arguments in favor of war are all based on the "wisdom that is earthly, sensual, devilish" — or, as this old-time English has an altered meaning today, let us say the wisdom that is earthly, materialistic, elemental. It means the wisdom of the lower half of man's mind; the wisdom that calculates interests on a basis of rivalry, competition, anger, jealousy, and false notions of honor and duty. In contrast to this we have the wisdom that is from above, generally considered as pertaining to religion or poetry, and having no concern with politics.

But let us be practical, as behooves both our self-esteem and our interests. What has the earthly wisdom done for us? It has been weighed in the balances and found wanting: that is what all the trouble is about. And what is the remedy? More of the same — on the principle of curing the effects of drink with more drink? That is what some people seem to be proposing. But this, as we have seen, leads to the abyss.

Why not give the 'wisdom from above' a chance? Or rather, what else is there to be done? Regarding our civilization as an afflicted patient, the question now is, not whether he can do a thing with comparative impunity, but whether he is to live or die: it is a question of life or death to civilization. The destructive forces which we have been cultivating for so long have gathered such momentum that they must be checked or they will kill the patient. That is the question of war in a nutshell.

The Theosophical Society was founded to establish the nucleus of a universal brotherhood of humanity. Let us say, a nucleus of sanity. It is of vital importance that the area of that nucleus, the area of sanity, be spread as wide as possible; so that there may be some uninfected spot to resist the all-devouring progress of disease. The *principles* inculcated by Theosophy are not mere adornments to life, but the essential elements of life itself; without which civilization cannot cohere.

•

"WE behold all round about us one vast union, in which no man can labor for himself without laboring at the same time for others."

— LONGFELLOW in *Hyperion*

HUMAN NATURE

B. S. VICKERY

THE proper study of mankind is man," and surely that part of man known as human nature furnishes an inexhaustible opportunity for study. Human nature is complex, contradictory, beautiful in its highest aspect and fiendish in its lowest; in fact, running the whole gamut of qualities from the diabolical to the divine. Human nature is unexplainable except by the teachings of Theosophy, which show it to be a sort of ladder, so to speak, by which man may climb from the very lowest element in nature to the highest.

Theosophy teaches that man is dual in his nature, that there are two perfectly distinct centers and activities of consciousness — namely, the higher and the lower self. It also teaches that although man is divine, consciousness of his divinity can only be obtained through the conquest of the lower part of himself.

Many people realize that they, themselves, as well as those they contact, have a good side and a bad side to their natures. However, they accept the side that happens to be uppermost as inevitable, taking pride in the good part and excusing whatever may be done while under the control of the lower, by saying, "Oh, well, it is human nature!"

True, it may be, but it is often an insult to the higher, nobler part which is also known as human nature, to call its lower aspects by the same name.

When men attain to a knowledge of their Divinity, the lowest aspect will be considered worse than what is called the brute-nature of animals, for, whereas animals have instinct only, men have the divine quality of intuition, which, if they will but rely on it for guidance, will aid them to attain to the fullest development of the godlike qualities within each human soul.

The combination of noble and ignoble characteristics found in human nature is a never-ending source of mystery. Persons having apparently beautiful characters will suddenly, under certain conditions, show traits that are quite the opposite; on the other hand, some of the very worst characters often manifest a nobility of soul and consideration for others that surpass those who are considered far above them.

If we study ourselves we find a diversity of attributes that is often astonishing. In fact, in each and all of us there is an ever-changing panorama of different qualities, sometimes good and sometimes bad, according to which side happens to be uppermost.

We go to plays and 'movies' to see human life depicted, while if we

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would but realize it, we ourselves and all whom we contact are actors in the drama of life, taking many different parts, not only when we take up a new life on earth, after the rest between lives known as death, but with each change of emotion and feeling — often many parts during the same day. Things do not go well; we become depressed and the world looks gray and burdensome; the spell passes, we meet a friend who radiates good cheer, hear some good news, listen to uplifting music, and lo! all looks bright again. Life is worth living once more. If such comparatively trivial changes lift us out of our low places, how much greater are the possibilities for transcending all difficulties when we ally ourselves with the divinity in each human soul which, if we will but rely on it for guidance, will enable us to overcome all our difficulties and raise us from this plane of struggle known as human life to where we shall have the power to transmute all so-called evil into good.

Then we shall be ready to take our places as helpers of humanity and work with those who have so nobly and unselfishly aided mankind through the ages, holding back the clouds of Karma, until men have progressed far enough to work out by degrees the aggregation of the consequences of all their past thoughts and acts.

Eternal vigilance is the price of freedom, and no petty meanness or undesirable element in our natures is too small to bring under the supervision of the guide and teacher within ourselves, which Theosophy teaches is the Higher Self, for they are the weeds that, unless expelled, will grow and thrive until they eventually choke out the best in us; nor should we pride ourselves on our achievements in self-conquest but grow as does the flower by unfolding beneath the sunlight of our spiritual nature, offering all we are and all we may attain to the Self which is the Light of all, and of which we are an immortal part.

There is inspiration in the fact that the Universe would be incomplete without each of the units which go to make up the whole; so each unit known as a human being has the sacred opportunity to help the whole by using every effort to conquer the lower, selfish part of himself and so become free to help others, for the progress of the whole is hastened or delayed by the thoughts and acts of each individual unit.

Theosophy teaches that the bundle of passions and desires which go to make up the lower nature is ever holding man back from attaining consciousness of his Higher, Divine Self, and not until he depends upon the Higher Self for strength and refuses to surrender to the demands of the lower will he gain conscious immortality.

The selfish, lower nature is so subtil in its demands for gratification that it often blinds even the good man and causes him to yield to his desires; but as it is wholly the lower, selfish part of himself, he can over-

A DREAM

come it by refusing to be separated from the self that feels its unity with the Self of All.

The divine, immortal part of man incarnates again and again in different human bodies until the individual ego, or Eternal Pilgrim, has experienced every phase of human existence, and has had the opportunity to resist every temptation to which the lower self can subject it.

As the human form is the vehicle of the divine, under whatever shape it may be manifested, so is human nature the vehicle of the divine nature, the real, immortal actor playing multitudinous characters through the various personalities with which human nature is clothed during its many lives on earth, the earth being the theater where the great drama of human life is taking place in the present phase of our evolution, the purpose being to raise all the lower elements of human nature into the higher, in order that the human soul may progress upward and onward for all eternity.

A DREAM

E. L. N.


THERE was one I loved, and she was summoned to the Temple of the Gods to take part in a great ceremony, and to hear a great message. I went with her to the temple gate; but there I had to leave her, and so, with a heavy heart, I turned to retrace my steps alone. But as the great door of the temple opened to let in her whom I loved, a voice, sonorous and sweet, sounded forth, and its vibrations went with me upon my way.

Further and further I went from the temple; away from the city, out, far out, into the forest beyond. With all my heart and soul I clung to the words of the resonant voice, for I knew that if I let my thought wander, or stopped going forward, the voice would cease. Now and again thoughts of my dear one came to me, and a great longing and loneliness. My footsteps faltered, and my heart quailed. Then the voice grew faint and fainter, and all around me in the forest became dark, and the path seemed rough and stony, and hurt my feet as I stumbled along.

With a great effort I fixed my thought upon the voice, in fear lest it might fade away completely, and lo! it grew strong and resonant once more, and my heart was glad. The sun shone through the trees, the birds sang, and the flowers grew everywhere along the path. The voice rose and swelled, uttering words of deep and wondrous meaning; leading me on and ever on. Although I knew that I must go alone, I also knew that when I reached the goal my loved one would be there; that all paths lead to the same goal — for the final goal is one.

THE RE-EMERGENCE OF ANCIENT TRUTHS

RALPH WYTHEBOURNE (Written in 1905)

 HERE is a very significant and important change apparent in the language used by present writers upon the subhuman 'kingdoms' or planes of existence. Nowadays we see articles by leading scientists with such titles as "Life and Diseases of Metals" (E. Heyn, in *Harper's*) and find such curious expressions as, "Nature seems to delight in devising a complicated problem or puzzle (in plant growth) in order to show her ingenuity in its solution." It is not so much the discovery of new facts, however important, which gives significance to such terms; it is the new idea or viewpoint which they represent. Only a few years ago metals were 'inanimate,' plants grew by 'natural law,' and animals were never permitted to have any mental power above 'instinct.' But now we hear learned scientists discuss the *life* of metals, the *mentality* of plants, and the *intelligence* of animals. Very likely the actual facts newly discovered are comparatively unimportant, but a new basis of reason has been taken, the whole structure of human thought is being reconstructed upon new concepts of what 'Nature' is and the means whereby her processes are accomplished.

Life and intelligence, in some form or degree, are now recognised as being universally diffused and inherent in all things, and are no longer regarded as chance attachments or attributes. This great change of viewpoint is a parallel and equivalent to the one forced upon chemistry by the discovery of radium, which compelled the recognition of the long scoffed-at transmutation of metals.

For those investigators sufficiently broadminded to push forward along these new lines, we cannot do better than recommend a careful perusal of *The Secret Doctrine* and of *Isis Unveiled*, both by H. P. Blavatsky, the Foundress of the present Theosophical Movement. Therein will be found a clear statement of the fundamental principles and truths upon which the new science must inevitably be based. These books, which were ridiculed by many when they appeared, are now justified and proved to be scientific works of a high order, though unusual in style.

Science and its devotees are to be most highly congratulated upon having at last found the basic principles which will render possible a comprehension of man's true place in nature and his duties, rights, and responsibilities there. We may at last succeed in obeying the scriptural injunction to "subdue the Earth and have dominion over it" to such good purpose that "the lion shall lie down with the lamb" outside of him, and there shall be "Peace on earth, goodwill toward men."

'THE EUMENIDES' OF AESCHYLUS — A MYSTERY DRAMA

A THEOSOPHICAL INTERPRETATION BY JOSEPH H. FUSSELL

Secretary, Universal Brotherhood and Theosophical Society

MANY, and perhaps most, of those who saw Katherine Tingley's recent presentations of *The Eumenides* in the Greek Theater at the International Theosophical Headquarters, Point Loma, would find it difficult to describe exactly the impression made upon them. No doubt the magic of the setting had something to do with it, and Katherine Tingley's conception and visualization of the Play. The music and the lighting added their influence, but I am convinced there was something more. The interest of the audience never lagged for one instant. Was it the Play itself, the plot of the Drama? And here we meet with serious difficulty.

Did the ancient Greeks, did Aeschylus himself, approve of the murder of a mother by her son, although she had been faithless to her husband and was his murderer? And that is not the chief difficulty. In the Play it was Apollo who instigated Orestes to murder his mother and then sent him to Athena's shrine to save him from the avenging Furies, and it was she, Athena, who by her casting vote acquitted him "from charge of blood."

It is not the murder of a husband by his wife, and then the murder of the mother by her son to avenge his father, that make us pause and question. Such or similar tragedies have happened again and again. The recital of them is horrible and makes us shudder. But that Orestes should have been counseled to the deed by the god Apollo and should afterwards be acquitted by Athena, Goddess of Wisdom,— here is the perplexing problem; and yet I think that here too is the key to the wonderful influence of the Play, here is that something more, that something above the art and the music and the spectacle and the acting which gives to the Play its subtil and enthralling power. It was the unseen influence of the Divinities that hovered over all and guided all to the marvelous consummation, the "springing into light" and the transformation of the loathsome, vengeful, pursuing Erinyes into the beneficent Eumenides, 'Bringers of good fortune.'

I am confident that Katherine Tingley had all this and more in mind in her arrangement of the Play, and it was from her that I received my first clue to an interpretation of the inner meaning which I felt, indeed

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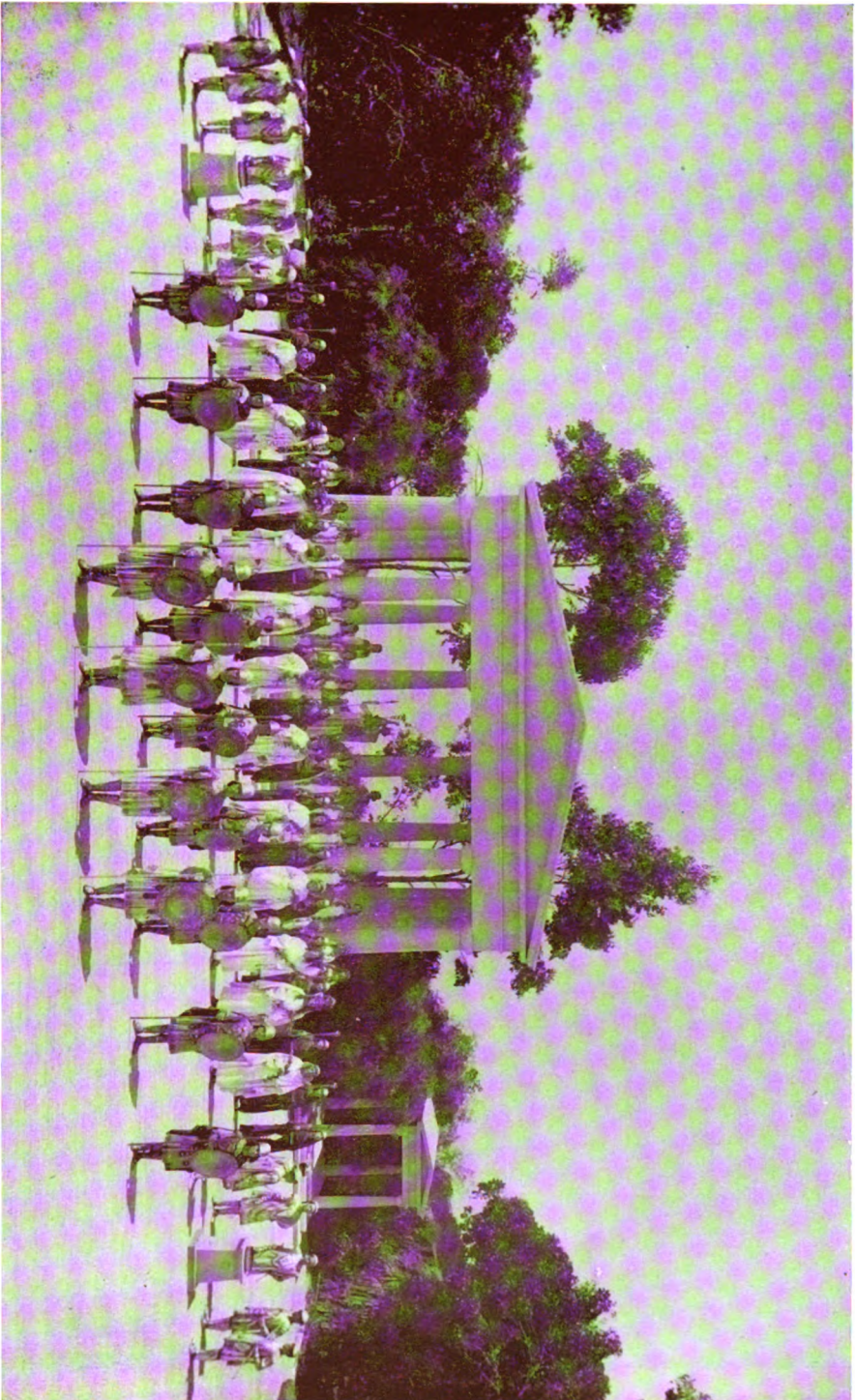
I may say I knew, it must have. And I am convinced that it is to this inner meaning, whatever it be, that *The Eumenides* of Aeschylus, the greatest of Greek dramas by the greatest of Greek dramatists, owes its wonderful and almost inexplicable influence. Inexplicable, certainly, if we accept the Play literally and merely at its face value. But surely not without explanation if we realize that Aeschylus was an initiate into the ancient Mysteries, and that *The Eumenides* was a 'Mystery-Drama' intended to convey a deep moral and spiritual lesson.

Although little has come down to us of the ancient Mysteries — the Samothracian and Eleusinian in Greece, the Mithraic and Isiac in Italy, the Mysteries of Isis and Osiris in Egypt, and the Mysteries of ancient Āryāvarta,— we still have traces of their teachings, and the ancient records, fragmentary as they are, tell us something of the manner in which those teachings were conveyed both in the Lesser and in the Greater Mysteries. The Lesser Mysteries were open to all who chose to fit themselves by purificatory rites to participate in them, but the Greater Mysteries only to those who had passed successfully through the Lesser. It was only the latter who were privileged to present themselves for further initiation and, in the words of Plato, behold "the most sacred and blessed of all visions."

The teachings of the Mysteries were all symbolic, and were given very largely in the form of dramatic presentations, designed to convey not only moral and spiritual lessons whereby the neophyte might learn to govern aright his daily conduct both as regards himself and his fellows, but to teach by allegory and symbol the origin and destiny of the soul, immortality, the nature of the life after death, reincarnation, and the reign of universal law; also to teach the deeper truths of science, man's place in nature and his relation to the universe. The central teaching of all was the essential divinity of man, the duality of human nature, and the unavoidable conflict which man must wage with himself — himself against himself, the higher against the lower nature.*

As already said, the first clue I found to the inner meaning of *The Eumenides* was from Katherine Tingley in a remark made by her which I overheard during the recent performance (September 2, 1922) in the Greek Theater, Point Loma. It was to the effect that the Furies who were pursuing Orestes were not objective beings but existed only in his mind and consciousness. Thinking of this, there came to my recollection the interpretation given of the *Bhagavad-Gītā*, by William Q. Judge both in his preface to that marvelous little work which Emerson speaks

*Those who wish to learn more of the ancient Mysteries should turn to the writings of Madame H. P. Blavatsky, especially her great work, *Isis Unveiled*.



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FINALE FROM KATHERINE TINGLEY'S PRODUCTION OF 'THE EUMENIDES'

AS PRESENTED IN THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA
SEPTEMBER 1922



GREEK FLOWER-GIRLS

Lomeland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

LUXURIANT GROWTH OF WILD FLOWERS ON THE LOMALAND CLIFFS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

ON THE LOMALAND CLIFFS, LOOKING SOUTH
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

'THE EUMENIDES'—A MYSTERY DRAMA

of as "the pearl of the World's scriptures," and in his notes on the same, published in his magazine, *The Path*.

The *Bhagavad-Gîtâ* opens with a description of the opposing forces of the Kurus and Pândavas drawn up in battle array, while between the lines Arjuna in his chariot, accompanied by Krishna acting as his charioteer, surveys the field of battle. In his preface to the work, William Q. Judge says that in interpreting the *Bhagavad-Gîtâ* from the standpoint of the human soul (for it may also be interpreted, he says, cosmically and in other ways), the long enumeration of the Kurus and the Pândavas, the "grandsires, uncles, cousins, tutors, sons, and brothers, near relations, or bosom friends" whom Arjuna beheld on both sides of the battle, all "his kith and kin" in fact, was an enumeration of the human powers and faculties. He says (p. vii): "As the Theosophical scheme holds that there is a double line of evolution within us, we find that the Kurus spoken of in the poem represent the more material side of those two lines, and the Pândava princes, of whom Arjuna is one, stand for the spiritual side of the stream—that is, Arjuna represents the immortal Spark." And further, that Arjuna "represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem to him will come to every such individual. Opposition from friends and from all the habits he has acquired, and also that which naturally arises from hereditary tendencies, will confront him; and then it will depend on how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail.

This then is the clue which I have followed, for the thought came to me: Is not the symbology of *The Eumenides* similar to that of the *Bhagavad-Gîtâ*, is it not susceptible of similar interpretation? And so it is along these lines that I have endeavored to interpret it. There are many difficulties which I have not yet solved, and perhaps in some details my attempted interpretation may need correction, but here is what I have to offer.

If the Furies exist only in the mind and consciousness of Orestes, being objectivized merely for the purpose of dramatic presentation and to convey a lesson as to the possibilities of the Lower Nature, the Demon,—which exists at least potentially in the heart of every human being,—may it not be that all the other characters, Apollo, Athena, the ghost of Clytemnestra, even the twelve judges—the Areopagites—also are powers of the higher and lower nature of Orestes, who represents Man, or the human soul, and that the field of action is the mind and consciousness of Orestes?

In *The Eumenides* Aeschylus presents the tragedy of every human

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soul and of the conflict that must be waged in every human heart. It is a profound study of the dual human nature, of its potentialities and the influences which are ever at hand ready to respond to the thoughts and deeds, good and bad, of every human soul. On the one hand are the protecting, beneficent, spiritual powers, the powers of Divinity itself represented by Apollo, the Sun-God, and by Athena, Goddess of Wisdom; on the other hand, the powers born of the dark side of Nature, with their counterparts in man, demoniac, baleful, vengeful, represented by the Furies.

These are the extremes, the ultimates of the dual human nature; while in between, in the middle ground as it were of the nature, are all conflicting degrees of good and evil, with all their varying predominance which we find in our experience of human life. But there is no middle ground for Orestes, he has taken the final step, and committed the supreme act which, from the standpoint of a literal acceptance of the Play, if it has no inner meaning, is the greatest crime which a man may commit — the murder of the mother who bare him. So there is no middle ground for him, the human soul, he has appealed to the Divinities, he comes as a suppliant to them, his life must henceforth be ruled by them, or — there exists for him only the abyss into which, lacking the divine guidance and sustenance which he has invoked, he must fall, to become a prey to the torturing and soul-destroying powers of evil.

The whole Play centers around Orestes' murder of his mother, and the principal difficulty lies in interpreting this act, which on its face and literally is so revolting and unforgivable. Let us ask then what is the meaning of it, and to answer this we must determine who or what is Clytemnestra; what does she represent? In the ancient symbolism woman is at one time the symbol of the highest, the symbol of Divine Wisdom: Athena, for instance, among the Greeks, Sophia among the Gnostics, Isis among the Egyptians; while at another time woman is symbol of matter, the material nature.

At the outset and taken merely literally it might appear that Aeschylus places motherhood on a very low plane, but he does not refer to human motherhood, the most sacred natural relationship that exists, but uses the term symbolically only. He makes Apollo say:

“Thus I declare, learn ye how just my words.
Not mother of her so-called child is she,
Who bears it; — she is but the embryo's nurse;
He who begets is parent; she for him,
As stranger for a stranger, rears the germ,
Unless the god should blight it in the bud.
Sure warrant of my word will I adduce; —
Without a mother may a father be;

'THE EUMENIDES'—A MYSTERY DRAMA

Witness this daughter of Olympian Zeus,
Not nurtured in the darkness of the womb,
Yet such a scion goddess never bare."

— From A. Swanwick's metrical translation

Absurd, revolting, unthinkable, if taken literally, but pregnant with spiritual and withal scientific meaning if taken symbolically. For symbolically, spirit is the father and matter the mother; the son, the soul, is of spirit alone, and yet for its manifestation on earth a material vehicle is required. Spirit, the father, must be united with matter, and hence matter is *called* 'mother,' just as we speak of 'Mother Earth.' And so when Orestes asks: "But am I with my mother one in blood?" Apollo later rightly answers symbolically, that the mother, gross matter, "is but the embryo's nurse," *i. e.*, of the soul. Orestes, the soul, is son of his father, spirit, alone; just as Athena, Divine Wisdom, is no child of matter, and has no mother but is child of her father alone, sprung from the head of mighty Zeus, Jupiter.

Taken symbolically, however, the deed of Orestes, the slaying of his mother — not his human mother, as a human being — is the deed that lies before every human soul, namely, the overcoming of the material lower nature, and the slaying of all that is base and ignoble in the lower human nature. Does anyone think the symbolism far fetched? If a Christian, let him then explain the words of Jesus: "If any man come to me, and hate not his father, and mother . . . he cannot be my disciple." Taken literally this would make Jesus an advocate of hatred and not of love; but taken symbolically, as *The Eumenides* must also be taken symbolically, and rightly interpreted (the father here, however, not meaning 'spirit' but having a different significance) these words are words of spiritual instruction.

Orestes declares that he has been purified from the matricidal stain: "by rites of slaughter'd swine . . . not blood polluted am I, nor doth stain cleave to thine image from thy suppliant's hand." This must also be taken as symbolical: the rites of slaughter'd swine symbolize the conquest of the lower sensual nature; but though thus purified, Orestes is still pursued by the Furies, symbols of haunting thoughts of doubt and fear. He has broken away from the thralldom of matter, but has not yet reached a sure foothold of spiritual consciousness. Like Columbus he has left the old world, he is out on the wide ocean; he has not yet reached the New World, and the crew mutinies, harassed by doubts and fears. Or like the children of Israel in the wilderness hankering after the fleshpots of Egypt, complaining against Moses, so the powers of the lower nature which Orestes, by slaying his mother, has aroused from sleep, mutiny against his control. The struggle in which he has gained the first victory

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against the material nature, is transferred from the plane of gross matter to that of the mind. Only by becoming a suppliant at Athena's shrine, by accepting the guidance of Divine Wisdom, can he free himself from their pursuit.

Here again we have proof that, as Orestes stands for every man, so there is hope for every man, because the Divine Wisdom rays down its light into the heart of each. To quote from the *Bhagavad-Gîtâ*: "for it is Wisdom itself, the object of Wisdom and that which is to be attained by Wisdom, in the hearts of all it ever presideth."

Though Orestes appeals to Athena, she does not immediately declare her decision and save him. She first calls upon the twelve judges. Who are they? What do they represent? The significance of this act of Athena is, I think, that man must first use what powers he already has at his command before he can call upon higher powers which exist for him potentially but can come into actual manifestation only when he has used every means that is already at hand. Thus the twelve judges, whose decision is divided, represent the human mind and reason, now swayed to this side, now to that, unable to render any definite decision unless illumined and guided by the spiritual light of Divine Wisdom. There is a very distinct teaching contained in the division of the judges' votes. It is, I think, that the human mind is but an instrument of man in his search after truth, enabling him to weigh and consider both sides of a question, but that it is not the final arbiter. Man himself stands above his mind and reason, they only belong to the middle ground of his nature, and hence now at one time may lead him rightly and another may lead him wrongly. The brain-mind, in other words, may be likened to the scales which weigh the pros and cons of an argument, or the weight of evidence, but cannot declare the decision. That can come only from the judgment illumined by Divine Wisdom, that is, Athena must give the casting vote.

But it is the finale which presents the greatest of all the lessons of this, one of the greatest of the few mystery-dramas which have come down to us from antiquity, and one of the greatest dramas of all time. This lesson is contained in the transformation of the Erinyes, the Furies, into the Eumenides, the beneficent ones, from which the drama takes its name. It is the overcoming and transmuting of the evil, vengeful, and pursuing elemental powers of the lower nature, daughters of dark night, into beneficent, helpful influences, good fairies, ministering angels, to be no longer a curse, but a blessing to Athena's city, the habitation of the soul.

The transformation takes place only by the power and persuasion of Athena, not by her command, for self-evolution comes only from consent and co-operation, never by force. To interpret this rightly it is to be

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remembered that the Furies are powers of the lower nature of Orestes — the haunting thoughts and fears that harass him because of his deed, and their consent to change in response to Athena's plea is really the consent of Orestes to use the powers of the lower nature and the forces of passion which are opposed to the Divinities, and his own aspirations, and to transmute them into helpful and beneficent influences. The lesson of this in its application to each one of us is, I think, that the energy that we throw into the gratification of the lower nature in passion, appetite, ambition, is an energy which can be turned into a direction for good. It is in fact the first lesson with which the neophyte in all the ancient Mysteries was confronted, namely, the conquest of the lower passional nature.

Orestes, the human soul, first awakens into life and action the sleeping elemental, demoniac powers, and it is he alone who can bring about their transmutation. This he is enabled to do by following the advice of Apollo, representing his own inner radiant self, the Higher Ego, and by seeking the shrine of Athena, and supplicating her aid. It is this reliance on his part on Divine Wisdom that calls forth that aid. And herein lies the supreme responsibility of the human soul, and its supreme hope. Herein is portrayed the divine power of the human soul, and the lesson that all evolution centers in man, in the soul, that the transmutation of the evil into good within himself and in the world — for the world is but the theater of human existence — depends upon this one thing, namely, that man, the soul, shall seek the guidance of Divine Wisdom, of the Higher Self, the Ray of Divinity that is mirrored in the heart of each.

One of the first acts of Mme. Katherine Tingley when she became Leader of the Theosophical Movement, and our Teacher, as successor to Mme. H. P. Blavatsky and William Q. Judge, was to found the School for the Revival of the Lost Mysteries of Antiquity, which is now known as the School of Antiquity, but which still bears the significance of its first name and has for its first principal object to revive the ancient sacred Mysteries, and restore their teachings in all their spiritual significance. This was in 1897, and in 1898 after her First Crusade around the world, one of the first lessons that Katherine Tingley gave to her students and to the public was in the presentation of *The Eumenides* in Carnegie Lyceum, in New York City. Later in the same year it was presented in the Buffalo Opera House, and in April, 1899 at Point Loma.

Speaking for myself, and doubtless for many others, little did we see the significance of those earlier presentations, little did we know of the lessons which that masterpiece of Aeschylus contained for us, and for all who choose to study it. It was in very truth, in my estimation, the beginning of the revival of the lost Mysteries of Antiquity. It was an opportunity and a challenge then, and now, after more than twenty years,

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that opportunity and challenge are again offered to us students, and to the public also. Written all over *The Eumenides* on every page and in every line is the challenge of the ancient Mysteries, "Man, know thyself!"

In my judgment a further and wider significance even than this challenge, which should be supreme for every individual, attaches to this revival of the mystery-drama. It is applicable to the world at large. The collective soul of humanity, not only throughout Europe and in the war-devastated countries, but in these United States and throughout the whole world, is harassed by the pursuing Erinyes, the Furies, of selfishness, hate, misery, brutality, and degradation. The haggard shapes of starvation and destitution stalk in almost every great city. War again threatens, and destruction of civilization. Never has the soul of humanity as a whole, or the individual soul of man, been so harassed and so perplexed. What then so needed at the present moment as the lesson of *The Eumenides*, that the Bright Divinities are not far away, that Apollo is still at hand to counsel, and Athena to save. It needs but the recognition of the presence of Divine Wisdom which is potentially in the heart of every man. And this Divine Wisdom has again been proclaimed to the world under its old Greek name 'Theosophy.' It is the message of Athena herself, and is the solace for the world's woe. The human soul both collectively and individually can still seek Athena's shrine, and not in vain. The twelve judges, the human reason and the diplomacy of all the governments and diplomatists of the world, have failed. It rests with Athena to give the casting vote, and all that is needed is a recognition on the part of those who have the destiny of the world in their hands,—the guiding and controlling minds of the governments of the world—to acknowledge that there is something above human reason, to go as suppliants to Athena's shrine and to ask for that help which alone can come from Athena, Divine Wisdom, Theosophy.

It should be said that a full understanding of this great drama can be had only when it is studied in connexion with the two other plays *Agamemnon* and *The Choephoroi* which together with *The Eumenides* form what is known as the Orestean trilogy. It will be of interest to all who had the pleasure of seeing the recent performance of *The Eumenides*, as well as to others, to learn that Mme. Tingley has expressed the intention of presenting next year, not only *The Eumenides*, but the other two plays.

..

"As a temple is adorned with gifts, let the soul be adorned with discipline."

— IAMBlichus

ONE OF PLUMAGE

F. M. P.

SHE was a little thing, daintily frail,
Much like a humming-bird caught in a gale.
Timidly helpless, almost a child
Cast out alone in the jungle-like wild.
Trapped there an innocent, innocence lost,
Into the waste pit ruthlessly tost.


Yet she was part of the infinite sweep —
A majesty moving under heaven's keep.
Infinite souls who stumbling roam,
Yet move in procession marching towards Home,
Grandly triumphant, each in its place,
Children of heaven full of its grace —
Even the little one, daintily frail,
Her pinion plumage plucked in a gale.

*International Theosophical Headquarters,
Point Loma, California.*

THE LORD OF THE PLANET

KENNETH MORRIS

I: THE GOD

 HIS, then was the Earth — that Death Planet whereof so many tales were told. He must arrive at some clear view of it, if he was to do his duty in that state to which, for his sins, he had been condemned. — So he put it to himself; but his sins were not as ours; it was a matter of over-impetuosity that entailed his fall or banishment; it was his grand sweeping warwardness against Chaos; and because he, the dawn-chapleted Khorónvahn,

*Whose throne was in the Isles of Capricorn,
Whose dragon navies cruised the Milky Way,*

was the most ardent of the Stars of Morning that sang. — He must certainly think; he must understand this new scene of his labors, and (impossible task!) somehow bridge the gulf between his own consciousness and the consciousness (as he supposed he must call it) of his new subjects,

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Men. For the sentence pronounced against him was, to reign God of this planet for some few million years; and it would take hard thinking indeed to find out what any deity might make of the job.

It was beautiful, this Death Planet, to a degree that surprised him; but the beauty soaked through, piquant, treacherous with . . . an adverse inexplicable something (he knew no such word or concept as sorrow, or might have defined what he felt). And withal, it was somehow august. Rumor had been right in speaking of it with a certain strangeness and awe; he had sensed that from the first. At the moment of crossing the boundaries of its atmosphere, he had felt himself, troubledly, in the presence of the unknown. — A tiny little God-forgotten nonentity of a globe, beneath contempt in a way,— and yet infecting one with a sense that one might be out of one's depth. . . .

At his feet the river emerged from its mountain gorges; and lay, a streak of flame and silver, along the dusky plain. Out in front the sea gleamed to the horizon, a bow now all crimson and orange and flickering sapphire and green. On either side and behind him rose the mountains, sunset-flushed to richest purple; a lark trilled in the mid-air far below; but for that and the call and hoarseness of the river in its gorges, there was silence: men came not here, nor had ever come. He was a little weary after the day he had spent (a thousand years as we count time) going up and down the world and trying to make men aware of his presence. Here, on this hill between the precipices, he would rest, and brood for a while, and find a way.

He had heard of old of these Men; and perforce taken all he had heard well salted, because there are limits to the possible,— or he had thought so. But seeing was believing. Or some way towards believing; for here was a vast deal indeed for a god to believe. Consciousness, he had supposed, meant delight; no other conception seemed possible. But here. . . . Well, he had hardly arrived, you may say: only a thousand times had the little globe with its shining seas and its mists and mournful beauty swung round the sun since it saw the falling star of his arrival: and already the task of finding out what consciousness could be — what it was, here,— had wearied him in some measure. His mind was not clear, as it used to be; puzzlement was on him, in a way; uncertainty as to the labor that lay before him; wonder as to how he should begin. For of course the first thing was to establish connexion between his mind and some mind — one at least — among the earth people; and there was the difficulty. He had not been idle since his coming: there was no community of men that he had not visited; no individual, even, that he had not in his own way striven to approach. You might say: why not sink a populous island here and there; heave a mountain or two on to some

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few cities; rend the earth a little, and bury recalcitrant millions? But we do not understand the gentility of godhead, to which such ideas seem vulgar. What on earth should he do?

It was to be supposed that they had a sort of intelligence: one could see that they had built up an order of living,—possessed what might be called civilization. But it was an intelligence to him disparate and alien; an order of living and a civilization that no mere god could understand. In *his* circles, to be was to be delighted to be, and to take delight in all being; — what we should call love; only he, having no conception of hatred, had none of love either, as a thing in itself: existence, consciousness, love, delight, were to him one idea, and one only. But here, these fierce, cunning, crawling, fighting creatures,—well, it was an amazing revelation, undreamed hitherto in his philosophies,—they could move about, build their civilizations,—they could be and live, in short,—and yet their being seemed to be based on, motivated by, another name for, non-being; their life was the negation of life. Ah, that accounted for the name, the *Death Planet*; he began to understand the meaning of that extraordinary term. Sentient existence, as he had understood it, was one, and knew itself one, in all its embodiments; but here it was at war with itself, paradoxical, inspired by self-antipathies. And it was his business to make this new kind of consciousness aware of and at one with his own kind; to bridge the gulf between himself and Man. Good Lord, what a problem for a God to solve!

No wonder that in such an atmosphere, do what one would, one could not keep one's mind clear. There was a drowsiness, a heavy something — the infection of this strange negation of life. . . .

Well; he would rest here, and think the thing over; he would watch the sea, and rest, and find a means. . . .

The mountains faced the sunset,—the plain, about nine leagues wide, between them and the sea. From two chasms, with a hill high enough to be a chair for him between, the river poured out into the plain, to unite or re-unite its waters a little below, and thence flow on seaward slowly and deep. Here he sat, and leaned forward; his chin on the palm of his hand, his elbow on his knee. Sheer precipices on either side of him, beyond the river, the mountains rose to the level of his head; so narrow was the gorge on his left, that one standing among the pines at the crag-top there would have been within a stone's throw of his face. Behind him, range on range rose white-peaked to the sky.

He sat there, brooding; and the glow of the sunset died away, and the stars shone out, the grand procession of them passing over him to sink in the sea. Yes; the air of this planet was soaked in heaviness, in sleep. How was he to make that passage between his mind and the minds of

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men? The stars passed, and the sun rose and sank, and the stars followed; the sea shone and darkened, shone and darkened. How . . . was . . . he . . . to . . . ?

The sun drifting through the heavens to set in the sea; the traveling moon with her phases; the multitudinous procession of the stars; the gleaming and darkening bow of the sea,—how should one think, watching them? They became a wonder and a vague delight to him; they filled the fields of his consciousness . . . in this oblivion-laden atmosphere of the earth. True, there was something else to be considered . . . sometime . . . but consideration was difficult . . . in this oblivion-laden atmosphere of the earth. . . . The sun and the stars went dropping into the sea; he watched them, and did not know what they were. A million years passed. Time long since had turned his bodily presence into stone, as the rhythm of the drifting lights had lulled his mind into quiescence.

But all things grow weariness at last; and an age came when he had no more peace in watching. He could not be happy because of something he could not remember: the memory of his purpose, his identity, his ancient glory, ebbcd long since beyond the reach of his cognitions, haunted him,—an irksome bewilderment lurking in the vast inanity of things. There was something, formidably important,—not the sea nor the lights of heaven,—which he ought to know. He could not tell what troubled him; could formulate no questions, yet was conscious of questions en-ambushed beyond his vistas, and had no delight because of them. Well; he would reach out and grasp them someday: in effortless quiescence, or in the throes and agony of thought. He was drawing nearer to that success with every dropping of the stars now; he was drawing nearer to it. . . .

Then all drifted away again. There came a humming and a drowse of sound perpetually from below; it caught his ear, and was a refuge from the unknown questions and from the sea-bow and the sun and the stars. He gave himself up to the comfort of listening, and desired only to hear. The voices of millions of men, rattle of wheels incessantly, hoofs pounding and clattering: it was full of mystery, infinitely complex, unfathomable. Day and night it rose to him, intriguing as poppy fumes that minister to dream. . . .

(At the feet of God they had built Khóronvehm, the City of God; and because God was there, visibly present above the city, Khóronvehm became the mistress of the world. They carved his temple in the hill, and built it out to be his footstool; his tall temple that was the wonder of the world. All of polished porphyry and onyx and alabaster, they

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flanked it with columns on this side and that: a half-moon of beautiful columns about the temple-courts. Tribute-bearing ships came up the river, and unloaded at the temple-court steps the treasures of the world. Very mighty were the Khóronvehmians; very mighty and religious; they oppressed the world, and the world obeyed them; for did not God sit visibly in their midst?)

All things become weariness at last. Time came when the noise of the great city held him no longer; then beyond the horizons of his mind the questions rose again; and century by century he strove towards them more eagerly ever. And now, now, now, he was on the point of grasping them; he battled against the strange and heightened turmoil from below; he sunk his mind inward, furiously striving after the things that concerned him; until at last, yes, there was another light before him than the sunset; yes, he was that dawn-chapleted Khorónvahn from the Isles of Capricorn; he had been sent hither to be —

Like a heavy wave, sleep struck him.

That, to be exact, was on the day of the full moon in the month Argad, in the Year of the City, 10,581. Everyone knows what happened then. There had been civil war, between the factions of the kings and the priests; and God at last had made his power known. His priests had been victorious; and on that day their and God's enemies, the king with his family and adherents to the number of a thousand, had expiated their sins on the altar. Then the great yearly Feast of the Sacrifices had been inaugurated; and everyone knew that upon the rigid observance of that festival depended the favor of the "Almighty and Most Merciful Father, Our Lord God, Dawn-chapleted Khorónvahn, Maker of the Stars Made Visible"; (I quote from the *Book of Liturgies* of the priesthood at Khóronvehm). Since then, God (through his High Priest) had ruled the city and the world.

II: THE PRIEST-PRINCE

RUMOR was, in Khóronvehm, that the High Priests' Path was so perilous, that, a hundred to one, unless you had learned the clues beforehand, you should take some wrong turning and drop soon and suddenly into dark waters and caverns quite fathomless,— that the whole mountain was honeycombed with devilments, a place for nightmare to batten on. Yet here is one, certainly, taking that path with no clue or guide in the world but trust: he is to have speech at the summit with God; and God, he knows, will bring him past every peril. It is Vahnu-ainion the Priest-Prince, today to succeed to High Priestly sovereignty; he goes

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unshod, white-robed; he is wasted by long anxieties to frailty and the semblance of age, but now the vastness of his hope half makes him young again: — he goes up to his God.

As to the path he travels: his forefathers the High Priests have trodden it before him: each once and once only,— at his accession, when he went up to receive from Deity that last sanctification which should fit him to be Deity's Vicegerent; — and no man else has trodden it at all since slaves of old tunneled it out under the northern gorge and the river, and up through the mountain, or sometimes giddily along the face of the precipice; and built that little shrine of alabaster, the Holy of holies of religion, right on the brink of the chasm at the top. There, hidden from the world by clouds, communing with God, each Priest-Prince in his turn had attained infallibility and High Priestly status; for from that point the Divine Countenance was well within range of a voice not unduly uplifted: if God spoke, though it were hardly more than in a whisper, who stood at the altar should hear.

Vahnu-ainion was wasted with anxieties, as well he might be. After all these millennia of triumphant domination, disaster latterly had fallen on Khóronvehm. Continents had risen rebellious; navies had been sunk and armies slaughtered; until now the mistress of the world cowered within her walls hungry and despairing. The plain below was white with the tents, and the sea with the sails of her besiegers; and unless God should arise and his enemies be scattered, help or hope there was none. And today must be the end of it; there could be no holding out after today.

For that matter, so far as he was concerned, Vahnu-ainion knew, and had never doubted, that God would arise, and his enemies be turned into friends; that was not where the steel had pricked him. Though Priest-Prince, he believed utterly in the goodness of God. But he had been living through all these months of gathering national gloom, knowing that the priests (in their minds) and the people (often openly) attributed the whole evil to him. He doubted that, save God, he had any one friend as an offset against so many foes; and guessed that only God and his own hereditary sanctity — the habit of mind of some ten thousand years — had kept the knife or poison-cup from doing its work on him. The Khóronvehmians were above all things religious: God dwelt visibly among them, and they owed their pre-eminence to that. The High Priests — their absolute monarchs — had always been of the Vahnu family, whose name hinted at divine descent; and Vahnu-ainion was its only living scion. In all history, no High Priest had been deposed, nor any Vahnu done away with; and for lack of a precedent, deeds whose doing all desire and would approve are often left undone. So he was still alive. . . .

He was hated both as an innovator and as an innovation. All his

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predecessors had been great statesmen, princes of the church militant, urbane and masterful men, and exceedingly clever. He, — well, you shall judge. The Feast of Sacrifices at the full moon of the month Argad — that rite of atonement which ensured the favor of God for his city — was abhorrent to him; he loathed policy, and took no pleasure in universal sway; he had an idea that the High Priest of Khorónvahn should be the chief servant, not the master, of mankind. This is what I mean by saying he was an innovation, — or part of it; had he left things there, so much might have been excused. But no, he must be innovator too, active, pressing his views. He had set his face against the sacrifices, hinted at a desirable new dispensation; had even achieved saving one intended victim. And he meant openly to do much more: meant to petition God, today, and learn His will; was certain that God's will coincided with his own, and that the divine command would be given: *Abolish them: bring flowers, not men, to my altars.*

How could he square all this with history? Every High Priest before him had gone up whither he now was going, and received God's mandate for the ordering of the world; and yet the sacrifices and pomp and domination had persisted — it could not be supposed but by God's will. I do not know how he managed it; but the truth is that he believed in God and loved and pitied man with equal fervor; believed in his religion, and wished to change it; considered that an Inscrutable Wisdom might have allowed much of old that It desired altered now; was not too logical to follow the urgings of his heart, — nor perhaps so illogical that you could be sure the ground would never tremble under him.

He was an innovation in another way too; by ill fate this time, and not wilfully. Time out of mind the High Priesthood had passed from father to son, each trained for the office by his predecessor; and none of them all had made this journey without instruction. They knew what should be done in the white temple: what invocations chanted (he supposed), what ritual used; but he knew nothing. For his father, the God-aureoled Vahnu-gonai, — imagine three epic pages filled with his titles, — had been during the last ten years a senile and most monkeylike babbler, so stricken before a thought of death had visited him or old age warned him to prepare; all the wisdom he had had to utter had been scraps of old street songs, nursery rhymes, — even flat blasphemies that would have brought another to the stake; and at the last, before he passed to his apotheosis yesterday, when some flaming up of mind and oracular dictum might have been looked for, the best he had given was a sneering stare at his son, an ugly chuckle unexplained, and some mutterings in which the word *fool*, often repeated, was to be caught. So now Vahnu-ainion went ignorant to this his greatest occasion. — Further, he had

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been, as regent, ruling the world, playing High Priest, for ten years, though uninitiated. He had stood to mankind as God's deputy, who had never spoken with God. His office had called for the constant overshadowment of Deity, and he had had nothing to bring to it but the shallow wisdom of men. No wonder disaster had befallen!

All this he felt; and yet did not know wherein he had failed. The rest of the world might be certain; he was still more certain that the rest of the world was wrong. He went without fear to meet his God, and had no thought colored by apology. That which had brought most rancor on him, he most gloried in: there he had acted for God with an intuition he felt to be infallible. — It was saving Artalach, that captive savage king, from the altar. He remembered how, when he saw the tall, chained, proud man landed from the tribute-ship at the temple-court steps, and marched with the others to the prison of the victims, the conviction had struck him: *This man is to do some grand service for Our Lord!* It was as if Khorónvahn himself had cried it from amidst the mountaintops and clouds over the city; he had never doubted Whose will he was doing, then or since. Later he had come to know that poor Artalach's history; — but he was going up to speak with Godhead now, and such tragic dark dealings should never be again. Aye, and he would make amends to the tall savage: would teach him the truths of religion, and for temporal sway and perishable honor, give him treasure where moth nor rust corrupts, nor thieves break in and steal. — He had taken Artalach into his own service, I must tell you; and was having him taught the Khóron-vehmian and what else a gentleman should know. The time might come when he should find in that quarter what all his life he had lacked,—friendship. The man would serve God, and signally: that he knew. A proud seared spirit, so far; but the Priest-Prince believed his own pity stronger in the long run than any pride.

And he believed in God, and went on and up with joy overcoming his weariness, and hope banishing the memory of his anxieties. God would save the world, changing the order of things. God would appease and convert, not smite, the rebel princes in their tents beyond the walls. God would speak the word to him, that would be the solvent for the bitterness in men's hearts. God would teach him to redeem even the priesthood.

So by the tunneled steep passages and unrailed stairways cut in the cliff-face he went up, busy with his thoughts, and unaware of the one with the spear that followed him. There were many places on those cliff-cut stairs where Artalach might have leaped forward, picked him up, and hurled him down through the clouds; but the savage meant that God should see his revenge. It was God he hated, the God of Khóron-

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vehm; not this frail woman-hearted priest. The thing should be done on the altar in the temple above, under the eyes of awakening Deity. (Vahnu-ainion seeking to sow hope in him, had made him understand the occasion). So, when it was done, God would act; the last thing he desired was to escape. God, by whose will his wife, his children, and all his braves had perished, would vent omnipotent anger on him; would devise ghastly deaths no doubt; — and should learn what strength to endure was in the spirit of Man. He would die deriding the impotent omnipotence that could win no groan from him. As for the Priest-Prince: death, that would take him swift and suddenly, was no misfortune; and Artalach would make amends, protecting and befriending him in the beyond.

A long steep passage up through total darkness; then a stairway beginning, and winding spirally up, up and up; and at last the black air thinning gray; and then, almost suddenly, light, and no trace of fog in it: one was above the clouds certainly; ay me, one was in the Holy Place! There were no walls; it was a round roof, peaked, resting on pillars; now the westering sunlight slanted in, mellow golden and dappled with pine-tree shadows, on the floor inlaid with mosaics of many-colored marbles and on the altar of onyx stone between the delicate columns in front; beyond which, and across the gulf, very near, it shone full and gloriously on the Face of Very God. Ah the calmness and vast majesty of that countenance, lighting the soul of Vahnu-ainion to intensest worship and joy! Advancing, rapt in the marvel of the vision, he stands at the altar,—that only between him and the abyss; wonderful it is to look down upon the clouds, now flushed to richest cream, suffused with softest amber; and to see, out of that shining moveless ocean of opacity, the divine breast rising, a formidable precipice, and the deific beauty of the neck and head above! Ah, Most Beautiful, Most Beautiful! what need for ritual here? In silence shall the uplifted heart invoke thee; with adoration call thee forth! — Vahnu-ainion kneels at the altar, resting his arms on it; and with clearest light in his mind, firmest will and most glowing compassion in his heart, pours his thought out towards Khorónvahn above the clouds.

— “Khorónvahn! Khorónvahn! hear, O Most Merciful! It is mankind that cries to thee through me!”

As if a stone had been thrown into a mountain-lake, where was only placidity and utter dreamlessness before: in some far vagueness ripples of thought are rising and widening; there is a cry *Khorónvahn! Khorónvahn!* and there is that, unaware of itself until now, that hears.

— “Now wilt thou declare thy heart, O Compassionate! Now wilt thou save the people of thy world!”

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—"Who calleth Khorónvahn?" — so the thought-ripples ran; — "it was a name that . . ."

Artalach, watching at the back of the temple, heard nothing. There was no voice, either of priest or God, that any ear could hear.

—"Behold, O God, how my spirit yearns to thee! Thou hast enlightened my understanding and shone into my heart; give thou now the sign and token, that I may go forth and thy will be done!"

—"Ah, fumes arose from below and put sleep on me. I was . . ."

—"That there may be no more cruelty on earth; that thy priesthood may go forth healing and serving; that the nations may be at peace, and the fire of thy being kindled in men's hearts!"

—"There was a humming and a drowse of sound from below, that came between my thought and . . ."

—"That sorrow may depart from the world; that order and love may reign here, as they reign among thy stars in heaven!"

—"There was a gleaming bow out before me afar, and lights streaming above and sinking; and because of these I could not . . ."

—"Khorónvahn! Khorónvahn Omnipotent, hear!"

—"Khorónvahn? Khorónvahn? It was the name of one that . . . came down out of . . . that came hither to be . . ."

The Priest-Prince's fingertips, resting on the altar, became aware of inscribed letters there; and memory came floating into his mind . . . of lessons he had learned long ago: an ancient script and language, the sole subject his father personally had taught him when he was a boy; and he remembered the solemn pledge he had been made to take then, never to reveal, except to his own eldest son, that which he should learn; "for the writing on the white altar is in this tongue," said his father: words unexplained then, and forgotten these thirty years; but now returning, and heard distinctly in memory as if they had been just spoken. Here, then, was the secret: here written the words he should speak that God should hear and answer. He rose, and bending over the altar, deciphered it slowly.

"Son, now knowest thou all. Thou hast come into the secret place: art hidden by the cloud from the eyes of men."

"What camest thou up to see? What findest thou? That stone idol yonder? Look well and listen: hath he spoken to thee at all? Hath he moved a lip or an eyelid? They say that he was God once; time long since hath turned him into stone. The High Priests know: senseless as thou seest him he hath been these million years."

"Therefore rejoice thou; for were he God indeed, thou shouldst be destroyed,

THE LORD OF THE PLANET

thou and thy power and thy glory and dominion. If he could be Lord of the Planet, would he leave that lordship with thee?

"But since he is stone he upholdeth thee; uphold thou then his worship, as thy fathers have upheld it before thee. Let blood flow continually on his altars, that the world may remember he is God. Chastise mankind in his name, that it may fear him; fearing him, it shall obey thee. Men say, 'God's will is inexorable'; be thou inexorable, that men may know thee the Vicegerent of God. This is the wisdom of thy fathers, whereby they have ruled the world.

"For men are fools; but be thou wise. Walk in the way of thy fathers; on the day thou departest from it thou shalt die. Art thou wise now, believing nothing? Go then! there is nothing more to know."



. As if a great wind had risen suddenly, and the lake, where the ripples were flowing and broadening, were lashed suddenly into tempest: there was that which cried through the place of awakening consciousness: "Sorrow! ah, the sorrow of men! It is my heart that understands! It was I that came down out of the star-worlds to heal the sorrow of men. I will arise, and go to my people. . . ."

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III: THE AVENGER

ARTALACH, waiting his moment, has seen Vahnu-ainion discover the inscription, and read it; he, too, guessed that it held the secret that should awaken God. Standing behind, he has seen nothing of the Priest-Prince's face as he read. What follows confirms his surmise. He sees Vahnu-ainion sink down on the altar, then rise and throw up his arms as in invocation; but he has already seen, beyond the chasm, the eyelids flicker, the lips quiver, motion taking the head, a straining; and now, when he is sure that God is watching, alert, and will see — now, as the Priest-Prince's arms go up, — he knows that the time is come. He knows nothing of the sudden shock to the man long wasted with trouble and fasting, — of the rush of blood to his brain; he sees but the invocation effective, God aroused, and in act to answer; — and his spear flies; and Vahnu-ainion (I doubt, dead before the weapon touched him) fallen, on to the altar, on to the floor, over the precipice. So: he has insulted God, slaying God's Priest; and with satisfaction and calmness now strides forward to the brink, that God may see him and realize well what has happened, and take what steps he will.

But — heavens, what has he done? — of what mightiest magic is he, all unknowing, the master? Vengeance? As if it had been God, not the Priest-Prince, his spear transfixed! Up out of the clouds the colossal breast rises, swaying, cracking, rending, groaning; the arms shoot up above the head; the whole vast mass totters, staggers; there is stumbling as the feet break through the temple-roof beneath; rending of stone, cracking, breakage; noise as of thunder and earthquake; — and a fragmentation and a crashing down of all, forward, on to the city: to crush to ruin palaces and temples and famished panic-stricken populace — they, and the hosts that have been pouring in through breaches in the walls an hour old. Priest, God, and city; he has destroyed them all; grandly indeed he is avenged. The cloud is dispersed by the fall of God; he can see something of the ruin he has wrought. His work is finished; and he turns, and is going. . . .

But where? What next? His plan has miscarried, in a way, and left him with nothing decided; there is nothing further for him to do . . . better follow the Priest-Prince, over the brink, and into that beyond where . . .

A hand is laid on his shoulder, and a voice speaks: "Brother?"

He turns, amazed, to face the speaker, a shining figure in the dusk, shedding light on the white pillars; and — he had been watching that colossal face beyond the chasm, and, despite the change, the human stature, could not be mistaken; . . . and, somehow, hatred, bitterness,

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all the searedness and constriction of these last years melt away from his heart. For moments he is silent, and then:

—"God!" said he. "God! take . . . thy . . . revenge! I am the man. . . ."

—"Thou art man, and I am God, my brother. Come with me; they need us, below there. We are man and God, and we must help them."

—"I go with thee, my brother," said Artalach.

That evening the Golden Age began.

THEOSOPHICAL ITEMS OF INTEREST



HERE is a rift in the clouds — a prospect of peace in the Near East. If the latest press despatches are to be relied upon, the Turks and the Allies have reached an agreement and the immediate danger of war has disappeared. For this the whole world may be thankful; for if it had ever come to open hostilities, there is no doubt that it would have developed into a religious war. Nothing could be more disastrous than this in its effects upon civilization and its delaying for centuries the practical realization of the Universal Brotherhood of Humanity, for which all sincere Theosophists are earnestly striving.



Monday, October 16th, was a day of general jubilation at the International Theosophical Headquarters, due to the arrival for a prolonged visit of Dr. Erik Bogren and Direktör E. A. Gyllenberg from Sweden. Dr. Bogren is one of the oldest members of the Universal Brotherhood and Theosophical Society in Sweden. He has for many years been director of the Helsingborg Center and was last February appointed by the Leader as President of our Organization in Sweden and Finland. Direktör Gyllenberg is the general Business Manager for the Universal Brotherhood and Theosophical Society in Sweden and Finland, and has for many years been the Director of the Center at Malmö, Skåne, South Sweden. Both gentlemen are highly esteemed in Sweden and in Finland, and by members of the Universal Brotherhood and Theosophical Society throughout the world.



As we go to press, a Universal Service despatch from London, dated October 16th, quotes the former German Crown Prince Wilhelm as saying: "France has scored a great victory over Britain in the Near East, and it is a

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serious matter. France is advancing along the same lines as Napoleon, and is already the leading and most powerful nation of Europe. I wonder when a great man will come forward to make clear to the English people that it is in England's own interests to strengthen Germany against France before it is too late." The next few weeks may reveal what, if any, significance, this statement has for the future peace of Europe.



The latest reports of the activities at the Los Angeles Center of the Universal Brotherhood and Theosophical Society are most interesting and encouraging. The Leader spoke again at the Ebell Club Auditorium, 1719 So. Figueroa St., Sunday, October 15th, at the Theosophical services regularly conducted there every Sunday evening at 8 o'clock. Many who attended the meetings merely as inquirers when the Fall season first began, have now become regular attendants and are showing marked interest. The membership is increasing. Our circulating library in our new studio, 555 Metropolitan Theater Building, 536 So. Hill St. (Phone 823007), Los Angeles, is well patronized, and there is quite a large sale of our Theosophical books — especially of *Theosophy: The Path of the Mystic* by Katherine Tingley. The entire first edition is sold out and a large proportion of the second edition, just published, was already subscribed while in the press. Hint to members: this makes an excellent Christmas gift for your friends.



Among those entertained by the Leader at her Los Angeles residence, Sunday, October 15th, were Dr. Erik Bogren and Direktör E. A. Gyllenberg, who stopped there *en route* to Point Loma, and also Arkivarien Oscar Ljungström, who leaves Lomaland on his return trip to Sweden, Sunday, October 22nd. Mr. Ljungström, as stated in these columns last month, is one of the most active and prominent members of the Universal Brotherhood and Theosophical Society in Stockholm, being one of the sub-editors of the Swedish 'Theosophical Path.' The Leader and all the Comrades at the International Center wish Brother Ljungström *bon voyage* and send with him fraternal greetings to all the members in Sweden.



Osvald Sirén, PH. D., who holds the chair of the history of art in the University of Stockholm, is now pursuing his artistic and archaeological studies in Peking, China. Professor Sirén has for many years been an active and devoted member of the Universal Brotherhood and Theosophical Society. He started as a member of the Boys' Brotherhood Club in Stockholm. He has an international reputation as an art critic and connoisseur. His *Life of Leonardo da Vinci* is a standard work on that great Italian master. Professor

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Sirén expects to reach Lomaland about Christmas-time, and after remaining here for a while, he may return to Stockholm. Under date of September 15th, Dr. Sirén writes from Peking:

"I will gladly go to Stockholm and use whatever time I can spare from my University duties to assist in the Theosophical work in Sweden. In a few days I start on an excursion to Shantung — the province of Confucius, to see some old temples and sculptures, but expect to be back in Pekin at the beginning of October. I have been assembling some scientific and artistic collections, which are of importance for me as working material."

The Leader and all the members in Lomaland will give Dr. Sirén a hearty welcome when he arrives; and his services at the new Theosophical Headquarters in Stockholm, at Tegnérsgatan 29, will be much appreciated.



It has long been the Leader's plan, when the great temple is erected on the School of Antiquity grounds here at the International Theosophical Headquarters, to have separate halls for the works of art and archaeology from different countries. It is expected that Dr. Sirén will render invaluable service in this behalf — especially in the arrangement of the Swedish exhibit. Already a fine collection of Swedish works of art and antiquities has been promised. It is hoped that members and friends in different countries will interest themselves in having their nations well represented in the great museum which will some day be an important factor in our Theosophical Headquarters activities. All donations, bequests, and communications should be directed to The School of Antiquity, International Theosophical Headquarters, Point Loma, California.



It is taken for granted that all members of the Universal Brotherhood and Theosophical Society realize that Katherine Tingley's efforts along the line of dramatic art are not merely for purposes of entertainment, but that they are a distinctive and successful part of her work for higher education and for the propaganda of Theosophy. The Theosophical Leader herself stated her platform in this regard many years ago, when she said:

"The drama, like music, is regarded by the world as merely one of the relaxations of life. True drama points away from the unrealities to the real life of the soul. As such the drama should lead and guide the public taste, providing it with ideals towards which it can aspire.

"Nowhere in the social life of the day is the need for reform more manifest than in the drama. In too many directions it has been made to serve the sensationalism and sensualism of the day, and to stimulate the vicious propensities which it might be so powerful to suppress.

"It is the heart that the higher Drama reaches with its message. That is the secret of its power to regenerate."

"Men cannot be preached into compassion, nor sermonized into brotherly love, nor talked into a love of justice. The virtues will not grow in the nature until the heart is touched, and the mystery-drama is the Teacher's magic wand. For all dramas which give us a true picture of the soul's experiences and a true interpretation of the Higher Law and of life's diviner aspects are mystery-dramas, whether written by Aeschylus, Shakespeare, or by some unknown

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dramatist past or to come. Life is the great Mystery, and in unveiling it, in the light of knowledge, the true drama has ever been, and ever will be, man's greatest instructor."

"The facilities for dramatic work at the International Theosophical Headquarters at Point Loma, are unsurpassed anywhere in the world. We are within sight of the day which will once more restore the drama to its rightful position as one of the great redemptive forces of the age."

In the October issue of THE THEOSOPHICAL PATH, there were published some interesting articles concerning Katherine Tingley's recent production of *The Eumenides* at the Greek Theater, International Theosophical Headquarters, Point Loma, California. Elsewhere in the present issue will be found photographs and an admirable analysis of the drama by Joseph H. Fussell, formerly William Q. Judge's private secretary, and now Katherine Tingley's private secretary and General Secretary of the Universal Brotherhood and Theosophical Society throughout the world. Herewith we append some additional words of appreciation concerning *The Eumenides*.

The following criticism of Katherine Tingley's production of the classical tragedy *The Eumenides* in the Greek Theater at the International Theosophical Headquarters, Point Loma, September 2, 1922, was written by Havrah Hubbard, formerly music critic of the *Chicago Tribune*. He is famed as one of America's formest critics of music and the drama:

"Grossmont, California, September 3, 1922.

"My dear Mme. Tingley:

"May I thank you for the deep satisfaction and unqualified enjoyment I derived from the presentation of *The Eumenides* in the Greek Theater at the Theosophical Headquarters, last evening? So rarely is the opportunity afforded to hear any part of the Oresteian Trilogy, that had the performance of this closing portion of the Aeschylus master-drama been far less admirable than it was, all who heard would still be indebted to you for your courage and labor in bringing the play to production. But when the presentation was as artistic, as beautiful and as finished in every respect as was that of last evening, then the debt becomes one of deep obligation and sincere gratitude.

"To mention the exquisite enframement the Greek Theater affords, is but to commend a spot which I am convinced is without a superior in beauty in the world today. Into this magically lovely setting was placed last evening a performance which in harmony of coloring, accuracy of costuming, dignity of movement, pictorial potency and fine, true, emotional appeal could with difficulty be surpassed and but seldom equalled. It all was so simply and directly done, the personalities of the players were so completely submerged in the performance itself and yet the characters were clearly portrayed and the lines tellingly spoken; the music and the dances were so fitting in manner and yet so vital in their beauty and appeal, and the human quality of the drama was kept so constantly to the fore without any loss of the dignity and nobility of the play and its classic style! It was a masterly achievement, and hearty congratulations as well as sincere thanks are due you from all who enjoy and desire the finest and best in the art of the drama.

"I am delighted that the performance is to be repeated. The theater should be filled to the last available space, for no one can attend without deriving keenest pleasure and best possible entertainment, and all will go away feeling that something of real worth and true beauty has been added to life.

"With assurance of my hearty thanks, I am

Sincerely yours

(Signed) "HAVRAH HUBBARD"

THEOSOPHICAL ITEMS OF INTEREST

In the San Diego *Union* of Sunday, September 10, 1922, Kenneth Morris, the noted Welsh poet, wrote:

"All lovers of the beautiful will be delighted to learn that Madame Katherine Tingley has decided to give another presentation of *The Eumenides* of Aeschylus in the Greek Theater at the International Theosophical Headquarters, Point Loma, on Tuesday, September 19th. This play has been called the very pearl of the great legacy of drama that ancient Greece left to the world; and those who saw it enacted by the students of the Theosophical University at Point Loma recently must have been impressed, not only by its beauty, but by its extreme vitality: though twenty-three centuries old, it is as living today as when Aeschylus wrote it.

"Its antiquity, indeed, gave it a certain quality not to be found in modern plays: one felt as one watched it, lifted out of the petty and sordid elements of daily life, and brought into a world of realities, face to face with the facts of the inner life. The beauty of the setting was an uplift in itself; in that exquisite Greek Theater, with its classic columns among the trees, the moon overhead, and the mysterious moonlit sea behind, one seemed taken up out of the trivialities of the world into a place where momentous events succeeded each other, cause followed by effect, from the restless and haunting terror of the dread Ministers of Remorse that haunt Orestes, to the incoming — dramatic moment! — of the shining figure of Athene, and at last, when her magical wisdom changes the Furies into messengers of beautiful omen, to the peace that passeth all understanding. It is religion quit of the time factor; divested of all dogma; the blemishless and luminous essence of universal religion; and the players, trained by Madame Tingley, entered into the spirit of it in a way that could hardly have been possible elsewhere; their technique, excellent often, adequate always, was but the basis for a higher and more moving factor, an apprehension and realization of the spiritual artistic values, and an ability to carry the audience with them, so that to watch became not merely an aesthetic delight, but a high spiritual experience."

Among the many letters of appreciation received concerning the first performance, September 2, 1922, the following may be cited: Commander R. W. Schuman, of the Naval Air Station, who, with Mrs. Schuman and her father, the Hon. J. F. Sullivan, President of the San Francisco Bar Association, occupied a box, wrote to Mme. Tingley:

"Artistically that splendid living picture of the past which I saw last Saturday night was the finest example of careful preparation and delightful exposition of any Greek play I have ever witnessed. Your students read their lines so intelligently that it is always a joy to listen. Added to this the correct costuming and that marvelous setting in the Greek Theater, and the picture engraves itself into a lasting memory. There was no need to ask for quiet — we were spellbound at the sheer beauty of it all."

And Pete W. Ross, Principal of the Washington School in San Diego, wrote:

"As is always the case with the presentation of any program by Mme. Tingley, so was this artistically beautiful beyond word description, in a setting that would have challenged even that of Athens itself, and, I ween, so historically absolute that, had Aeschylus strolled into Lomaland last Saturday night, he would not have known that he was in beautiful San Diego instead of his beloved Athens!"

Kathryn Bodkin, well-known London actress who is visiting California, wrote to Mme. Tingley:

"Although I have acted in some of the Greek plays by Euripides, I have never seen anything in my life so grandly simple in setting and production as your conception of *The Eumenides*. The whole thing was simply superb. It was a wonderful introduction to Point Loma."

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The following letter also was received:

"STATE TEACHERS COLLEGE

"San Diego, California.

"September 6, 1922.

"Madame Katherine Tingley,

"Theosophical Headquarters,

"Point Loma, California.

"My dear Madame Tingley:

"As a teacher of literature, particularly interested in classical drama, I wish to congratulate you upon the grace and beauty and effectiveness of your presentation of the great tragedy, *The Eumenides*. Your work in transplanting to this region and time, the beauties and the moral values of the great classical poet and thinker, is worthy of the deepest gratitude of the people of San Diego and of the liveliest appreciation of all who are specially interested in great literature and the drama.

Very truly yours,

"IRVING E. OUTCALT

"Head of the English Department,

"State Teachers College."

That the dramatic work is only one feature of the Theosophical activities undertaken and accomplished by Katherine Tingley during the twenty-five years of her Leadership of the Theosophical Movement, may be readily seen by reading the chronological table printed in the *Handbook of Information* and in *Katherine Tingley on Marriage and the Home*. Both these pamphlets may be obtained from the Theosophical Publishing Company, Point Loma, California.

The following is quoted from a letter just received from Comrade Willy Blödern, Secretary of the Nürnberg Center of the Universal Brotherhood and Theosophical Society in Germany:

"Our work for Theosophy in Nürnberg is progressing. We think so often of the last visit of the Leader and her Rāja-Yoga Crusaders; and we rejoice over the new opportunities which are now ours. We declare it shall be our endeavor to live Theosophy and make it a mighty power in our lives. In this there is promise for our suffering Fatherland.

"A new hall has been procured which is devoted exclusively to the exposition of Theosophy. It is splendidly decorated with beautiful flowers, the pictures of our Leaders and the Teacher, and of Lomaland. The first meeting of the different groups of the Nürnberg Center, now united into one body at the Leader's suggestion, opened with choice organ music and the repetition in unison of the morning devotional words. The President, Mr. Heller, gave a fine address. He said, 'Each one of us has a part to perform in the Theosophical Movement. We should remember that it is the duty of all members to create a mighty force, that will establish us in the minds of the people as living examples of Theosophy.'


"Those present at the meeting showed that Theosophy has made a deep impression upon the suffering minds of the German people."

The members at the International Theosophical Headquarters are looking forward with pleasure to welcoming to the Center at Point Loma, one of the younger workers from Germany, Comrade Richard Staudt of Stuttgart.


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Mr. Staudt is an engineer by profession and is one of the young and enthusiastic supporters of the Universal Brotherhood and Theosophical Society in Germany.


It is regretted that Comrade J. Th. Heller, for many years the Director of our work in Germany, will not be able to visit Lomaland this fall, as he had hoped to do. He had planned to come with Direktör Gyllenberg and Dr. Bogren, but owing to the very trying economical situation in Germany, which is becoming daily more and more discouraging to the German people, he considered it his duty to stand at his post in Nürnberg, feeling that he could best serve his people in that way. The members in Lomaland all send heartfelt greetings to Brother Heller and the Comrades in Germany, and trust that Karma will bring him to Lomaland at a later date, when he will certainly receive a hearty welcome.



A recent letter from Mrs. Emilie Fersch, of the Nürnberg Center, expresses a fine spirit of loyalty and devotion to the Cause and of enthusiasm for Theosophy that is an inspiration to all who know its author. The Leader and the Râja-Yoga Crusaders who met Mrs. Fersch in Nürnberg last May are unanimous in their expressions of admiration for her earnestness, her devotion, and her well-balanced enthusiasm as well as her marked ability. She is said by those who know her best to be a splendid type of the Teutonic wife, mother, and Theosophist. Mrs. Fersch expresses the hope that she and her husband, Dr. Hans Fersch, who is a doctor of laws, may come to Lomaland some day and place their two little children in the Râja-Yoga School.



A recent addition to the play-ground facilities of Lomaland is the fine double tennis-court made by the Râja-Yoga boys under the supervision of Mr. Walter Forbes, for the girls and young ladies of the Râja-Yoga Academy. It is located in one of the most picturesque spots on the Hill, entirely surrounded by fine eucalyptus and cypress trees. The court is in every respect splendidly built, and with the three tennis courts, the basket-ball court, baseball diamond, etc., already on the spacious athletic grounds, the students of the Râja-Yoga College and Academy are amply provided with facilities for their out-door games, which can be indulged in at all seasons of the year in sunny Lomaland.



Miss Agnes Le Duc, a faithful member from Boston, who has spent about a year in Lomaland, has recently been called back to attend to important personal business affairs. Before leaving, she expressed the hope that she might return to Lomaland very shortly.

THE THEOSOPHICAL PATH

The regular Sunday meetings at the Isis Theater in San Diego were resumed on October 1st with an impassioned plea by the Leader for peace. The same evening Madame Tingley spoke at the Ebell Club Auditorium in Los Angeles. On the 8th the Theosophical Leader again spoke at the Isis, her subject being 'Step by Step we Climb.' The full stenographic reports of these addresses will probably be published later in THE THEOSOPHICAL PATH. The programs at the Isis Theater are pronounced by many who attend them to be of a quality that is most uplifting and inspiring. Not only are the addresses by the Leader always listened to with great interest, but the music by the Râja-Yoga students, the reading of the quotations from Theosophical writings, the invocation 'O my Divinity!', with the ancient ceremony of silent prayer and the sounding of the gong, and the whole atmosphere of the services, are fully in keeping with the spirit of a real devotional gathering. No one who is at all sensitive to such influences can attend one of these meetings without feeling himself purified and uplifted by their truly sacred character.

— CLARK THURSTON

*International Theosophical Headquarters,
Point Loma, California, October 17, 1922.*



F. J. Dick, *Editor*

THE MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

MADAME KATHERINE TINGLEY opened the Fall meetings of the Universal Brotherhood and Theosophical Society on October 1st with an impassioned plea for peace. Her subject was 'The Needs of the Hour.' She said in part:

"The needs of the hour are for us to broaden our vision, to look out into the world and remember that we are all tied together by a spiritual bond.

We are our brothers' keepers, no matter how far they may be from us. This being so, we see the terrible responsibility of assuming a position personally, politically, or diplomatically, that would encourage the slightest suggestion of our going to war. The psychology of the monster, war, is in the very air. It is an international hypnotism.

**Some Keys to
Universal Peace**

MIRROR OF THE MOVEMENT

"Is it not easy for the intellect of America, which declares itself far advanced in civilization, to find some other way to protect our country than by encouraging our sons to butcher their brothers? Is it not possible that the statesmen of our country have intellect enough to use any and every means to prevent our being called or pulled or hypnotized or dragged into a war with other nations? Instead of waiting until we are called to arms, let us begin to think towards a way whereby we can influence the citizens and statesmen of our country to a line of action that will say 'nay, nay' to every attempt to bring us into war.

"Everywhere we are being dragged down almost to perdition by the aftermath of the last war. The whole world is under its influence. Read the record of crimes in the newspapers! The current of selfishness and despotism and brutality is born in the blood of our race — 'an eye for an eye and a tooth for a tooth.' Yet Jesus said, 'Do not kill' and 'thou shalt love thy neighbor as thyself.' If we cannot stop war and have eternal peace, what is the use of women bearing children? What is the use of establishing homes and attempting to build up civilization? What is the use of living and loving and serving? Today if we could look into the cathedrals and churches all over Europe we would see thousands of mothers on their knees praying for the sons they shall see no more, and others praying that there shall be no more war.

"But we must realize that within the heart of man is the key that will open the door to the Kingdom of Heaven on earth, of which Christ spoke. He had the vision that proved him the Initiate. And at the basis of his teaching was a deep love for all humanity. I have always felt that Theosophy rescued him and brought him right down into the human family and brought us heart to heart with him. He never lost sight of the heart-doctrine that will enable us to win the real victories — the spiritual victories in our own lives.

"We cannot ride two horses. We cannot travel along two paths. We must take one path or the other. And the nobler path is the path of righteousness, of self-conquest, self-discipline, self-purification. As we purify ourselves individually, collectively we shall make a body of royal patriots, that in the course of time, either through ourselves or through our children, will be able to establish a quality of peace that shall stay with the world forever."

— *San Diego Union*, October 2, 1922

'Step by step we climb' was the burden of Katherine Tingley's address on October 8th. The Theosophical Leader illustrated her theme by two dramatic experiences in her life — one while climbing a dangerous mountain near the second cataract on the Nile, and the other in awakening self-respect and a brighter outlook on life in the mind of an unfortunate woman behind the bars in New York, who became a credit to herself and her community

THE THEOSOPHICAL PATH

— “reborn in pure thinking and living.” Madame Tingley said in part:

Theosophy rescues “Theosophy is rescuing Jesus. It is bringing him into
Jesus and other place with the power of his spiritual nature explained
Great Teachers without the doctrine of a miraculous birth, which
very few thinking people can accept literally nowadays.

In my vision of him and of Socrates and Plato and other great teachers, I can see them in the travail of their souls, on their journey through life, moving with the consciousness that ‘step by step we climb.’ I can see Jesus standing out as the great teacher, because his soul was longing to serve humanity. And then through his aspirations, his determined will, and his constant perseverance, he discovered that he could draw the line between the lower and higher natures in man. With this as a starting-point, you who love your Bible, go home and read it. You will find something new therein. Some of Jesus’ words will be clearer to you. It was his suffering and his sublime efforts, and his great triumphs in self-conquest, day by day, month by month, year by year, and incarnation after incarnation, that finally enabled Jesus to reach that state of perfection, which the Bible speaks of, where he should ‘go no more out.’

“Now, that promise is for all, if humanity will draw the line between the higher and the lower natures in man, through saying to the higher self, ‘I will arise and go to my Father.’ Let your minds work in this direction and put Satan behind you, so to speak, remembering, however, that the only Satan there is, is the Satan of your own weaknesses.

“If I were dying today, and I should be asked, ‘What is the greatest force active for the benefit of the world’s children — what will bring happiness and knowledge and power to humanity?’ I should say, ‘Theosophy — not just the study of it, but its true application in the life.’ Declare to yourself, ‘I am a part of the divine scheme of things. I am an expression of divinity; and so I will go forth, trusting in that divinity, and thus I will open my mind to the light. I will venture into the halls of learning in my inner nature, and I will find the meaning of life. My soul will find its answer, and my poor, tired mind and my sad heart shall find the glory of God — the glory of the Supreme; because I have touched the fringe of truth — not persuaded — but I have moved on through the volition of my own spiritual will. I will!’ ”

— *San Diego Union*, October 9, 1922

TRANSLATION OF LETTER

Written by Arkivarien Oscar Ljungström of Stockholm, Assistant Editor of the Swedish ‘Theosophical Path,’ to the Members of the Universal Brotherhood and Theosophical Society in Sweden

Lomaland, September 26, 1922.

DEAR COMRADES: Today when Dr. Bogren and Direktör Gyllenberg, so well known to you, start on their voyage westward across the sea and the American continent with Point Loma as their goal, my thoughts fly

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eastward to you. I assume that you are sending hither with these two tried chiefs many bright thoughts and hopes; and although my letter is traveling in the opposite direction, it also carries with it many bright thoughts and testimonials of glad hopes *fulfilled*. As the past years have rolled by, Point Loma has been to me a dream — the land of hope in more than one sense. Not only because it has stood to me as the stronghold protecting the precious treasures which the Great Teachers have given to humanity in Theosophy, but also because many years ago I sent hither my dearest possession on earth, my son; and I associated with Lomaland a superlatively glorious vision,— the brotherhood of man — more glorious than words can express. It is a spiritual creation which shall release and raise the intellectual faculties of man, and make him truly a royal being — the crown of nature.

Through the shadows and deserts of the world, the Good Law has at last brought me hither, and here to my inexpressible joy, I have found that my dream was true. *Point Loma has exceeded all my expectations*. It is a Paradise on earth. Not only because Nature is here more beautiful than I ever could picture it in my imagination, but also because here a spiritual purity and beauty sheds its radiance over the external life. He who opens the door of his heart a little cannot avoid being captured by an atmosphere which blinds him to the imperfections which inevitably cling to all things of this earth. He sees the outward through the higher reality, which infolds with a veil of light and richness the instrument here fashioned by patient, faithful, and inspired workers under the watchful directing eye of our incomparable Leader into a Center for the spiritual life of the world. It is a never-to-be-forgotten inspiration to meet and greet on the byways of Lomaland the men, women, and children who carry on and venerate the spirit of their common home. To come here through the noise and rush of the great American cities, where the world's unchecked passions are consuming men, is to come from Gehenna into the Garden of Eden. Out there all are hunting for profit; here everyone seeks his duty and fulfils it in the spirit of the higher life.

And when I saw this, I whispered to myself the words of the poet:

“Behold, God’s Kingdom the earth becomes: Humanity discovers God.”

He who comes here, filled with worldly desires, or with ambitious plans of exploiting the Society to his own selfish ends, might, upon being overburdened with disappointment, on not succeeding in carrying out these plans as fully as he had wished, attempt to surround Lomaland with the diseased skepticism of the world’s darkness — with twisted images from his own crippled mind. His judgment of the work here being carried on, would be but the product of his own conceit; his own egotistical plans would blind him to the true reality.

Now I will try to tell something more concrete about the place and about the men I here see and come in contact with. And perhaps something about my journey will also interest you. I have been favored with the most unusual weather. Ten days on the Atlantic brought me over a sea that was ever calm; and during the ten days I have been here in the wonderful climate of Loma-

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land, I have been able from the veranda of my bungalow to look out over another sea, which has always fully lived up to its name of 'the Pacific Ocean.' A railway journey of four days across the American continent opened up for me nature-scenes entirely unsuspected. The most remarkable was a trip through the desert for two days and nights on a fast train. Such endless void expanses as in New Mexico I had never dreamed of, nor that I should be so captured by the love of the spirit of the desert. And still less that in regions where not a blade of grass grows, Nature can be so rich, so many-faceted. The gorgeous splendor of its colorings, its overwhelming, luxurious changes in form, kept me spellbound, as hour after hour I sat in the glowing sun on the rear platform of the train. It was a dream in which amazement contended with enchantment. The desert-sand in the most unthinkable color-tints can be crossed by automobile in different directions for hundreds of miles, and from it mountains and cliffs everywhere rise up of a kind that I have never seen even in my dreams. Now it is black lava-streams and dark extinct volcano cones; now white shining precipices; and now the cliffs take on shapes and colors as if all the harmonies of the spheres had poured themselves in color-play and fantastic forms over miles and miles of the desert. One can see wall-encircled cities of rose-colored stone rise with towers and battlements on the crest of green shimmering hills — not green with grass — no, they were waves of sea-green stone. There are cities built by the Cyclops of Nature-Powers at the command of the Sun-God. In these surroundings there are mountains which sing with thundering voices and ceaseless rumble, a song in honor of Pluto, accompanied by the earthquake's bass-drum beats. In the middle of the desert at times tremendous, gigantic stone monsters rear themselves, bone-yellow and ground to roundness, compared with which our largest glacier-deposited rocks look like pebbles. It is as if one beheld some of the Earth-Giant Ymer's own joined knuckles half buried and yellowed in the sand. Suddenly one is reminded of Snoilsky's "Vision in the Desert" and one imagines that he sees a refreshing lake, a mile wide, from whose distant shores blue mountains rise against the sky.

But instead it is only a sea of desert sand, white as chalk, lying as even, as smooth, and as level as the still surface of a little lake in the woods on a summer evening. And it is the blue light of the sky which colors the dust-haze floating over it. . . .

From these high deserts one comes through narrow mountain-passes to the palms and flower-gardens and refreshing fruits of California.

The train was delayed on account of the railroad strike, and it was not until late in the evening that I arrived in San Diego. At the station I was met by my son and my daughter with her husband, and by Mr. Pierce, Mr. Axel Fick, and Lieutenant A. Unger-Söderberg. In the star-lit night we drove by automobile hither to the Hill, where the shining domes of the Aryan Temple and the Academy arose before my vision like the Castle of the Holy Grail. It is difficult to explain, but, although I had seen so many pictures of those buildings, I was stricken dumb by their really fascinating beauty.

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One must see them in the midst of the nature-life here, to be able rightly to understand how wonderfully they harmonize with their surroundings. The domes are lighted from within at night; the dome of the Temple is of violet, that of the Academy of sea-green glass. Add to this the Greek Theater — a real shrine of Apollo, standing there as the embodiment of an artist's thought, crystallized in an ideal environment, and built into a natural canyon. The white theater with its temple-like proscenium contrasts so beautifully in the sunlight with the many green tints of the trees and the orange-yellow of the canyon-sides showing here and there. Standing on the uppermost tier and seeing the whole theater framed in by the blue sky above and the ever-changing colors of the magnificent Pacific Ocean in the background, and breathing the cool invigorating breeze from the sea, mixed with the fragrance of the trees and the flowers, gives one indeed a feeling of enchantment. Lomaland's inspired architect is of great stature, surely, and her work is superior.

A rare advantageous circumstance it was for me also, that Aeschylus's drama, *The Eumenides*, was to be played in the Greek Theater, and three days after my arrival it was enacted before a well-filled auditorium of San Diego people. It was the most soul-stirring play I ever beheld, enacted on a calm, clear, star-lit night, wherein the silence was broken only by the distant murmur of slow ocean-swells down on the sea-shore. One retained during the whole performance the sweet feeling of resting in the lap of kind Mother Nature, and at the same time rejoicing in an art-creation of wonderful beauty and potency, with classical music, costumes, and dances; and with light-effects rich in color.

The main impression, however, was derived from the mighty spiritual content of the drama. For the rest, I will give the words of the well-known critic, Austin Adams, who, although not a member, has become a friend of Lomaland, and I inclose his review, published in the San Diego *Evening Tribune* for September 21, 1922.

The young men and women of the Rāja-Yoga College whom I meet privately and at social gatherings here, suggest to me the value of Lomaland both as a school and a home far above any other institution of learning of which I have any knowledge. One rejoices from the bottom of his heart in contemplating this and the great hope it is for Humanity. Oh! what wicked blindness it is to seek to destroy or impede the progress of such an upward-moving labor, destined in time to redeem the world! Two of the young men who have grown up and received all their education here, I have had occasion to know quite intimately, William Ljungström and Sven Palm, the latter from Visingsö. And it must be said that their parents have the strongest reasons to be grateful for the upbringing, the education, and the practical training that these young men exemplify. It is a training which has given them a solid foundation for life and at the same time brought out their individual capabilities.

Moreover, one has only to meet face to face the adult members here, who

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serve as instructors and also as helpers of the Leader, to appreciate how sincere, deep, and true and at the same time intellectually fruitful is the real Theosophical work which is here being carried on for the upliftment of Humanity. The spirit which speaks from their general appearance cannot be mistaken. And besides the labors which have made them known in the ranks of the Theosophical Society, they have qualifications which even in the eyes of the world must be considered highly valuable. Here are for instance:

Mr. CLARK THURSTON, a member from H. P. Blavatsky's day, retired from the presidency of the American Screw Company of Providence, Rhode Island; Mr. E. A. NERESHEIMER, one of the first supporters of W. Q. Judge, graduate of the Academy of Music in Munich, Bavaria, a prominent business man and organizer of large irrigation projects in Colorado; Mr. JOSEPH H. FUSSELL, one of William Q. Judge's closest co-workers and his private secretary, now secretary of the Universal Brotherhood and Theosophical Society, and the Leader's private secretary; Mr. H. T. PATTERSON, since 1887 a member of the old Aryan Theosophical Society in New York, when William Q. Judge presided in person, a member of the Leader's cabinet, and a loyal worker at the International Theosophical Headquarters ever since its establishment here in 1900,— he is manager of the Theosophical Publishing Company, and was formerly at the head of a large business concern in New York; Professor H. T. EDGE, learned University man, personal student of H. P. Blavatsky, specialized in chemistry, physics, and geology, but versed in several other subjects and languages, studied both in England and Germany, teacher at Point Loma since 1900; Mr. R. W. MACHELL, painter, member of the Royal Society of British Artists in London, at Point Loma since 1900, a personal student of H. P. Blavatsky; Professor G. de PURUCKER, since 1903 at Point Loma, sub-editor of THE THEOSOPHICAL PATH — a learned University man, especially in Sanskrit and the Hebrew languages, formerly a resident of Geneva, Switzerland; Miss EDITH WHITE, famous California flower-painter; Mr. ROSS WHITE, business man from Georgia, formerly most active as president of the Macon Center of the Universal Brotherhood and Theosophical Society, Cabinet Officer, and Treasurer since 1906 of the Point Loma Homestead; Mr. OLUF TYBERG, a Dane, skilled mechanical engineer, formerly manager of a large engineering firm in New York; Mrs. MARJORIE M. TYBERG, the latter's wife, a university graduate, and for many years a teacher at the Râja-Yoga Academy; Mr. WALTER FORBES of London, qualified chemist, and a teacher and head disciplinarian in the Boys' Department at the Râja-Yoga College; LUCIEN B. COPELAND, university graduate; Mr. J. FRANK KNOCHÉ, formerly employed by a large Express Company at his native home, Kansas City, at Point Loma since 1901, now General Manager of the Point Loma Homestead Company — the business department of the activities at the International Theosophical Headquarters; Mrs. GRACE KNOCHÉ, the latter's wife, university graduate, artist and musician; KENNETH V. MORRIS, member since 1896, at Point Loma since 1908, in Great Britain known as a poet, historian, and litterateur, Professor of History

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and English Literature at the Theosophical University, Point Loma; Professor EDW. S. STEPHENSON, for many years instructor at the Imperial Naval Engineering College of Japan; Mr. F. M. PIERCE, one of the pioneers of Lomaland, a Cabinet Officer since the formation of the Universal Brotherhood and Theosophical Society in 1898, formerly a well-known business man from New York, now retired; Dr. HERBERT CORYN, physician, Member of the Royal College of Surgeons of Great Britain, personal student of H. P. Blavatsky; Professor FRED. J. DICK, Civil Engineer, personal student of H. P. Blavatsky, formerly official engineer-in-chief of public works in Ireland; Professor ALEXANDER FUSSELL, formerly for eighteen years teacher of modern languages at the celebrated Pomfret School, Connecticut; Mrs. A. G. SPALDING, Cabinet Officer, pupil of the noted teacher of music, William Shakespeare, of London; Dr. GERTRUDE W. VAN PELT, American physician, with additional training in Paris, Vienna, Zurich, and Giesen; Dr. LORIN F. WOOD, physician, Dean of the Medical Staff at the International Theosophical Headquarters; Mr. M. G. GOWSELL, expert in the U. S. Forest Service, in charge of the Lomaland Forestry Department since 1905; Mr. EDWIN W. LAMBERT, formerly for many years an officer in the Suffolks' Savings Bank of Boston, one of the pioneer banking houses in New England; Mrs. ETHEL W. LAMBERT, the latter's wife, one of the first residents of Lomaland, educated under Katherine Tingley's personal supervision, as the first Râja-Yoga Teacher when the School was founded in 1900, and now head-instructress of the Girls' Department; Dr. LYDIA ROSS, graduate of the Bennett College of Eclectic Medicine and Surgery of Chicago,— had considerable practice in Colorado and in the environs of Boston before coming to Point Loma in 1909; Dr. ROSE WINKLER, graduate of the Hering Medical College of Chicago, at Lomaland since 1899, teacher of biology, physiology, and chemistry in the Râja-Yoga Academy; Professor C. J. RYAN, at Point Loma since 1900, formerly a regular exhibitor at the Royal Academy of Art, London, and a certified teacher of art, by the British Government; Mr. LEONARD LESTER, artist, especially in landscape and design, instructor in the Art Department of the Râja-Yoga College.

These are however, only some few of those of the older generation among all the refined and highly cultured men and women who here have gathered around our Leader and with enthusiasm and devotion uphold her hands and look upon Lomaland as a creation which they will sustain with supremely ideal efforts and a most beautiful spirit of sacrifice. And powerful indeed is the impression created by the spirit of the place, which Katherine Tingley beyond a question maintains and of which she has sounded the keynote.

There is much more I could speak of; but this letter is already long. I will however not overlook the memories which remain to me from the meetings I have attended. In the first place, then, should be named, the devotional services at 6.40 every morning in the Greek Theater, with song and recitation of 'O my Divinity!', etc. At the Theosophical meetings in the fine Rotunda of the Râja-Yoga Academy, beneath the lofty glass dome, one shares not only in discourses but also in beautiful choral singing. The

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social gatherings of the young men and women, at which there are always musical selections, amusing dramatic tableaux, and games, are most refreshing, characterized as they are by refinement and real culture.

Yes, Lomaland has won my love for evermore.

Your affectionate Comrade, OSCAR LJUNGSTRÖM

ANDERS DE WAHL

ANDERS DE WAHL, the distinguished Swedish actor who has been spending the summer in Lomaland as Madame Katherine Tingley's guest, has just left for the East, en route to Stockholm where he will fill an engagement at the Royal Dramatic Theater there.

Madame Tingley entertained at dinner in his honor, covers being laid for eight, and after dinner he was special guest at a musicale and Symposium of Art in the Rotunda of the Rāja-Yoga College.

Musical numbers included *Berceuse* by Järnefeldt and Sjöberg's *Tonerina*, played by the Rāja-Yoga Orchestra; action songs by the little children; vocal duets with harp accompaniment — *Carmena* by Wilson and a new composition by Miss Bertha Vickery of the Isis Conservatory staff entitled 'The Lark'; tenor solo, 'Mother o' Mine' by George L. Davenport; Wieniawski's *Légende* for violin by Miss Olive Shurlock, and at the close the final chorus, 'Farewell,' from *The Eumenides*, sung by the Young Women's Chorus.

In the Symposium, 'Art, the Great Aid to Character-Building' was discussed by Leonard Lester; 'The Inspiration of Art' by Miss Edith White; 'The Isis League of Art, Music and Drama' by Mrs. Elizabeth Churchill Spalding, who was appointed President of the League by Madame Tingley when it was first formed on June 13, 1898; 'The Good, the Beautiful and the True,' by Professor Charles J. Ryan; 'Dramatic Art,' by Professor Kenneth Morris and Montague Machell; and 'The Art of Life,' by Mr. R. Machell.

Miss Ragnhild Liddell, a young Swedish Rāja-Yoga student, gave an interpretive solo-dance, and Mr. de Wahl gave a dramatic interpretation of Strindberg's massive poem of human sorrow: *Chrysaetos*.

Mr. de Wahl will stop at Chicago, New York and other cities to give recitals of the Swedish classics, on his way home, and expects to reach Stockholm in October.— *San Diego Union*, September 18, 1922

AMY LESTER REINEMAN --- A TRIBUTE

A PRECIOUS life has just come to its close.

Although myself unable to make the eulogy which this cultured and refined woman so richly merits, I wish, albeit weakly, to render to her memory my tribute of deepest respect and sympathy.

She was the Directress of that Rāja-Yoga Academy which, unfortunately

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for us, was closed, and where we received not merely solid instruction but a splendid training as well.

The occasion of the farewell to those beloved teachers was a most touching one, for in our sadness there was not one among us able to keep back the bitter tears.

A little over a decade has passed since then, and during all this time the wise teachings inculcated at that glorious period have been a living force in the hearts of those fortunate enough to have had that training.

In the name of all those who were their pupils I offer to Mr. Kurt E. Reineman, resident at Point Loma, California, and likewise of most grateful memory, the assurance of our warmest and tenderest sympathy.

— TEATINO CAMACHO; Translation from *Studio*

[Dr. Teatino Camacho, a former Râja-Yoga pupil at Pinar del Río, is now a professor of agriculture at the Institute there; he is on the staff of this students' paper *Studio*, published at the Institute.]

THE DEATH-PENALTY

IN *The Outlook* for July 26th last appears a long article by Mr. Harry L. Davis, Governor of Ohio, upon the above subject. As the fifth object of the International Brotherhood League (unsectarian, founded April 29, 1897, by Mme. Katherine Tingley) an integral department of the Universal Brotherhood and Theosophical Society, is "to endeavor to abolish capital punishment," we have pleasure in affording some of his observations a still wider publicity, in the few excerpts appended.

"I do not believe that satisfaction of the elementary spirit of revenge, which was the chief actuating purpose of criminal punishment in primeval and medieval times, is in consonance with modern public thought or wish. Though all punishment had its origin in the theory of retribution, the public today is concerned only in so punishing the criminal that it will prevent him and deter others from committing similar infractions against personal and property rights of others."

After analysing results of abolition and re-enactment of the death-penalty in a number of States, he says: "It is thus easily to be seen that, on the whole, it appears to make little difference in the prevalence or scarcity of homicides whether the punishment is death or life-imprisonment. In fact there would seem to be a slight lessening of homicides where no death-penalty exists. At any rate, the figures tend definitely to show that the deterrent effect of capital punishment is largely mythical and merely an imaginary factor.

"I have good reason to believe that there are instances where genuine reformation is possible even in the cases of some men who have taken life.

"There are many cases on record where innocent persons were saved from the death-penalty by fortuitous circumstances; likewise where it is certain innocent persons have been executed.

"Suppose, instead of asking public servants to carry out executions, the

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task were required to be performed by an individual citizen picked in the same way that jurors are selected — and nothing could be fairer. Capital punishment would cease to exist as soon as such a plan was sought to be enforced.

“In most of the States the direct power over life and death which the commonwealth takes unto itself is delegated to the discretion of an individual — the governor: the official representative of the public, to be sure, but still an individual. I contend that no single human being, or even a small group of human beings, should have vested in him or them such an unqualified and sweeping power, for virtually it becomes his or their individual responsibility.

“It is hardly necessary to say that governors in connexion with these cases are compelled to steel themselves against the most pathetic pleas [from relatives of the accused] that can touch the heartstrings . . . [from] innocents who must suffer with those whom the accused [or another, perhaps] has deprived of a son, husband, or father.”

GUSTAV FRENSSEN SPEAKS IN INTEREST OF FUND FOR GERMANY'S DESTITUTE CHILDREN

‘FRENSSEN-ABEND’ in San Diego was the heading of the program for the lecture of Gustav Frenssen, the farmer-poet of Germany, at Liberty Hall Sunday night in the interest of the fund for destitute children of the German republic.

The great author-preacher-poet of the common people was welcomed to San Diego in an original poem in German written by Maximilian Lucke of Los Angeles, recited by Mrs. Micheal of San Diego. He was introduced to the audience, which filled every available seat in the auditorium, by I. I. Irwin.

Frenssen is the best-known contemporary writer of stories of the humble people of Germany. His books have sold by hundreds of thousands in the fatherland and have been translated into eight different languages. Frenssen was for many years a preacher in his little home village of Barlt in Schleswig-Holstein, before he began his writing and lecture career.

URGES PATIENCE

The lecturer launched into an appeal to the world to be patient with Germany, which he pictured as a sick nation. He told his audience that he had viewed the German people through his mistrusting farmer eyes, and that for a time he doubted their recovery. He said that when he traveled through his home-land four years ago the things he saw made his heart sick. Darkened windows were everywhere, people were broken down in spirit; unclean and unhealthy. Six months ago he made the same trip, he said, and found a picture that made his heart sing. The same people were working and the whole spirit seemed changed.

Germany must depend upon her youth, he said. The young men of the land were doing everything to make the best of the situation. In the uni-

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versities, students were working under the most adverse conditions, pale and underfed, to carry on Germany's progress in the fields of science and learning. Dr. Frenssen said he was a firm believer in a divinity that compensated and punished. Past history, he said, showed that when any nation reached a point where they got a swelled head they degenerated and God sent a calamity to punish them. Then out of their weakness came careful living, industry and strength again.

MME. TINGLEY SPEAKS

Dr. Frenssen was followed by Mme. Katherine Tingley of the Point Loma Theosophical Society, who told the gathering in English of her recent experiences in Germany. "I found there the real heart of your country," she said. Mme. Tingley reviewed her attitude during the war and said she had been unjustly criticized for it. She said that she was opposed to all war, and for that reason her idea of patriotism was different from that of the ordinary American. She eulogized Germany and the German people of today and praised the mission of Dr. Frenssen in his efforts to benefit the starving children of the fatherland.

A recitation, *Das Hexenlied*, was given by Anders de Wahl, the Swedish actor, who has been entertaining San Diego audiences for the last few weeks with recitals from the German and Swedish masters.

A collection was taken as a contribution to the fund for destitute German children that is the purpose of Dr. Frenssen's lecture-tour in the United States. He will speak before more than twenty of the larger colleges and universities in this country as well as a number of clubs and societies.

It was announced yesterday that more than \$600 had been raised at the meeting and that substantial additions to the fund from many residents of the city were expected in the next few days. Those who planned the meeting expressed great pleasure at the manner in which the purpose of the fund had been explained by the speakers and at the way in which those who heard had responded.— *San Diego Union*, August 29, 1922

Theosophical University Meteorological Station

Point Loma, California

Summary for September 1922

TEMPERATURE		SUNSHINE	
Mean highest	74.20	Number hours actual sunshine	232.50
Mean lowest	62.40	Number hours possible	371.00
Mean	68.30	Percentage of possible	63.00
Highest	80.00	Average number hours per day	7.75
Lowest	59.00		
Greatest daily range	18.00	WIND	
PRECIPITATION		Movement in miles	3670.00
Inches	0.01	Average hourly velocity	5.10
Total from July 1, 1921	0.01	Maximum velocity	15.00

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others
Reorganized in 1898 by Katherine Tingley
Central Office, Point Loma, California

The Headquarters of the Society at Point Loma, with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

THE illustration on the cover of this Magazine is a reproduction of the mystical and symbolical painting by Mr. R. Machell, the English artist, now a Student at the International Theosophical Headquarters, Point Loma, California. The original is in Katherine Tingley's collection at the International Theosophical Headquarters. The symbolism of this painting is described by the artist as follows:

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness through which humanity must rise to attain to perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul, whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who are still wandering below and turns to go down again to their help as a Savior of Men. Below him is the red ring of the guardians who strike down those who have not the 'password,' symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the center of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money-bags hung at his belt but no flame above his head, and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying, a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme, but the chasm awaits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bad cause.

Lower still in the underworld, a child stands beneath the wings of the foster-mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Monthly



Nonpolitical

Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethies, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.

Edited by Katherine Tingley

International Theosophical Headquarters, Point Loma, California, U.S.A.

"As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form,

"And as these juices have no discrimination, so that they might say: I am the juice of this tree or that; in the same manner, my son, all these creatures, when they have become merged in the True (either in deep sleep or in death), know not that they are merged in the True.

"Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

"Now that which is that subtil essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

"These rivers, my son, run, the eastern towards the east, the western toward the west. They go from sea to sea. They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river,

"In the same manner, my son, all these creatures, when they have come back from the true, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

"That which is that subtil essence, in it all that exists has its self. It is the True. It is the self, and thou, O Śvetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied. . . .

— *Chhândogya-Upanishad*, Khandas ix and x; translated
by Max Müller

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

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ON THE CLIFFS ON THE WESTERN SHORES OF LOMALAND
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIII, NO. 6


DECEMBER 1922

"WHEN one understands the True, then one declares the True. One who does not understand it, does not declare the True. Only he who understands it declares the True. This understanding, however, we must desire to understand."

Chhândogya-Upanishad, Khandas IX and X; translated by Max Müller

SELF-DIRECTED EVOLUTION

R. MACHELL

 HIS term may appear to be self-contradictory to some whose conception of evolution is merely a reaction from the old dogmatic teaching that God made the world for his own satisfaction and according to his own fancy, with the sole purpose of hearing his praises sung by his creatures.

Such a conception of life could hardly be considered philosophical; but it was quite intelligible to the ordinary unthinking individual, who would have made the world in that fashion and for that purpose if he had been the creator. Such a god was quite agreeable to the ordinary man until education set him thinking. Then he became doubtful of the divine wisdom, which he had conceived of as but a little bigger than his own unwisdom, and was ready to accept in a tentative way some other theory.

And as the ordinary man has not much imagination, he generally swings from one extreme to the opposite and back again with some regularity of variation. So the personal creator fell into disregard, and automatic evolution became popular, either as a theory to be accepted or as a heresy to be denounced.

Evolution replaced the theory of a personal creator by substituting a spontaneous process, by means of which the purpose and plan of the universe grew from nothing in particular, and became a guiding principle in nature without the help of any intelligence other than a vague necessity. Science proclaimed the existence of natural law and order in the universe, but denied a supreme intelligence or a divine will as the source and origin of this law and order. The ordinary man is not philosophical as a general rule, but even he found something lacking in this new theory of life. He was not sorry to be rid of a personal creator, with all the difficulties

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entailed in that traditional belief; but he was a little troubled by the vagueness of the new doctrine, and felt the lack of any co-ordinating principle, either Creator, controller, designer, or law-giver of the universe, on the one hand, or on the other of any connecting links on which to count for the continuity of evolution.

Few men of average intelligence can possibly persuade themselves that all the elaborate system of natural law and order was evolved fortuitously, and is held in operation still by chance. That is too abstract a conception to be popular. For the average man is wholly personal in his thinking. His gods are always made in his own image, and they are personalities with passions like his own, with likes and dislikes, even hates and jealousies, some of them cruel and revengeful, others more merciful; but all of them are open to influence, enjoying adoration, willing to change the order of events to meet the supplication of their devotees. The worship of such deities has been called religion, while the contemplation of such abstract principles as beauty, truth, or justice, was called philosophy; and in the natural world the discovery of law and order was called science; three separate departments of thought. All these are recognised, co-ordinated, and made intelligible by Theosophy, which is the revelation of the cause of law and order in the universe on every plane of existence, the reconciliation of science and religion.

When Madame Blavatsky brought the knowledge of Theosophy once more before the world the fight between orthodox religion and speculative science was starving out philosophy, and reducing both science and religion to opposing aspects of materialism, from which all spirituality was excluded.

The new doctrine of evolution was a dogma of science as rigid and as unphilosophical as any of those supported by the orthodox churches. Into this general chaos of materialism she dropped a flaming torch that lit up the conflicting elements and showed a new light in the darkness of the public mind.

Theosophy supplied a source from which the ordered universe could reasonably emanate; and it supplied the element of continuity in the evolutionary process. It did not deny the existence of 'creators' — or formers — but it showed where they belong. The multitudinous gods fell into place: the law of Karma made intelligible the presence of pain and suffering in a world of law and order; and the doctrine of reincarnation revealed the continuity in human lives that can alone explain the working out of human evolution.

For evolution *per se* is a Theosophic doctrine, which in no way opposes true religion or true science, and is essentially philosophic. But the evolution of the universe is not an unintelligent process, nor is it con-

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ducted by chance or blind necessity. It is, on the contrary, the demonstration of divine intelligence, of universal mind, from which all lesser minds receive their light and sustenance. It is the orderly unfolding of a plan, not fashioned in some separate mind, but in itself inherent in the atoms of the universe, seeking expression in such forms as circumstance allows. For in the Theosophic scheme of things the whole material universe is ensouled by spiritual energies. The various conditions of the visible universe are but the appearance to our senses of innumerable hosts of spiritual intelligences continually evolving towards self-consciousness.

One of the variously evolving states of consciousness in this vast universe of consciousness is that which we call Man. It is man's claim that he only in the universe has reached self-consciousness. The crudity of such a claim is some reflexion on the intelligence of the human race. Whether he has attained to such a height or not, certain it is that he aspires to become the master of his destiny, to be the sole director of his own evolution.

Yes, self-directed evolution is the aim of human aspiration. But, you may say, this is to be seen accomplished in the case of a confirmed egotist living for self, absorbed in self, self-hypnotized; a pitiable object. Is not *his* evolution self-directed?

To answer such a question we must agree upon the meaning of the word 'self': a simple word or infinitely complex according to the degree of a man's intelligence. The degraded egotist is truly obsessed by his lower self to the exclusion of the higher. He is the victim of that elemental nature which he believes to be his only self. But man has many selves, and all of them but stepping-stones on which he crosses the stream of life in search of the sunlit land of true self-knowledge.

The thought at first seems contradictory, for surely the very essence of self is singleness and separateness. How can I be more than one single self?

But are you always the same self? No! surely. How often does one say: "Oh! I was not just myself at such a moment"? Or again, after a lapse of mind, one speaks of 'coming to one's self again.'

Think of it but a little, and you will understand that while you always are yourself, that self is only one of many, that each in turn appears as you. And then beyond and far above these changing selves, these aspects of the lower man, there is that higher Self, so far above the rest as to appear to them more like a god or guardian spirit watching from afar. This too is the Self that must become the only Self before a man can be the master of his own evolution. It may be said that man's evolution is a continuous progress towards self-consciousness; meaning by that the

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finding in one's self that higher Self, which is above the lesser selves.

The lower selves, although so real at the moment when they are in control of the mind, are all illusive and impermanent, subject to birth and death and change of mood. Only the higher self endures. In that is the key to continuity of man's evolution. This higher guide and guardian waits, watches, and protects the lower self as it feeds on the fruits of experience in life, leading the life upward till at last the man of flesh can hear the prompting of the true Self and be his mouthpiece. Such an enlightened soul is hailed among men as a great genius, a teacher, leader, or redeemer of the race. This height he must attain by long and constant effort, in life after life, gradually mastering the lower selves and making them docile to the guidance of their master the higher and true Self.

In speaking of such things confusion of ideas arises from the use of familiar words in unfamiliar ways. This is difficult to avoid. But also there is the natural difficulty that arises when we try to think about the mind; for to the ordinary man his mind is himself and if he tries to get behind it and to speculate upon something superior to mind he will begin to feel as if he were trying to bite the back of his own head.

But there is evidence of a higher consciousness in man than this thinking, reasoning brain-mind. Call it imagination if you will, or intuition; it is a conscious effort to reach beyond thought. And how could we even think of attempting this if there were not within us some mode of consciousness superior to mind? Like the familiar emblem of the serpent swallowing his tail, the mind can only think back just so far. But consciousness is not limited to the bounds of thought; the thinking brain-mind, that reasons and argues, is not man's only instrument of consciousness. It is the means that he employs to make his thoughts intelligible to others. But there are experiences in consciousness that minds untrained in speculative thought are utterly bewildered by: there are emotions which they can hardly put into any form of thought in their own mind, and which they would be entirely unable to express in words intelligible to others. Most people have such experiences; and these experiences seem to me clear evidence of a higher consciousness in man that is in touch with other planes of being than those he contacts with his ordinary senses.

This is most clearly explained by the Theosophic teaching as to the complex nature of man and the universe. And the problems of life are simplified even if we go no further than to admit that there is in each of us a dual nature, one side spiritual and of the higher intellect, the other sensual and of the lower reasoning mind: of these two man generally allows himself to be led by the lower, but still aspires to better things

SELF-DIRECTED EVOLUTION

whenever the higher man can get control. Men are not always guided by the same part of their nature.

A man is always more or less himself; but the self is different. Hence come so many of man's inconsistencies. This is the cause of most men's unreliability. One never knows which self will be in command at any given moment. To understand the mystery of self has been the aim of all philosophers in all ages.

In our day neither science nor religion has the key to the mystery, but it is to be found in Theosophy. In Theosophy we learn that the root of man's real being is in the spiritual world, in which there are not the limitations of form and space and time, that are so potent in the material world. So man's highest self is the universal self of all creatures: his mind is dual, and is a bridge between the spiritual and material worlds; and man himself may be almost at will a low brute, or a god, according to the self that dominates.

Thus man's evolution consists in a constant unfolding of the spiritual nature and the purification of the lower material vehicle (as it is sometimes called). And man, standing as he does at the parting of the ways, can turn towards the spiritual light reflecting the supreme intelligence in his own higher mind; or he may turn towards the lower world of passion and material desires, and thus reverse his individual evolution in the attempt to break away from that controlling guardian spirit, whom he fails to recognise as his true self, committing thus a kind of spiritual suicide. Before a man can be the master of his own evolution he must have recognised this guardian angel, this spiritual guide, as his true self, and must act accordingly.

To follow the guidance of a teacher is good discipline, and a most necessary preparation for entrance on the path. But when that spiritual teacher is recognised as the true self, speaking perhaps through another personality, then the disciple hears the instruction as an inward prompting, not as a command from a superior. Then only can a man justly claim to be the director of his own evolution.

Nor is this self-direction so far off, so unattainable, but on the contrary it should be practised all the time. No man is separate from himself at any time, so long as he is in his senses, sane, or rational. The very root of sanity is consciousness of self. As I have said, that self may be a most uncertain quantity; and truly there is no clear line between what we call sanity and insanity; it is but a question of degree.

Perhaps the only one entitled to be considered absolutely sane, is one in whom the higher self has absolute control of the whole gang of elemental selves, that usually run riot in the human consciousness. Such great souls are regarded as saviors of the world, Buddhas, or Christs, or what-

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soever name the spiritually illuminated have borne in different ages of the world's history.

Wherever really ancient scriptures have been found and have been fully studied, we find a record of such sages, appearing at long intervals of time, like some rare blossom, the fine flower of the human race. Men who could say with full understanding: "I and my Father are one."

Truly the self of all is one. In that lies the true foundation of the Theosophic doctrine of Universal Brotherhood. Each individual self is *I*.

As I already said, the ordinary conception of evolution is of an automatic process undirected by any conscious will, and free from any purpose or intent. As this appears to me unthinkable, I only can conclude that what is really meant, is that the guiding principle that directs and orders all such movements is considered undiscoverable and inexpressible, and being so, it may be safely repudiated as non-existing.

It seems to me that law and order indicate some kind of organizing intelligence at work. The path of evolution is too orderly and purposeful to be regarded as the work of chance, unless by the word 'chance' one means an unexplained cause.

Theosophy shows consciousness as universal. There is no atom in the universe that is not a manifestation of that consciousness.

In all its various conditions matter is vitalized by spirit; spirit and matter being the primordial differentiation of the Primal Unity. All consciousness is spiritual and all things are said to be evolving endlessly. The whole scheme of evolution thus is latent in the germ of elemental matter, and in a man we have a model of the universe. The body of a man is truly a miracle of complex organism, each part endowed with its own kind of consciousness, from that of the members which like performing animals can be trained by a superior mind to accomplish the most delicate manoeuvres, down to the cells that hustle round and build the physical structure or maintain it in good health. All, all is consciousness up to that marvel of marvels, mind: the human mind, that can control this host of lower minds, and in a flash can change the course of millions of lives within the body, causing some member of the body to perform some unaccustomed function at the command of mind; mind that can control the body without knowledge of its structure or its mode of operation; mind the invisible, intangible, that sees and feels and understands.

And then the man, who is the master of his mind, who is the recorder, reading the mind's reports, recalling what is past, foreseeing what is yet to be.


And over him the Self, the Knower, All conscious, all intelligent, each one according to his own degree, according to his place in evolution, inseparable from the One, the Universal; yet each, according to his

SINCERITY

understanding, master of his own intelligence. But how can we speak of understanding and intelligence as describing other states than ours? Indeed, I apologize for doing so. Words should be carefully confined within their proper bounds; and yet one tries, at times, to carry thought into the dark places of our own complex nature and to express some deeper thought in words that may convey some picture of the thought and help to lift a veil, if only for a moment. So may we catch a glimpse of self-directed evolution, if we can bear in mind that evolution is indeed inherent in the universe, and Self is universal consciousness. No atom that is not evolving; no self that is not to some small degree self-conscious; no separate self that is not in its essence one with the universe. No man whose evolution is not in some sense self-directed.

SINCERITY

H. T. EDGE, M. A.

HE Latin word *sincerus* means "clean, sound, uninjured, whole, real, genuine." Cicero speaks of "distinguishing all counterfeits and imitations from *sincere* and true things." The word is applied by Latin authors to the body, the members, the sacred swine, to the clear liquid poured from the top of a jar, to a pure and unmixed race. In the sense of 'chaste' it is applied to Minerva, and in the sense of 'unblemished' to reputation. Its present meaning, 'candid, honest,' is secondary. It is derived from a root SIM, which means 'one.' This root occurs in the words *semel*, 'once'; *semper*, 'always'; *simplex*, 'simple'; *singulus*, 'single'; *similis*, 'like, of one kind with'; *simul*, 'at the same time as.' It is found in the English word 'same.'

Thus to be sincere, in this original sense, is to be all of a piece, to be *one*. Such a condition is most nearly approached in natures that have not departed from simplicity — in child-natures. But those who have passed this state of primitive simplicity must fix their hopes on a higher kind of sincerity awaiting them in the future. It is true that we are told that we must "regain the child-state that we have lost"; but this cannot mean that we must make a retrograde step into childishness. It refers to the heart, rather than to the head. Some have sought to attain to blessedness by seclusion from the world; some have tried to apply the teachings of the sermon on the mount in a too literal and dead-letter sense to the conditions of modern life; some have devised and experimented in ideal communities based on simplicity of life. But the true

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sincerity is one of heart. We have to achieve simplicity in the midst of complexity, and unity in the midst of multiplicity.

We cannot make our brain-mind simple; for its very nature is to be complex; and philosophies founded on that alone result in endless and ever-increasing divergence of opinion. But we can reach up to a part of our nature that is already simple and single and sincere. We can resolve all doubts by the sword of knowledge, as an ancient teaching says. In other words, we can seek a higher court of appeal, when the brain-mind leaves us in a confusion of doubts and uncertainties.

It is a cardinal teaching of Theosophy that there is a higher kind of wisdom than that of the brain-mind. The Bible teaches this too; it is in fact one of the ancient teachings. Theosophy has revived it when much needed in an age of devotion to the brain-mind. Present conditions sufficiently prove that something more than the lower kind of wisdom is needed to steer us straight.

An ancient teaching says: "Happy the clean in heart: for they shall see God." This means that purity of heart is an essential factor in right understanding: without it we cannot reach the truth. It is also said: "If thine eye be single, thy whole body shall be full of light."

Sincerity of speech is comparatively easy to achieve; though its consequences may not always be agreeable to other people. But sincerity of heart, sincerity of purpose, sincerity of life, is quite another matter. It implies the finding in ourselves of that which is true and pure, and holding thereto. The problem is simply another way of defining the grand object, the great quest, of human life. It is always helpful to view this grand object under different aspects — truth, beauty, knowledge, and so on; and now, sincerity. "Create in me a clean heart, and renew a right spirit within me." Disgust with the shams and hypocrisies of one's life may give the stimulus to reach out for something better.

It is said that Theosophy gives one a purpose in life. It is also said that he who fixes his heart on objects of desire will reap disappointment. How are these statements reconciled? Our purpose must be to achieve truth and sincerity, and there will be no disappointment in store; only battles and victories. It is a comfort at night to lay aside the futilities and mistakes of the day and find that the same purpose — to achieve sincerity — still beckons us on. This is one way of having a purpose in life.

Of course it will soon be discovered that selfishness is the great enemy; and that, as long as self is pursued, there arises a constant jar between opposing forces. One must eventually give way. To make an apposite quotation:

"It is of no use advising one to be happy who has no object beyond himself. Either enthusiasm or utter mechanical coldness is necessary to reconcile men to the cares and mortifica-

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tions of life. You must feel nothing or you must feel for others. Unite yourself to a great object; see its goal distinctly; cling to its course courageously; hope for its triumph sanguinely; and on its majestic progress you sail, as in a ship, agitated indeed by the storms, but unheeding the breeze and the surge that would appal the individual effort. The larger public objects make us glide smoothly and unfelt over our minor private griefs. To be happy, my dear Godolphin, you must forget yourself. Your refining and poetical temperament preys upon your content. Learn benevolence — it is the only cure to a morbid nature."

— LYTTON, *Godolphin*

We have to learn to feel that the path of real self-culture, and the path of service to all, are the same path. Right meditation on our ideal of sincerity will endow us with the impulse to do our duty naturally; and thus will be avoided the sense of self-righteousness which comes from a calculated determination. A perpetual contrast, in one's mind, between the ideas of selfishness and unselfishness is morbid; a constant analysing of motives is irksome and not edifying. But if the right spirit is renewed within us, we shall find ourselves fitting in naturally in our place.

There are doubtless many obstacles to be encountered. They have been raised by our own misguided actions in the past. We have thereby set up adverse tendencies in our own nature: in our heart or mind or body. We shall find that our various members will show a disposition to act in the way we have accustomed them to act. This is Karma. But "the thicker the grass, the easier it is to mow"; and, as H. P. Blavatsky says, in *Isis Unveiled*, speaking of scientific matters, as it would seem, there is a force which increases in proportion to the resistance.

TAOISM AND LAO-TSE

A TRUTHSEEKER



ADAME Blavatsky, writing in *Isis Unveiled* of the great Saviors of mankind, says:

"Such God-like beings as Gautama-Buddha, Jesus, Lao-Tse, Krishna, and a few others had united themselves with their spirits permanently — hence, they became gods on earth. Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united have taken rank in history as demi-gods and leaders of mankind."— II, 159

Note the place Lao-Tse takes, in the above quotation, among the great Helpers of mankind.

A few generations ago, Lao-Tse, the founder of Taoism, was not much known to the Western world, but now that the East and West are in much closer contact with one another, his writings, or such of them as have been handed down to the modern world, are familiar to many

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people of Europe and America. Although the *Tao-teh-king* alone of Lao-Tse's writings survives today, yet Madame Blavatsky asserts in *The Secret Doctrine* that the ancients declared he wrote 930 books on ethics and religions, and seventy on magic; all these except the *Tao-teh-king* have disappeared, apparently, off the face of the earth. Is the present age tolerant enough, philosophic enough, or enough given to the contemplation of religious mysteries to utilize properly all the thousand literary works of Lao-Tse?

Among the treatises on Taoism which are today available to the average person of Europe and America, *The Sayings of Lao Tzu*, by Lionel Giles, M. A., and the Dutch writer Henri Borel's *Wu Wei*, are well known. The latter has been translated into English, but undoubtedly is not so well known to English-speaking peoples as Giles's work. Borel did not intend to make a translation of the *Tao-teh-king*, but merely to give what he considered the spirit and essence of Lao-Tse's writings in the form of "Een Fantazie," the account of a fictitious conversation between himself and a Sage who dwelt in a temple on an island in the Chinese Sea. *Wu Wei* is divided into three chapters, entitled respectively *Tao*, *Art*, and *Love*. The *Tao-teh-king* does not speak specifically of art or of love, but Borel transfuses these topics, of such interest to the modern mind, with the spirit of Taoism. Utilizing the vision of a broad expanse of the ocean with its rhythmically moving waves, of imposing mountains and other inspiring elements of Nature, to symbolize the strength and rhythmic pulsations which are imparted to the universe by Tao, this Dutch author is able to make his treatise almost sing with the majesty and poetry of this great First Principle or Cause.

The following simile, not found in *Wu Wei*, may be here used to sum up for the reader some of the leading ideas of this work: Tao may be considered as the conductor of a great orchestra (representing the universe) of spiritual entities or monads, graded into many different degrees of spirituality. Tao with his bâton initiates all the great rhythmic vibrations which pulse and ripple through the different graded parts of the orchestra. Those entities or monads which feel a close kinship to one another, as husband and wife, may be considered to take their seats in the orchestra side by side, both playing in the woodwind or some other particular section of this orchestra; however, the ultimate source of the music-playing of each particular musician is not he himself but Tao the conductor, whence comes the vibratory spiritual essence pervading the whole orchestra. The more each individual musician kills out his own desire for a production of sound which merely expresses his own separateness from Tao and the orchestra, the more does he allow the universally harmonious sounds to flow through his instrument, and the nearer he

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comes to identifying his being with that of Tao, the great master musician.

Lionel Giles in his *The Sayings of Lao Tzu* does his best to give his readers more or less a word for word rendering of Lao-Tse's writings,—in contrast to Henri Borel's method of interpretation. Madame Blavatsky in her *Theosophical Glossary* devotes a long paragraph to the *Tao-teh-king*. The translation of this latter title she gives as "The Book of the Perfection of Nature." To continue her words:

"It is a kind of cosmogony which contains all the fundamental tenets of Esoteric Cosmogony. Thus he [Lao-Tse] says that in the beginning there was naught but limitless and boundless Space. All that lives and is, was born in it, from the 'Principle which exists by itself, developing itself from itself,' i. e. *Svabhāvat*. As its name is unknown and its essence unfathomable philosophers have called it *Tao* (*Anima Mundi*) the uncreate, unborn, and eternal energy of nature, manifesting periodically. Nature as well as man when it reaches purity will reach *rest*, and then all become one with Tao, which is the source of all bliss and felicity. As in the Hindū and Buddhistic philosophers, such purity and bliss and immortality can only be reached through the exercise of virtue, and the perfect quietude of our worldly spirit; the human mind has to control and finally subdue and even crush the turbulent action of man's physical nature; and the sooner he reaches the required degree of moral purification, the happier he will feel."

Giles's *The Sayings of Lao Tzu* does much to corroborate the above-quoted words of Madame Blavatsky and to vindicate the Wisdom of the Ancient Sages. His work is divided into nine chapters, each of which has application to one of the larger social divisions of mankind. The philosopher, theologian, and metaphysician will be especially interested in the first chapter, *Tao in its Transcendental Aspect and in its Physical Manifestation*. The statesman will read with unusual care his chapter called *Government*. Persons who by nature take a lowly position in human society, from the point of view of physical strength and official station in the outward activity of a people — as some of the more shy, artistic, and contemplative natures — will be peculiarly affected by the chapter, *Lowliness and Humility*.

Giles's chapter called *War*, in a general way urges against warfare. This admonition is in accordance with the teachings of Theosophy and Madame Tingley, the present Leader of the Universal Brotherhood and Theosophical Society. To give a few quotations from this chapter: "Where troops have been quartered, brambles and thorns spring up. In the track of great armies must follow lean years." "And he who rejoices in the slaughter of human beings is not fit to work his will in the Empire." "Weapons, however beautiful, are instruments of ill omen, hateful to all creatures. Therefore he who has Tao will have nothing to do with them." In the chapter in Giles's work on *Lowliness and Humility* there are these sentences: "The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who

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overcome their enemies without strife. The greatest directors of men are those who yield place to others." Any person or any nation, if confronted with the seeming alternative of either going to war or being invaded, might possibly avert vast calamities to humanity by really taking to heart this book *The Sayings of Lao Tzu*. A man only has enemies in so far as there are elements in his own nature hostile to his Higher Self, to which a seeming enemy outside his nature — *i. e.* the lower nature of some other person — may attach himself or itself, to form a partnership.

The artist who is trying to bring his ideals to fruition in his creations, and who is sorely distressed at the masses of ugliness which appear to incompass his creations of beauty, would profit much from reading the chapter on *Paradoxes* in Giles's book, where a sentence reads: "Among mankind, the recognition of beauty as such implies the idea of ugliness, and the recognition of good implies the idea of evil."

Oriental works on religion such as the Hindû *Bhagavad-Gîtâ*, so much studied by members of the Universal Brotherhood and Theosophical Society, dwell very strongly on the necessity laid upon one who would tread the highest spiritual path of gradually freeing himself from the torment of Nature's opposites, such as heat and cold, joy and grief, life and death, so that ultimately, after many reincarnations on this earth, the aspirant may experience these opposites with absolute equal-mindedness. As long as life on this globe exists, these opposites will also exist; and it is the duty of the artist to try ever to refine and spiritualize the pairs of opposites which are continually confronting him, learning to utilize them in his own works of art. Thus a great painter often contrasts patches of the darkest shades of color with patches of highest lights; or again, thus the great dramatist contrasts in his drama the positive character with the negative, the fair with the ugly, the intellectual with the instinctive, or the compassionate helper of mankind with the helpless weakling. Contrasts and opposites will ever exist until all the elements of the universe, at the end of a great evolutionary period, are absorbed in Tao.

Space will not permit in this article a longer discussion of any Western interpretations of Taoism and Lao-Tse, though there is certainly much more to be said. Students of the Chinese classics should remember that there are so many different systems of rendering Chinese sounds by English sound-equivalents that they should not become confused when different English spellings are used by different authors to represent the same Chinese proper noun, viz., *Lao-Tse*, *Lao-Tze*, *Lao Tzu*; *Tao-teh-king*, *Tao Te Ching*, etc. Those who have contacted the wisdom of true Taoism in any book or elsewhere are so enchanted and inspired that they ardently seek to spread as widely as possible a knowledge of Lao-Tse.

MEDITATION

KENNETH MORRIS

MORNING

I GO up through the pillars of morning to this blue-domed temple, the Day,
Where the sun and the sea and the silence are alert with the beauty
of God,

And the Soul of Things breaks forth in delight where the trees bloom gay,
And sings where the cricket sings from the sod.

I go up with a prayer in my spirit: Dew-diamonded drop through the vast,
You moments! and mellow with music flow forth from me all day long,
That the sound of you dropping and flowing where the future sinks in the past
May be healing-sweet as a fairy's song!

I go up with a prayer: In the mountains, and cities, and isles of the sea,
O Heart that enchantest the daylight, enkindle the bosoms of men,
That this moment of beautiful silence may thrill them to knowledge of Thee
And oneness with the beauty of God again!

NIGHT

ON the wings of the Lonely Bird, taking flight where the stars are flying,
I go up to the Palace of Sleep, where the dead and the living are one;
For adrift through the vague dim spaces comes music swooning and dying
To call me away to the sapphire halls of the sun.

I go up to the luminous Garden of Sleep: through the Light of the Lonely
To the realms where men are not, but the kingly Spirit of Man,
Who hath woven his robe of dream there, and abideth embodied only
In the beauty and light that were ere the worlds began.

Questing the Peace of the Seers, to the loved we mourned, departed;
To the souls of the hate-marred here,— there, clear as stars of the morn;—
To the God in me throned in the heaven-worlds, I go forth mystery-hearted,
On the wings of the Lonely Bird, the Soul, up-borne.

*International Theosophical Headquarters,
Point Loma, California*

ANCIENT METHODS OF PAINTING

C. J. RYAN

THOUGH the interest in looking at pictures never wanes, there is considerable ignorance about the methods used in producing a painting, their possibilities and advantages. For instance, how many persons can tell, offhand, the difference between Fresco and Tempera painting, or why the decoration of the ceiling of the Sistine Chapel, Rome, demanded a combination of spiritual, mental, and physical energy in a single human being?

When Opie, a great English figure-painter, was asked by an inquisitive person what medium he used to mix with his colors, he replied "With brains, sir!" Opie was, of course, essentially right, but the inquirer was not altogether foolish, for you cannot produce the same effect with different materials. In the brief space at our disposal only a sketch of the subject can be attempted, but, though it may be unusual to approach the aesthetic through a consideration of the mechanical processes employed in its presentation, it may not be uninteresting.

We have no literary tradition about the dawn of art of much scientific value. There is the pretty Greek story of the maiden who traced the shadow of her lover's profile on the wall before he went to the war, but fine examples of draughtsmanship and coloring exist which date from thousands — perhaps hundreds of thousands of years — before the Greeks existed. Until lately it was firmly believed that the earliest well-spring of the arts was in Egypt or Mesopotamia eight or ten thousand years ago, but recent discoveries of the wonderful drawings and paintings of Pre-historic Man in southwestern Europe have shaken the theories of the 'Childhood of the Race' to pieces. In America, too, there are the pre-historic Peruvian works of art, some of which, such as the quaint and beautiful pottery of the Chimú Valley, have been estimated to be from seven to ten thousand years old by calculations based upon the depth of the surface decomposition. In Mexico recent discoveries carry us back to an immense antiquity, and probably the symbolic carvings at Tiahuanaco in Peru precede everything else in North or South America by long ages.

It is difficult to define the meaning of Art; it is easier to say what it is not. Beauty is generally supposed to be an essential, but some 'Futurists' ask "What has Beauty to do with Art?" Anyway we can agree that the arts of painting, sculpture, and architecture are the outer expressions of a spiritual quality in man which uses gross matter for its

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manifestation, an apparently clumsier vehicle than the subtler vehicles of sound and rhythm used by poetry and music to create emotional states. Yet, after all, in painting, the coarse material pigments are merely expedients to sift out the ethereal vibrations in the sunshine and arrange them according to the inner vision of the artist; and even architecture, the most material and practical of the arts, depends for its aesthetic value upon the subtil qualities of proportion, balance, rhythm, contrast, etc., all of which are nearly irrespective of the material basis, for the principles exhibited in a noble piece of architecture are so closely akin to those of fine music that architecture has actually been called 'frozen music.' Perhaps we need not apologize for our paints after all, especially when we remember that the successful effort to bend their intractable qualities is a high tribute to the powers of the human spirit.

Is the appreciation of art confined to man, or have the animals any knowledge of it? We know that bees and other insects have a sense of color, but the birds really seem to enjoy beauty in more than one form, and in some respects are more advanced than the cats who eat them! Watch a singing bird pouring out its soul in sweet melody and one can hardly doubt that it enjoys the beauty of its notes. Many birds are brilliantly decorated, especially in the mating season. What shall we think about the Australian Bower-Bird, that whimsical architect who builds a grotto of branches ornamented with brightly-colored shells, leaves, or flowers, and replaces the withered ones when they fade? This bower is not a nest, but a pleasure pavilion in which the birds strut and dance. It is difficult to refuse the title of conscious artist to the Bower-Bird; at least it must be the expression of a higher intelligence, a hidden spirit in Nature — a mystery.

To return to firm ground: we know that Man has always had the longing to express his sensibilities by means of the painted image, but it is rather singular and somewhat unexpected to find that the earliest known paintings are distinguished for technical excellence and are in better preservation, after countless thousands of years, than many pictures of modern times. The famous colored representations of animals found in the Altamira caves in northern Spain in 1879 were executed by the men of the Magdalenian epoch, towards the end of the Old Stone Age, the Palaeolithic.* When Don Marcelino de Santuola was digging in the floor for bones, his little daughter cried "Toro!" (bull), and pointed to the roof on which she had observed the pictures of bulls, horses, and deer. The firmness and sure technic with which these prehistoric paintings

*For illustrations of these cave-paintings see THE THEOSOPHICAL PATH, Vol. XX, No. 3, March, 1921, pp. 266-267.

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are executed are amazing; the details show a fine and curious power of observation and, in spite of occasional lapses, the forms are well constructed and full of vigor. They have the unexpected quality of style, and our admiration is accentuated when we consider the conditions under which they were produced. Most of the animals are nearly life-size, and they are either on the roofs or walls of dark caverns. They were often so placed that the artist had to lie on his back and to use artificial light. What light was used is unknown, for no traces of smoke are to be seen. The colors were natural oxides, red and yellow ochers, black oxide of manganese, etc. They were ground in mortars or on flat stones and mixed with bone-marrow, fat, or oil. Crayons of various colors were used, and the brushes were probably feathers, or perhaps hair. No modern work of African Bushmen or other savages compares in the least with the really advanced painting of these Europeans of not less than forty or fifty thousand years ago, probably far more.

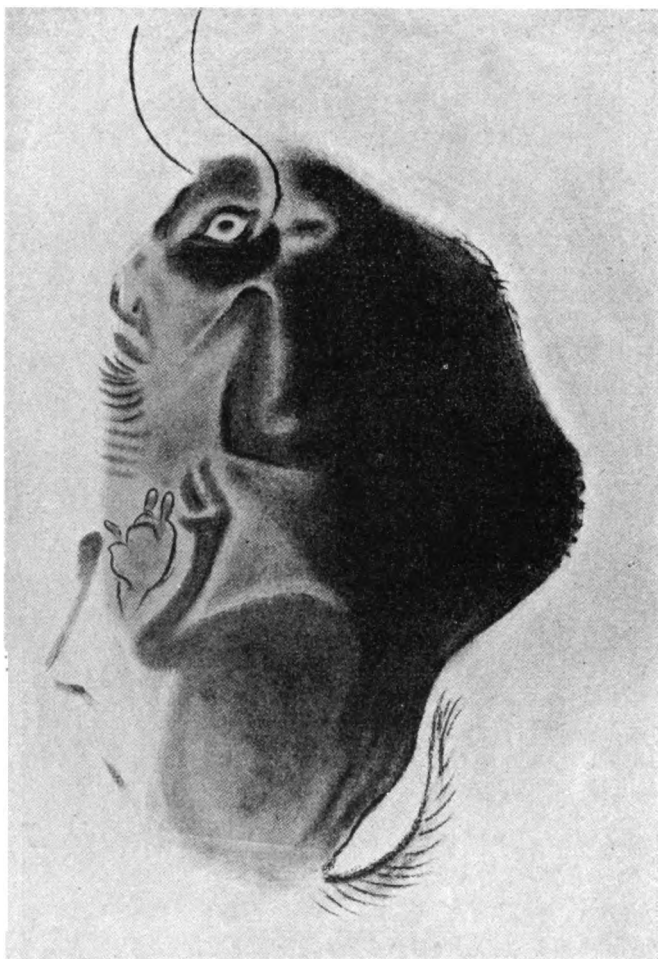
A writer in *Cosmos* (Paris) says:

"In fact, these first of man's artistic efforts (the earliest known, at least) are remarkable, and certain of these drawings would not be out of place in the cartoons of our modern masters."

Quite recently, in the Levant region of Spain, an equally ancient form of art has come to light that is entirely different and so far unique. These drawings represent groups and scenes of active life, hunting, fighting with bows and arrows, taking wild honey, etc., and their special feature is the marvelous display of movement. The figures are not quiescent, but in vigorous, nay furious, action in many cases. An eminent critic, Don Elias Tormo, says:

"In the presence of these scenes . . . the whole art of the ancient Egyptians (so many thousands of years posterior) and the art of Mesopotamia appear very old things. . . . When one observes how truth of line is sacrificed to the expression of dynamic truth, or movement, one sees the triumph of a surprising and unexpected modernism."

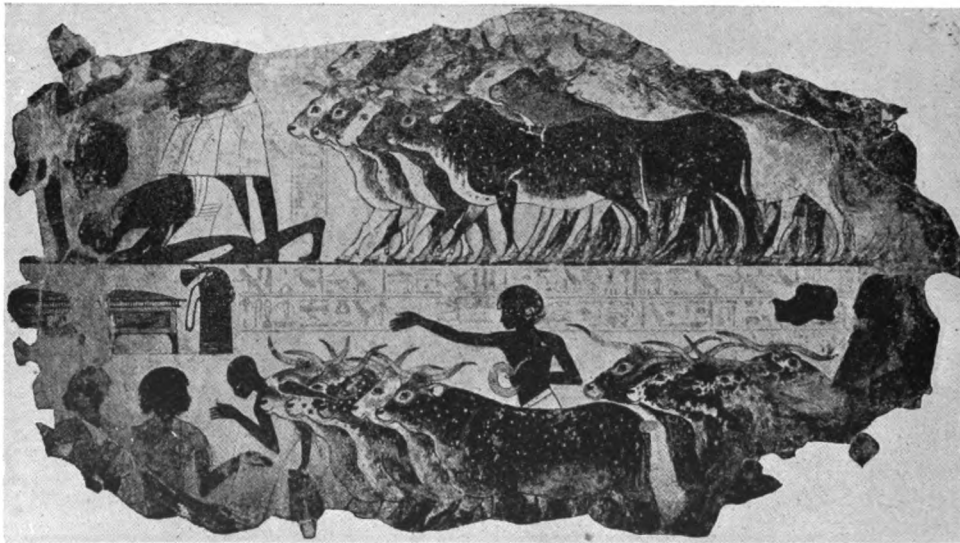
But, as the animal pictures at Altamira and elsewhere in France and Spain show, the prehistoric artists understood how to draw with exquisitely correct precision of line when they were dealing with subjects not calling for the expression of rapid movement. These new discoveries have destroyed a favorite theory of the art critics, *i. e.*, that Primitive Art was characterized by stiffness and rigid formality, for we now learn that the known earliest representations of the human figure are vibrant with life and vitality. The so-called Egyptian and other 'primitive' work, with its impassive conventions, *may after all not be primitive at all, but the evidence of a decline.* When archaeologists obtain knowledge of the submerged civilizations of the lost Atlantis, which assuredly will come in due time, the lost keys to the comprehension of the mysterious art ability



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PALAEOLITHIC CAVE-PAINTING OF A CHARGING BISON
FROM THE ALTAMIRA CAVE NEAR SANTANDER, SPAIN

(From Histoire de l'Art)



Lemland Photo & Engraving Dept.

(ABOVE) GRECO-EGYPTIAN PORTRAIT FROM A MUMMY-CASE
EXECUTED ON PAPYRUS. 1ST OR 2ND CENTURY A. D.

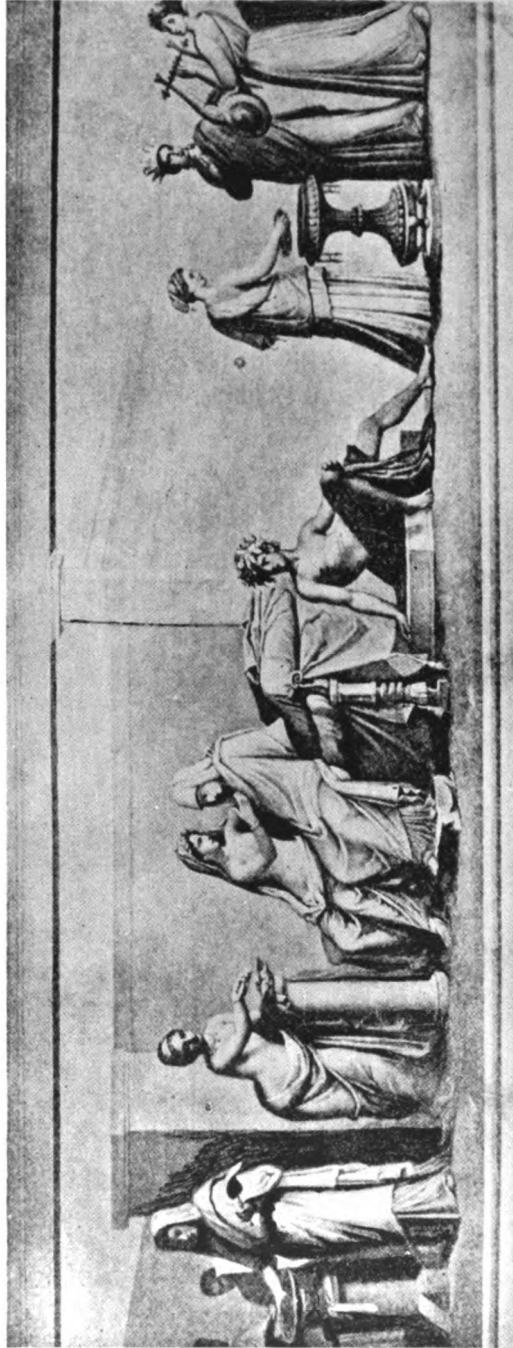
Archaeological Museum, Florence (From *Histoire de l'Art*)

(BELOW) FRESCO FROM AN EGYPTIAN TOMB OF THE XVIIITH DYNASTY
Inspection and Counting of Cattle



Lomaland Photo & Engraving Dept.

QUEEN AAHMES, MOTHER OF THE FAMOUS QUEEN HATSHEPSU
EGYPTIAN WALL-PAINTING AT THE TEMPLE OF DEIR-EL-BAHARI
NEAR THEBES



Lameland Photo & Engraving Dept.

FROM THE 'ALDOBRANDINI' MARRIAGE. ANCIENT ROMAN FRESCO PAINTING

ANCIENT METHODS OF PAINTING

of 'prehistoric man of the Palaeolithic Age' will come to light, and many other increasingly puzzling problems of human history be solved.

The earliest paintings, properly so-called, then, are a variety of oil-pictures laid on the enduring surfaces of stone, protected from the weather by their position and from destruction by their concealment. Countless thousands of years later we find the Egyptians painting in bright but harmonious colors upon a thin plaster covering spread over stone walls or the natural sides of their rock-cut tombs. Painted stones of later date found in Greece and Herculaneum were treated in the same way. The chief Egyptian pigments were red ocher, cinnabar red from mercury, blue from the precious lapis lazuli, and ground glass colored with oxide of copper, sulphate of arsenic and vegetable yellows, carbon blacks, gypsum whites, and copper greens. This is a larger palette than Ruskin advises the young student to use: he says three or four colors are enough until the student has discovered how much can be done with them.

Egyptian stone-painting was not executed with oil mediums. Egypt introduces us to Distemper or Tempera painting, the favorite method in old times. Tempera painting must not be confused with Fresco, though both are employed in painting on plaster. Tempera is a process in which the colors are mixed with some sticky but not oil medium, such as the white or yolk of eggs. Sizes made of glue, fig-juice, milk, or gums were also used, but egg is the favorite material used in the Middle Ages. The eggs were not 'strictly new-laid,' in fact some think the older the better. Amateurs who find the smell of oil paint unpleasant had better avoid tempera in its cruder form. There is, however, what may be called a 'denatured' egg medium, chemically treated, which is sometimes used in our fastidious age. Tempera is applied to stone, plaster, wooden panels, parchment, and even canvas and linen. In Egypt well-preserved tempera paintings have been found on canvas stretched upon wood. The favorite medium of the Egyptians was hippopotamus glue; the same combined with some kind of resin constituted their excellent varnish.

The Greeks, following their teachers the Egyptians, worked in tempera. Philicles, one of the earliest Greek painters known by name, was even called 'the Egyptian.' Though we have not a single vestige of the famous Greek pictures, there can be no doubt that the Greeks elevated the art of painting to a high pitch. Otherwise how could we hear equal praise lavished upon the painters Apelles and Parrhasius as upon the sculptors Phidias and Praxiteles whose marbles have been the admiration of all succeeding ages? We also have the testimony of the Greek and Etruscan painted vases, and of Pompeian and Roman pictures, more or less dim reflexions of the greater works. The evidence of pecuniary reward may be significant, too. The painter of Alexander the Great's

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portrait received the equivalent of \$250,000 for his masterpiece.

The Greeks were assuredly skilled in the use of color in decoration. The present ruined condition of the temples gives a very inadequate idea of their original state when they were brilliantly colored: even the figure-sculpture was painted. Tempera paintings of historical and mythological scenes decorated the walls of public buildings such as the Propylaea on the Acropolis of Athens, and easel pictures were evidently in demand. Tempera permits of considerable realism, and various anecdotes of the Greek painters prove that at least some of them were as accomplished at the realistic rendering of still life as the modern Dutch school. When complimented upon a fruit-piece at which the birds pecked (sic), Zeuxis said: "If I had painted the child holding the grapes as well as the fruit the birds would have been afraid of him!" Parrhasius, when competing with Zeuxis, was asked by the judges to draw the curtain which concealed the picture. The curtain was the picture, and it was declared that if Zeuxis had deceived birds his rival had done better in deceiving men!

It is a pity that serious art criticism has not come down to us from the Greeks, but there is no need to condemn the great painters as mere photographic realists on account of the popular stories about their prowess. For one thing we must remember that the art of deception was highly esteemed among the Greeks, and probably a limited knowledge of art on the part of the historians is largely to blame. It is clear, from the delightful story of Alexander the Great and Apelles, that the painters fully realized the value of popular criticism. The future conqueror of the world was once in Apelles's studio talking rashly about painting in the manner of some art-patrons then and now, when the artist, wishing to protect his reputation, interrupted him by whispering that even the boys grinding the colors in the corner were laughing at him.

The story of the painter and the cobbler suggests that it was customary with the Greeks to harden their pictures in the sun and air before finishing them, an excellent practice adopted by certain painters since, notably by Titian. The cobbler, flattered by his correction being accepted of an error in a sandal in a picture hung outside the studio, ventured to criticize the painting of the figure. The angry artist drove him off with the words that have become proverbial: "Let the cobbler stick to his last."

The Romans took away as loot many of the best Greek pictures, but these have all perished. The few wall paintings and mosaics by inferior artists found in Rome and Pompeii are good enough to make us feel the greatness of our loss. Some of them are probably copies at second or third hand of important Greek works.

Until modern times the practice of art was largely subordinated to the

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requirements of religion, and the prevailing beliefs either hindered or helped it. The Jews, for instance, were under severe restrictions; also the Moslems: realistic representations were tabooed and geometric patterns were the chief form of decoration. The theologians of the Middle Ages confined the patronage of art almost entirely to scriptural subjects. Religious themes were the mainstay of Egyptian painting, but, fortunately for us, the Egyptian popular and exoteric views about the future life caused the tombs to be lavishly covered with pictures of everyday life. But the tomb-paintings were hidden away from the popular gaze.

It is not always fully realized, when we hear of the encouragement of art by religion, that religious fanaticism combined with ignorance is responsible for an enormous destruction of priceless remains of antique art. Art has had to rise many times from the ashes of its dead self, and it is a question whether there is really such a thing as 'progress' in art. The twentieth century is not free from barbaric destruction; but now perhaps, apart from the brutality of war, the menace of ignorance is the greatest. Irreplaceable relics of the former great civilizations of America have been wantonly destroyed within recent years in spite of strong efforts to protect them.

Though early Italian tempera-painting, such as we find in the Etruscan tombs, was not very remarkable, a mastery of technic was attained at a very early period and never entirely lost. Christian art in Italy started in a very humble way, in tombs and catacombs, and was directly derived from the Greco-Roman. It has been noticed with surprise that the earlier Christian paintings did not represent the principal subjects in Christian theology. The birth, the crucifixion, and the ascension of Christ are absent. Subjects from the Hebrew scriptures are fairly common, and with a remarkable breadth of view the symbology of other 'heathen' religions was utilized. One picture in the Roman Catacombs represents the ancient Greek Savior Orpheus subduing the beasts by his music. We also find Orpheus as the pre-Christian Good Shepherd with the Lamb on his shoulders. Mercury was also taken as a type of the Christos, and Cupid and Psyche are frequently found in early Christian art. The wanderings of Ulysses was a favorite subject in the catacombs; evidently the esoteric meaning of this allegory was as familiar to the early disciples of Jesus and Paul as to the Greeks. No doubt Paul, an initiate into the Greek 'pagan' Mysteries, knew well enough the deep undying signification of the Ulysses myth — the pilgrimage and adventure of the soul on its way 'Home.'

It has been suggested that the early Christians, fearing persecution, hid their beliefs under the symbolism of more popular creeds, but there is another possibility which is more reasonable, though it does not put

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the other out of court; both may be true. Many Christian writers of orthodox standing, even as late as the sixth century, held that Christianity was but the latest and most complete form of the Universal Revelation that had been in the world since the beginning. This would be what we call the Secret Doctrine, Theosophy. Augustine himself, a pillar of the church, says:

"That, in our times, is the Christian religion, which to know and follow is the most sure and certain health. But this name is not that of the thing itself; for the thing itself which is now called the Christian religion really was known to the ancients and was not wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called 'Christian.'"

— *Opera Augustini*; 'Retractiones,' Vol. I, p. 12

The early Christians, evidently looking upon their activities as chiefly a reformation in religion and not a revolution, naturally accepted and used many of the ancient symbolic forms of art.

The preservation of the pictures in the Roman Catacombs, under the trying conditions of underground chambers, is largely due to a preparation of heated wax applied to the surface. They were executed in a peculiar kind of tempera.

Wax has been used as a vehicle for colors for thousands of years. Encaustic painting, in which wax was mixed with colored powders, was popular in later Egypt, but the exact method or process is somewhat of a mystery, though we know that the colored wax was melted on hot iron plates and laid on while warm with a brush. The colors were afterwards blended with hot irons. A modern process has been invented which gives good results, but it is very difficult and hardly repays the labor; the paints dry immediately and are highly resistant to damp and other perils. Later comes Egypt of Ptolemaic times with a large number of Greco-Egyptian encaustic portraits of great interest. Though roughly painted, they are strongly individualized and are not mere colored outlines like the earlier tempera paintings. Quite a modern-looking frame was found with one of these mummy-portraits, and it is not impossible that these pictures were hung on walls during the lifetime of the persons in whose mummy-cases they were found.

✽

"EACH by his own life reaches reward — rises to the heights of knowledge and power for the good of all who may be left behind him."

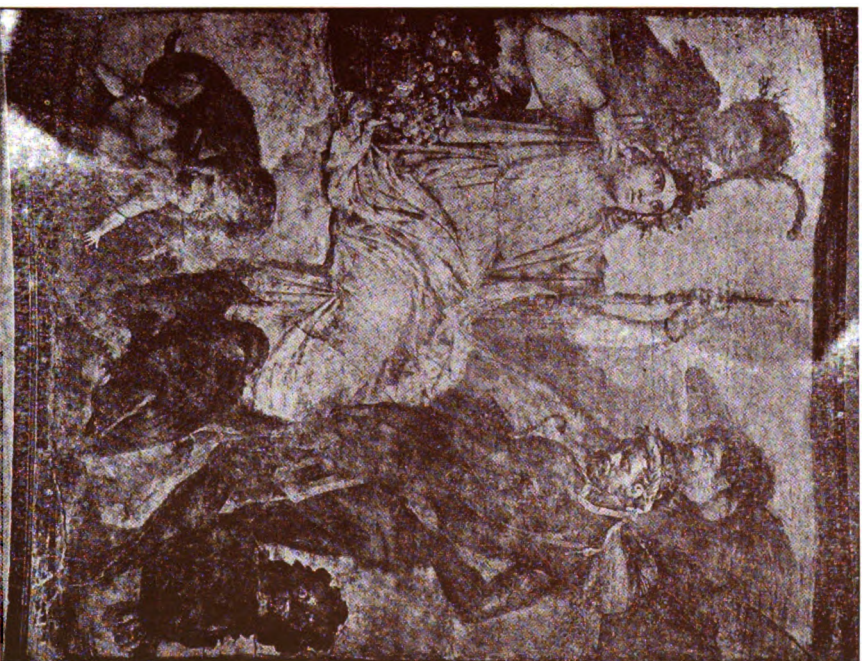
— *William Quan Judge*



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ETRUSCAN FRESCO
(From Corneto-Tarquiniæ)

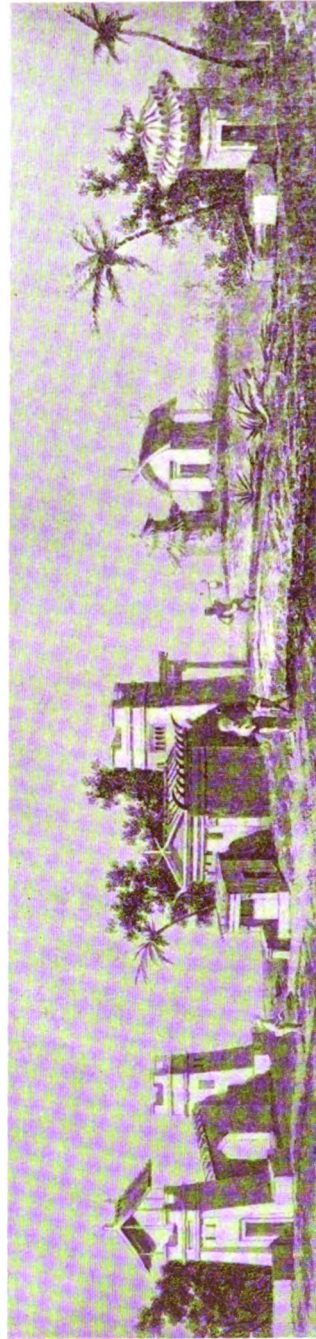
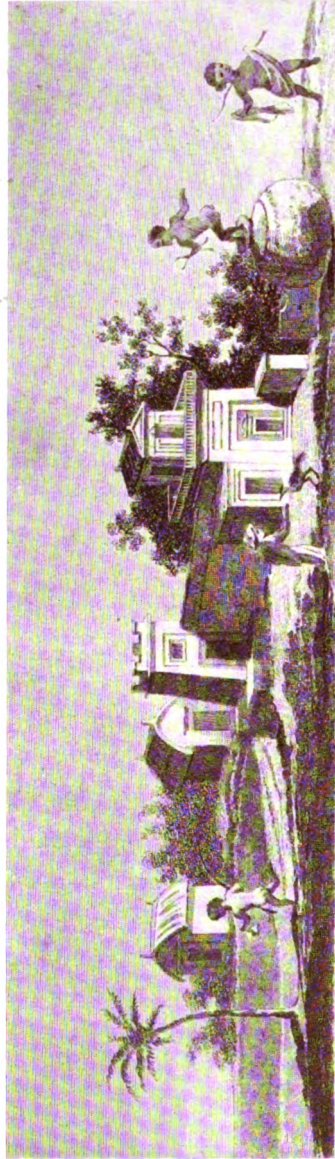
(Both the cuts on this page are reproduced from *Histoire de l'Art*)



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FRESCO PAINTING FROM POMPEII
NOW IN NAPLES MUSEUM

Telephus suckled by a Hind. (1st Century A. D.)



Lomaland Photo & Engraving Dept.

LANDSCAPE PAINTINGS IN THE TEMPLE OF BACCHUS, POMPEII

SOME NOTES ON TURKISH HISTORY

KENNETH MORRIS

TURKISH history is very little studied in Christendom; consequently many misconceptions exist. It will surprise many to know that one of the most marked features of Turkish polity, in the days when Turkey was a strong power, and indeed until quite recently, was Religious Toleration. Evidence of this is afforded by the fact that still, in the territories that are or have been Turkish, a large non-Moslem population exists.

Turkey began to be in about 1300, and for about two hundred and sixty years, except for a short period at the beginning of the fifteenth century, grew rapidly under a series of great sultans, the last and greatest of whom was Sulyman the Magnificent. After his death in the fifties she began to decline; the government grew weaker and weaker, and became unable to resist attacks from abroad, or to protect its subjects at home. Bandit chiefs arose, especially in the European provinces, and oppressed the people; and the sultans, though appealed to for protection, and anxious to grant it, were too much weakened by foreign invasions to do anything. This was the cause of the rising of such peoples as the Serbians, and their eventual throwing off of the Turkish yoke.

But when Turkey was strong, things were very different. It is a fact that where the Turkish armies went, the peasantry of the neighboring countries, Christian, flocked into the territories conquered by the Turks, because the Turks gave them better government, stronger protection, and imposed lighter taxation, than their former masters did. When Serbia was conquered, the king of a neighboring Christian state (Hungary) prepared an army to come to the rescue. The Serbians sent emissaries to that king and to the sultan, asking what, in case they accepted the help of the one or the sovereignty of the other, would become of their religion. The king of Hungary replied that if he freed them from the Turks, they would have to forgo their Greek Church and conform to Latin Catholicism. Sultan Amurath answered: "For every mosque I build, I will build a Christian church alongside of it; and you shall go to which you please." The Serbians accepted Turkish rule, and for several centuries were very loyal subjects of the sultans.

The Jews of Spain, subject to persecution after the downfall of the Moorish power there, found refuge and complete religious toleration in Turkey, where they remain an influential community, still speaking a Spanish dialect, to this day.

Only one Sultan had the idea of changing this policy of religious

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toleration for persecution. This was Selim I (1512-1520). A man of immense military genius and a patron of letters, he was also a drug fiend and a fanatic. He called together the Moslem doctorate, the leaders of Mohammedan religion, and put the question to them whether it would be right forcibly to convert his Christian subjects to Mohammedanism, — to give them, in fact, the choice between the Faith and the Sword. They took their courage in their hands — he was a cruel tyrant — and said that it would be impious and against every principle of Islam. They quoted Mohammed's own words on the subject, as recorded in the Koran: "There shall be no compulsion in religion"; "Be ye tolerant unto the unbelievers"; and they reminded him how favorable the Prophet had been to the Christians. They knew that he was quite capable of killing them all for opposing him; but they dared not allow the fundamental policy and principles of Mohammedan religion to be broken without protest. Selim gave way.

In Turkey, a man's race or religion was never a bar to his rising to the highest offices of state; and it is a fact that, during the period of decline, when government was worsening with every decade, and law and order vanishing, the men appointed as governors of the European provinces were almost, if not quite, invariably Christians,— mostly Greeks.

All these things may be found in Creasy's *History of the Ottoman Turks*, or in Von Hammer's great work on the same subject.

THE HERESY OF SEPARATENESS

PERCY LEONARD

"Although undivided, it appeareth as divided among men."— *Bhagavad-Gītā*, chapter xiii

THE soul embodied in a human form is subject to the sway of the illusion of separateness and personality, and so powerful is the deception produced as to impose even upon those who have penetrated somewhat deeply into the study of their own natures. It is comparatively easy to conceive of universal life sleeping within the stone, dreaming in the plant, half waking in the animal, and reaching full self-consciousness in man; but to apply this theory as rule of practice in our daily life is quite another thing. This much at all events is plain, that in proportion as we dwell in thought among our bodily sensations and material things, so does the fallacy of separated life fasten its grip upon our minds; while in so far as we ignore the sense-impressions and allow the mind to wander forth and blend in sympathy

THE HERESY OF SEPARATENESS

with life expressed in other forms, do our confining walls expand and set us free.

A life of freedom from all selfish care, and that supreme, impersonal serenity which knows no ebb and flow, would seem to be of such transcendent worth as to attract all men in their pursuit, and yet we find that very few have entered on the quest. The vast majority are willing victims of the glamor of that pole of feeling known as pleasure, and they spend their time and energies in a mad chase upon its trail. Time after time they find that every mounting pleasure is succeeded by its dull recoil, just as a swimmer is upborne upon a wave only to plunge the deeper in the trough behind; and yet so strongly does the charm allure that till the winter of old age chills their desires, they lavish all their powers upon the hopeless chase.

According to some keen observers, pain as well as pleasure wields a fascinating power over deluded man and though the notion may at first be scouted as absurd, it is sufficiently arresting to challenge our inquiry. Everybody must have observed how the mind in leisure moments will drag the memory of a long-forgotten grievance from its hiding-place and will revel in the sense of injury and of morbid self-pity which the recollection affords. In fact it is only when the last bitter drop has been drained that the ancient sorrow is cast aside, and even then the mind is just as likely to select some other painful memory on which to brood as a pleasant one. The flattering compliment, the acrimonious attack; the rosiest prospect we have ever seen, the worst of all the nameless terrors which have chilled our blood; our deepest loves, our most intense dislikings; both the pairs of opposites are conjured up and galvanized to life once more, for both are equally effective to focus our attention on the point of personality and to counteract that yearning for expansion that would set us free.

As prisoners long confined are said to cling with fond affection to their old familiar cells, so do we crouch within the personality and oscillate between the poles of pleasure and of pain; we hide behind our prison-walls and fear to venture forth and enter on the larger life that lies beyond. It is said that when the poet Wordsworth was a boy, he was sometimes so much overwhelmed by a sense of vastness and expansion that as he walked to school he would reach out his hand and touch the nearest wall or tree, that from the shock of contact with material things he might recall to life his fading consciousness of personality. Most people who have wandered lonely among scenes of an unusual grandeur and sublimity must have had a similar experience, and the alacrity with which they plunge into the social whirl on their return to common life is prompted by no other motive than to revive the line of demarcation of their own familiar

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egotism which had grown a little blurred by lack of contact with their fellow-men.

Some men on reaching this stage in their evolution are strong enough to grapple with their personality and by determined effort force it to take its proper place, that of a willing servant with no other aim than to subserve the interests of the soul in everything relating to its daily life among material things. For others less heroic there remains the method of self-conquest by a gradual subjugation. The personality is stunted by degrees and not permitted to appropriate such large supplies of mental substance and of vital force to foster its unbalanced and unnatural growth; for as the personality is made the subject of our constant thought so does it fatten and increase, while as we cease to feed it and engage the mind in wider fields, its independent life begins to weaken and its fierce, insistent self-assertion to decline.

Silence has always been commended by the sages as a specific agent to dissolve the crust in which we are confined; but silence from the Theosophic point of view means vastly more than to refrain from uttered speech, an exercise of little value if the mind is not restrained as well. Intense activity of mind may coexist with vocal silence, and the creative mental force may spend itself in weaving pictured webs of thought in which one's virtues and accomplishments stand out in brilliant contrast with the somber background of the failings of our fellow-man. But to control all exercise of thought, to still the vehemence of our desires, and by a steady effort of the will to rise into the outer quiet where all mental agitation dies — this is an enterprise to tax our loftiest powers. In the deep hush of that eternal silence the confining shell that rings us round disintegrates and vanishes away. There the harsh voice of criticism never comes to drive us back to shelter in our fortress of defense. There no impinging wave of love or hate revives the sharpness of our boundary-line, and thus insensibly it melts away and sets the prisoner free, a pure, impersonal force in Nature that has found its way to liberty at last. The home from which we started and to which we must return is nothing other than the boundless Vast itself, the freedom of its ample spaces being gained by the mere breaking loose from the inclosing walls of personality in which we are confined.

“THE wheel of sacrifice has love for its nave, action for its tire, and brotherhood for its spokes.”

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P. A. MALPAS

IT is curious how after nearly fifty years since *Isis Unveiled* was written by Madame Blavatsky, with its encyclopedic references to known literature plainly demonstrating that science is neither new nor complete in comparison with what was well known in antiquity, hardly a writer fails to be influenced by the old fetish of a stone-age past and a golden-age (?) present.

The fact is that 'science' as we know it, was secret, or rather 'controlled' by the temple-colleges of old Egypt, Gaul, Ireland, India, Greece, China, and America. We have turned the world upside-down. The one thing that matters, human progress on human lines towards the divine whence we came, and the subservience of everything to that one work, has now become little more than money-grubbing and pleasure-seeking and the quest for power, personal power. We talk of divinity, of religion, of progress, but these are, for the world in general, mere fancies, adornments of life, conventionalities, unrealities. Certainly some convince themselves by a process of long-continued self-persuasion that they really 'believe' these things, but they are far from being realities to them. Then, of course, there are many who quietly and unostentatiously do seek them, but they are not the most prominent people in the world and we do not refer to them.

Invent something. With many, the first question is "will it do for killing other people or for war?" In that case it is a *success*, and will bring money. If it will bring money even without destroying body or soul, it is also a *success*. A man who has made money dies a *success*. A preacher or religious theorist who makes money by his talent, is a *success*.

A man who by an unselfish and pure life lifts humanity to that extent and to the unguessed degree that his thought affects the world, is a decent fellow, but not a success, as a rule — at least not as the world counts success.

Well, if you had the whole of knowledge, divine and material, in your hands, and knew that nothing else matters except human progress towards spirituality, and also knew that all knowledge can be used for evil and selfish ends as well as for good, some much more so than the rest, what would be the obvious course to take?

Naturally, a strict guardianship of the more potential forms of knowledge from the violation of those who would, from your knowledge of human nature, *not their supposed knowledge of it*, use it selfishly. A

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graduated communication of it to those who would probably use it well, and a full communication of it to those who through test and repeated test can be relied upon absolutely to use it for human welfare and nothing else.

That was the actual condition of things, and generally speaking, perhaps is so now. For there were and are "those who know." *Isis Unveiled* was inspired and written by such.

The machinery by which this plan was effectuated is of no moment just now; but it worked very well. Therefore we may expect to find echoes of science, and the most up-to-date science, and more, science-yet-to-come, in ancient literature. But it was very guardedly given and the guards may often be very irritating to our sense of our own importance; but what does that matter? One such guard is always to mix up the accurate truth with traps to catch the unwary. Then, those without the key, would fail to pick out the grain from the chaff, but those with it would know which was which. This explains much of the "ignorance of the ancients." Or, another guard would be an allegorical way of speaking, such as Paul, who knew much, declares the story of Abraham, etc., to be.

Let us pick out a few blossoms of science from various authors to illustrate the point.

We have scientists — unorthodox, of course,— in the Middle Ages burnt and otherwise badly handled for asserting the rotundity of the earth. But Pythagoras taught it and, for a definite quotation, we have the assertion of Megasthenes about 300 B. C. at the time of Alexander's eastern expedition. He says:

"Speaking of the Brāhmans [Buddhists?] however, they hold several of the same doctrines which are current among the Greeks; such as that the world is generated and destructible, and of a spherical figure, and, that the god who administers and forms it, pervades it throughout its whole extent; . . . that the earth is situated in the center of the whole."

— Extract from Strabo, Book v, p. 712; quoted in Cory's *Ancient Fragments*, 1876, p. 164

Here the earth's being in the center may be a disguise for some doctrine held by the Indians or may be a mere trap to catch the casual reader, or anything but the real belief of the learned people called the Brachmanes. Or, it may even be the reporter's misunderstanding of very carefully considered and cautious remarks. Such remarks were often perfectly correct but calculated to deceive any but the most wide-awake hearer or intuitionist student. In a very real sense, as shown by *The Secret Doctrine*, the earth is the center of the whole indeed; our earth is the center of its evolution, belonging to the fourth out of seven 'earths.' The half-revealed, half-concealed truth is very subtil.

See how the doctrine of microbes escaped into publication in the

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decades preceding the Christian era, in Varro, in such a way as to make our most intelligent scholars suppose that mosquitoes are meant.

"Precautions must be taken (in buying a farm) against swampy places for the same reasons and particularly because as they dry, swamps breed certain animalcula (or minute animals), which cannot be seen with the eyes, and which we breathe through the nose and mouth into the body where they cause grave maladies. . . ."

— Varro on 'Roman Farm Management.' Translated by a Virginia Farmer, p. 94

The best of scientists takes the bait and declares that these *invisible minute animals* are mosquitoes. But even in Rome I do not think a man would breathe mosquitoes in through the nose without seeing them. I am sure he would not in New Jersey, at any rate! But that explanation is cunningly left for the unthinking to adopt.

Plato gave out a long fascinating story of Atlantis and its fall. But he threw three veils at least over it. One was that he pretended that he obtained the story from his grandfather. Another that he mixed the histories of Atlantis at ages many thousands of years apart. Another was that he used the sacred allegorical language in parts. Mix all these methods and perhaps others and you have a tangle which no unauthorized 'scientist' can unravel without aid. Yet the whole story is consistent. Plato wrote much in these half-disguised ways, as he plainly says he did in a known letter of his in reference to one of his works.

In the first century A. D. Clement of Rome in plain language speaks of the "ocean, unpassable to mankind, *and the worlds that are beyond it*," a sentence which was used (by people who knew better!) to *prove* that the Epistle was spurious, and it still remains an 'apocrypha,' which is what it really is, a 'secret book,' but not as the word apocrypha is made to mean—a false one. On the other hand, among Clement's rhetorical touches there is a good account of the phenix bird that burns itself up and reincarnates every five hundred years. This is used to prove how *ignorant* he was, by people who are still more ignorant of the meaning of this very graphic and beautiful allegory. That he should bring this story in to prove the resurrection was counted an offense.

Since the real significance of the resurrection, one of the half-dozen cardinal teachings of the early church, was *reincarnation*, and the symbol of the phenix is the same, it is appropriate enough, and Clement knew perfectly well what he was talking about. In many places he uses the secret language of the Jewish hidden doctrine. But his reference to America in a book that was read and revered in the churches during the first three centuries of the present era is undeniable, so why deny it? It is merely an echo of the secret sciences of the temples and schools of antiquity. Is it not very possible that in our own day also many things which we do not yet know are used by us to *prove* that their sponsors were

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and are ignorant or false, and that someday we shall find them perfectly true?

Democritus is well known as the publisher of the atomic theory, revived by Dalton and now quite 'scientific.'

The Great Pyramid, thousands upon thousands of years old, is a sermon in stones that at least, among a multitude of other messages, carries that of the relation of the diameter of the circle to its circumference, known to mathematicians as '*pi*'—a very modern discovery.

The *Surya-Siddhânta* of India gives minute astronomical calculations such as perhaps cannot be surpassed for accuracy by our most modern astronomers with their instruments, and how many thousands of years ago that treatise was written, who knows?

Our own English Roger Bacon, nearly seven hundred years ago, shows a wonderful knowledge of many of the most up-to-date scientific things at which he hardly more than hints. But in one case he is tempted to describe a few, just to show that straightforward science has quite enough in it to give no excuse for looking to charlatans and swindlers and wonder-mongers and 'magicians' for the marvelous things of nature and craftsmanship. He indicates the pulley, exceedingly swift horseless carriages, very rapid ships without sails, steered by one man alone, telescopes and microscopes, diving apparatus, suspension bridges, the secret of attaining an immense age, the magic lantern or something similar, the magnet, and shorthand, as well as the famous secret of gunpowder.

These things are not at all mentioned as the ultimate discoveries of an exceptional man, but merely as the first things that occur to his mind out of a multitude of scientific accomplishments that were known in antiquity, of which he was a student. And the reason for giving them is only to show that there is no profit in the unhealthy search for the wonders of the underworld and the half-world of pseudo-psychism. He mentions the flying machine as known in antiquity, as it was, but remarks that he knows of no actual machine as having been made in modern times, nor has he personally seen one. He says:

"I will call to mind how as secrets (of nature) are not committed to goats-skins and sheepskins, that every clown may understand them, if we follow Socrates or Aristotle. For the latter in his *Secreta Secretarum* affirms: He breaketh the heavenly seal, who communicateth the secrets of nature and art; the disclosing of secrets and mysteries producing many inconveniences. In this case Aulus Gellius . . . says: It is but folly to proffer lettuces to an Asse, since he is content with his Thistles. And in the Book of Stones, The divulging of mysteries is the diminution of their Majesty, nor indeed continues that to be a secret of which the whole fry of men is conscious.

". . . The reason then, why wise men have obscured their mysteries from the multitude, was because of their deriding and slighting wise men's secrets of wisdom, being also ignorant to make a right use of such excellent matters. For if an accident help them to the knowledge

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of a worthy mystery, they wrest and abuse it to the manifold inconvenience of persons and communities.

"He is then not discreet, who writes any secret, unless he conceal it from the vulgar, and make the more intelligent pay some labor and sweat before they understand it. In this stream the whole fleet of wise men have sailed from the beginning of all, obscuring many ways the abstruse parts of wisdom from the capacity of the generality. Some by characters and verses have delivered many secrets. Others by enigmatical and figurative words, as Aristotle says . . . and thus we find multitudes of things obscured in the writings and science of men which no man without his teacher can understand."

Referring to the actual scientific things, he describes such as the horseless carriage or steam-engine, or whatever it was; he says:

"Such engines as these were of old, and are made even in our days. These all of them (excepting only that instrument of flying, which I never saw or knew any who hath seen it, though I am exceedingly acquainted with a very prudent man, who hath invented the whole artifice) with infinite such like inventions, engines, and devices, are feasible, as making of bridges over rivers without pillars or supporters."

The simple explanation of it all is that Roger Bacon was in touch with the secret wisdom of the ages, and what he tells is only a very small portion of what he knew. He had lettuces enough in his garden but he saw no reason to give the asses of his day anything more than the thistles from the next meadow. And yet, wonderful as this is, there is no reason to suppose that he was very high on the ladder that leads from the Hottentot to the Deity by an unbroken series of steps. He was higher than most, but as he himself says, there were others infinitely higher than he. Only such is our vanity that we find it very difficult to realize that there can really be people who know so much more than ourselves. Either they are gods or devils; we either sicken them with worship or roast them at the stake to the greater glory of God.

The rediscovery of the circulation of the blood is supposed to be one of the triumphs of modern science. Yet it is difficult to think that the great Apollonius of Tyana, who knew so much that all the temples received him as a god and were only too pleased to adopt any changes he condescended to indicate, was not well aware of the matter — and indeed, other reasons make it practically certain that he was — when he declared to the Emperor Domitian:

"The liver, which the most skilful soothsayers affirm to be the tripod of divination, consists not of pure blood, for it is the heart which retains and circulates, by the veins, the pure blood through the whole body. . . ." (Berwick's translation)

Allowing for the difference of terms between ancient and modern times, the above words seem to show that they were written by no mere guess. Apollonius lived from about the year 1 A. D. to 100 A. D. — he coincided with the first century. But the 'Life,' based on a disciple's diary and written by Philostratus, in which the above passage occurs, is the produc-

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tion of that group of students round the famous Empress Julia Domna of which group Philostratus was one and, significantly, Galen, the father of the next thousand years of medicine and more, was another. Certainly Galen, like the rest of them, gave out many of his secrets in a disguised sort of way and he is now out of fashion, but he was no fool, and when better understood, it is quite likely that medicine will one day return to some of his rejected doctrines and remedies. Since the 'Life of Apollonius,' like any other gospel, was used to hang many secrets upon in a semi-concealed way, it is probably that Galen knew of the circulation of the blood also, quite well, and kept the knowledge secret, as they all did, because it had bearings on other secrets that might be harmful to mankind if discovered at that age.

Then glance at the immensely ancient Finnish sacred poem of the Kalevala which furnished Longfellow with the Hiawathan meter. Here, many thousands of years ago, we have much talk of America and people going there from Europe in such modern things as *copper* ships! There are many other references to sciences supposed modern, and some *not yet known*,—to 'science,' at any rate!

These few quotations from the men who contacted the mysteries of India, Greece, Rome, Scandinavia, America, Egypt, are enough to illustrate our point that everyday life was tinged with the more or less distorted echoes of the secret sciences of the temples. Only the everyday application of such science was comparatively unimportant. As an illustration of the workings of Deity, it was all-important. Presumably, therefore, were we to subordinate science to the spirituality in man we should also have all science at our command instead of the few fragments we boast of classifying and cataloging.

"Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works."—*Isis Unveiled*, I, 88

A pertinent question may be asked why we hear nothing of these hidden sciences in our own times, or at least why we do not hear more of them.

The reason is that we have closed our eyes and ears to them. What we call science today is not even half-science. We have utterly neglected all that cannot be measured in a balance or carved with a scalpel or pinned on a bit of cork. Or we did so neglect all but the most material things until H. P. Blavatsky forced the hand of religion and science and made them take some unwilling and reluctant notice of what lies beyond the physical.

Still, there have been people from time to time, even since the thirteenth century, who have laughed quietly in their sleeves at official science. Who does not know of the amusing little book *Giphantie* published in 1760

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at Paris by Tiphaigne de la Roche, in which he describes in the finest detail the color cinematograph? He refrains from giving the sensitizing and developing chemicals for lack of space, but he gives everything else. And that was at least forty years before the first glimmerings of photography dawned upon a certain gentleman in the same city. Was not the latter the one whose wife had already made arrangements to put him quietly into an asylum because he thought he could *fix shadows* on the wall? The persecution of the pioneer seems always inevitable, as by some law of nature — human nature. But when he did fix his shadows, it was too late in the day to burn him as a wizard, as would have happened a few centuries before.

It may be mentioned that in that little book there are other interesting discoveries of science, present and future, very cleverly symbolized.

Presumably the writer was one who in some minor way was also in touch with the secret science of the temples of antiquity, as was Mesmer, a few years later.

It would be easy to find many other concrete examples of the science of antiquity that leaked out into publication, but these should be enough to show the thoughtful student that 'science' is not necessarily a new thing in the world, not even the best of it. The ancients, when they wanted to do so, were even capable of our eternal classifying and naming of details that goes to make up so much of our science; but that is only a very amateur matter.

Steeped in the orthodoxy that passes for thought we cannot see why it should be dangerous to publish these things. If we knew them, *we* should. Well, that is one good reason why. The end of science is not to foster personal glory but the opposite. A careful, open-minded consideration of the teachings of *Isis Unveiled* and *The Secret Doctrine* should give a still clearer answer. One or two instances may lead to a better view of the problem.

Supposing the deadly miasma of fratricidal religion — other than which European history knows of none except the philosophy of Gautama-Buddha, and knows very little of that,— had permeated the whole world when it was at its strongest, where would the world be now? Certain parts of the world were kept in cold storage for ages, so to speak, from the European point of view, and if they — China, America, and other countries — had been as easily accessible for the arms and gunpowder of Europe as they are now, can we suppose that the world would have fared better than Mexico and Central America have done in the short period of a few centuries? For it is a fact that Mexico and Central and South America contained glorious records of the past and living religions that would have advanced human progress by centuries had

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they not been utterly wiped out by the sword of the discoverers guided by the hands of orthodoxy.

Again, aeroplanes and airships of a most efficient kind are frequently mentioned in the literature of antiquity, also poison gases in war. They seem to have been involved in one great destructive conflict and then, the helpers of the world having gathered into their own hands all that remained of the knowledge of these things and related sciences, they were allowed to die out, or almost die out from the memory of mankind, until an age of brotherhood should come when such things could be used for beneficent purposes only.


The age has come — partially — but the brotherhood is not all-pervading, yet. So, we have our aeroplanes and poison gases, used for our mutual destruction, for destroying our fellows, the highest expression of the divinity we know. Well, are we right to spread our knowledge broadcast, or were they right to conceal their science? It was far greater than our science can hope to be on modern lines, and because it was so, they saw the dangers far more clearly than we, and therefore must be trusted to know what was the right thing to do. The fiendish selfishness of our age is not a fitting soil for any real knowledge to be cultivated except among those who prefer the spiritual advancement of man to his material 'progress.'

The only soil that is of the slightest use is human brotherhood, peace, and harmony, as indicated in the Theosophical philosophy. Once that foundation is firmly laid there is no limit to which the ancient science — all science — of the temples and schools may be utilized. And our duty is to prepare that soil. To quote the words of H. P. Blavatsky:

"Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known."— *Isis Unveiled*, I, p. 38

FORCES THAT HELP TO TEAR DOWN A NATION

KENNETH MORRIS

E talk lightly about making history, and mean thereby, doing startling things that the world can easily see. We call great generals, statesmen, and rulers "makers of history"; and forget that the title really means pretty much the same as "human being." There are three classes of history-makers: the first includes all the men and women that work for righteousness; the second, all the men and women that work for unrighteousness; the third, all the men and women that are indifferent, or sometimes one way and sometimes

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the other. And it is not done at special epochs, or in special favored or unfortunate lands; but from the first morning of creation to the last dawn of reckoning, and wherever there is a human mind at work in a human body. True, there are times of crisis, critical actions and personalities that stand out; in them are focused the results of the thinkings and doings of millions all the time. They do not, we may say, make history; rather they precipitate that which has already been made.

Nations are like individual men. They are born; they have certain centuries of life allotted to them, as we our three-score years and ten; they exceed or fall short of that average life's length in accordance with the way they choose to spend their days. If we, individual men and women, lived sanely all the time: were brought up rightly; made no mistakes in youth, and none in adolescence, and knew well how to spend our age: one might speak, perhaps, of being "too old at a hundred," but not of being "too old at forty." We know that he who breaks any law of health shortens his life-period, or deteriorates it; though what he does at seven or ten years old may not take full effect until he is forty or fifty. And the laws of health are mainly concerned with thought rather than with action; because all action flows from thought, and wrong thinking makes wrong doing. No doubt to lose one's temper is much more dangerous, to the physical health, ultimately, than to sit in a draft or what not such action; because it is to attack one's constitution at the center, whereas the other affects but the circumference. A negative thought, a passionate thought, a wrong thought of any sort, imprints the stigma of unhealth on every atom of the body; so we go on weaving at every moment our life and our death, primarily in our mind.

Now what are the atoms that compose the body of a nation? Its citizens: the individual men and women. So too our minds are its brain-cells; some being more specialized for thinking, but all having their part to play. We weave the destiny of our nation; we are now fashioning health or ill-health for it; not alone for the present time, but for all its centuries to come. I think that in this thought is the most important message for every true patriot. Ah, if the duties of patriotism began and ended where they are too generally supposed to begin and end! Too generally, and too lightly! The true patriot hears his country's call — when? — At some time of crisis, and then alone? No; it rings in his heart from the first moment of his consciousness to the last. He knows that he is sowing the seeds of her destiny; her ages to come are vital to him, as much as her present glory or shame. He takes upon himself to be consciously a maker of history, of noble history; and it matters nothing to him that none shall ever hear of his labors.

Whence come the actions of any man: the actions that in their sum

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are his life; that link by link forge his destiny; that, when we read of them afterwards, make us pronounce upon him: This was a saint; this a hero; this a waster or a scoundrel? — They flow from his prevailing moods, from the thoughts of his heart. He could not meet a crisis strongly and bravely, if his unconsidered thoughts had been in the main weak and selfish. So it is with a nation. If she is to rise gloriously to meet the crises that are to come to her, it is because the currents of her life — of the individual lives of her citizens — have been pure and strong. Look where you will through the past, you find history strewn with tragedies. There have been so many splendid civilizations that fell and were swept away; so many heroes that died, and whose sublimity was all inefficacious to save the lands they died for. Why? Because the world is governed by law; the gods are not sentimental. Cause is followed by effect; even wasted smoke remains not traceless; every one of our thoughts, actions, and habits must have its effect, not only on our own lives, but on the lives of our nations and of the world.

Two sets of forces are always at work: those that build up, and those that tear down and destroy. When the great crises come, men appear who completely embody one set or the other. One thinks of Lincoln, of Joan of Arc, among the builders; of Genghis Khan, of Attila, among the destroyers. Such characters are the high lights and shadows of life. Men are more dependent on each other than we dream; everyone is a part of humanity. It would be almost true to say that one cannot be much better than the average status of humanity allows one to be. Almost; this at least is true: that the effect, the efficacy, of the labors of the very greatest and noblest, is limited by that average status. The grandest of heroes, the most stainless of saints, cannot save the nation that, decadent and given over to vices and ineptitude, will not be saved. Think of Joan. If an archangel had come down from heaven, wherein could he have been or done greater things than Joan did? And yet — all she could do was hedged in, trameled and negatived, to a certain extent, by the conditions she found. She came, and she was able to succeed, because there was latent heroism waiting to be blown into flame in France; but she died, because her antitype, Bishop Cauchon, found also the materials there which enabled his nature to express itself. Two souls incarnated in Athens in the days of her decline; and which of them had the greater effect, in their day, upon Athenian history: — Socrates, pure, wise, strong and noble; or Alcibiades, treacherous, dissolute, ambitious, and selfish? There is no doubt of the answer, if you ask, which has mattered to the world ever since; Alcibiades counts for nothing, nor has these ages; but Socrates will never be a back number. But in their own day? Alcibiades ruined; Socrates could not save. And why? Because

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the general stream of Athenian thought fed Alcibiades: too many Athenians were after his fashion, and represented by him; only a handful could follow Socrates. And that condition came not about suddenly in a moment — but had been growing up all through the history of Athens. Great heroes and great villains are to a very large extent the expression of what is in the hearts of their age and people.

Alcibiades was a type of the traitor who corrodes from within; there is another more awful and imposing type: that of the world-destroyer: Attila will occur to the minds of all in this connexion; Genghis Khan is perhaps a better example. Genghis was the chieftain of a small tribe of desert horsemen in Central Asia. He made himself the chief of that tribe, in his boyhood, by conquest. He then conquered the surrounding tribes until his armies were increased to millions. He found two great civilizations upon his borders: the one in Persia, the other in China. They were both old, and both brilliant. Never in the history of the world, as we have it, has there been a civilization more beautiful or higher than the Chinese was in the days of Genghis Khan and during some centuries previously. Life had been brought to terms of perfect elegance; it was an art as exquisite as their own painting. They had produced the greatest, the most wonderful poetic literature that we know of; they had seen farther into the beauty of the secret heart of Nature than the Greeks did, or the French, or the Italians, or the English. Their art remains a thing to marvel at. Through their capital city, Hangchow, you could walk by roads as broad and straight as in any modern American city, for forty miles without turning; and see nothing that was not built or laid out with the utmost concern for beauty and supreme art. And in that capital, it is said, there was no crime or poverty. Great thinkers, great poets and great artists were as common as successful business men are among ourselves. Genghis, and his successors, Ogdai and Kublai, poured down their millions of horsemen against them. The Chinese came from their art studios, from their looms and workshops, and fought with a heroism that has never been exceeded. Genghis, as everywhere else, prevailed. He massacred out whole vast cities and sowed the sites of them with salt. He broke the back of their civilization, so that it has never recovered since. We have a foolish idea that the Chinese were always a stagnant unprogressive people. In their time they were just as progressive and go-ahead as we are. They went ahead, and reached a state of culture such as no living nation has reached — only, of course, it did not express itself in terms of mechanical invention. But through their history, side by side with so much that was brilliant, had grown the forces, the habits that destroy.

If you are to have a clear and commanding mind at the age of seventy,

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you must have lived a clean life. There must have been no abuse of the body; or there will be an ossification of the brain, metaphorically, if not actually, speaking. China, in Genghis' time, was old. For several centuries before, we can trace in her history the ossification of her thought, the growing incapacity to meet crises with great action. We read of brilliant creation, coupled too often with great luxury and license, on the one hand; and on the other, of a sterile and Puritanical conservatism; these two forces were always at war. In the eighth century the Emperor Ming Huang presided over the most wonderful literary age in Chinese or perhaps any history. He gave himself over to pleasure, and threw away his empire for the sake of a woman. In the twelfth century, one of the world's greatest landscape painters, Sung Hwuitsung, held the throne; and was faced by a great crisis. Tang Ming Huang had been potentially a great man of action, as well as a great artist, but he had gone the wrong path. Hwuitsung — and we may say China in his day — had lost the capacity for great action. It was the natural next step. North China fell to the Tatars; and thence on to the time of Genghis it is all a record of ineffectual wars between north and south — the Tatar-held north, and the Chinese south. So these two fell a prey to Genghis, being divided against themselves. It was the Chinese south that made the great fight; that showed the boundless heroism — and also that incapacity for energetic thought which made all heroism in vain. Now, why? Because the forces that tear down had been at work insidiously all through the age of Chinese civilization. Genghis and his Mongols are to be thought of much as we think of the earthquake and the hurricane; blind forces of nature. History runs on through many centuries, and the destroying forces in life accumulate like water behind a dam. When a certain point is reached, they overflow, and the country is flooded. Nature provides the form that flood will take. When it comes, there is a crisis; if the accumulated forces that build up and preserve are then stronger than those that destroy, the civilization is saved; otherwise —

So the true patriot must have the whole life of his nation in mind, and must live for all her coming ages, as well as for today. He has a greater life than can be contained in his own few scores of years. His concern is not so much to exult over the past of his people, as to prepare them for the future. He would have them go the right path; is no more content that they should meet disaster hereafter, than that they should meet it now. So he *thinks*; he feels himself bound to dig deep in thought, to hunt out the forces that upbuild, and the forces that tear down. He thinks, he cares; he will not let things slip by. To him, the sight of a boy who is a vice-victim, is something much more terrible than that of merely one life spoiled. It is that; but it is much more. It is that; because in every

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human soul that comes into the world there is the potentiality of what is called genius; more, of heroism — of all the splendors of mind and character. These forces, these potentialities, would manifest themselves far more often than they do, were they given half a chance. Genius would not be a rare thing, moral sublimity would not be a rare thing, if our bodies had their true treatment in this life, and a line of heredity behind them such as they might have. What do we owe to genius? What do we not owe? It is that which illumines the path of life; what light we have, has been given to us by the men of genius. Without them civilization would be altogether appalling and base; it is they who reveal the meanings of things, and keep men different from the brutes. They are of course, of varying degrees; some few combine genius of character with that of intellect, and these are the Great Teachers of the World. Our failings do indeed limit their opportunities to serve us; we cannot limit the sublime grandeur of their being. But when we come down to the second grade: the geniuses of intellect, what a tragical tale we are to read! The higher grade, the Master-Men, had found the Divine Soul within themselves, and made themselves wholly at one with it; nothing could shake their strength. But these others, whose distinction it is to catch glimpses at times of that bright shining within; and to declare as much as they may of what wonderful vision such momentary illuminations may have given them — why are their life-stories so often tragedy?

I think of two men in this connexion: of Mirabeau, and of Keats. The first, a man of titanic abilities, a master of men, fit to ride any whirlwind, to direct the ship of national life through any storm soever into the safe havens of peace. He, and he alone of all men living at that time, you would have said, could have brought France safely through from Medievalism and Bourbonism to a sane liberty and democracy; and this, you may say, was what he came into the world to do. Well, he did not do it. When he was most needed, he was dead. His dissoluteness had shortened his life. And even before he died, though he had the giant's strength, he was losing the power to use it. A wild irregular titanic man; if he had not disabled his spiritual will for great and commanding action, there would have been no Terror, no Napoleonic Wars; the whole history of Europe since would have been different; and how incalculably better!

Now if you could look into the history of that tragedy, where should you find the first act? Not in the life of that Gabriel Honoré Riquetti de Mirabeau. He, it is true, came into the world with certain downward and sensual tendencies in his character, and had to take the hereditary line that offered. I cannot but think that Reincarnation alone fully explains these cases; but if you don't believe in Reincarnation, still there is something tremendously interesting in them. He came, and there was that

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hereditary line behind him. At some time or other, someone had sowed weakness, sensuality, in that line. Someone had contributed to it that tendency which, in the life of our Gabriel Honoré, as the last straw that breaks the camel's back, gave for its fruitage the final pressure of temptation which made that life a failure; which wrecked the French Revolution; which plunged the nineteenth century in blood.

Then look at Keats — type of thousands and thousands of others who die and are never heard of. He died at twenty-six; God knows what he might have done to illumine the world had he lived and all gone well with him, with that subtle and wizardly equipment of genius which he had. But passion killed him; passions he did not know how to subdue. The world was balked, robbed of an exquisite illumination; you and I are the poorer today, because these forces that tear down, that are hostile to life, came in and ruined that one soul a hundred years ago. Now, what was the truth there? Like all his kind — all the geniuses of intellect — he was, had to be, a thousand times more sensitive than the run of mankind, a thousand times more impressionable. They could not do their special work unless they were. Keats came into the world filled with memories of heaven; and by that very fact, fearfully susceptible to the assaults of hell. What was divine in him did not have half a chance. He was met by adverse conditions: in his environment; in his heredity. He — and all like him — found desperate enemies to fight within his own body; tendencies bequeathed to him by ancestors far and near, all of whose lives passed on some modicum of fire or weakness, strength or corruption. It is so always. We come where we belong; we have earned our heredity; there is no injustice, from a purely personal point of view. But then the higher side of us is something vastly more than a mere personal possession. It belongs to the whole race. If one man of genius is thwarted of his highest possible manifestation, it is he not he, primarily, that suffers; it is the human race that is cheated.

Here then is something that calls to the patriot to be on guard. Let him look into the statistics of these things; see what perils beset childhood, youth, and young manhood; let him realize what the most desolating of the forces that tear down nations is: secret vice; unnameable vices. Let him realize that the corruptionist is walking in our midst. . . .

Greed is another destroying force; in the body social and politic, what the cancer cell is in the body physical of man. We should not have the great spectacular cases of it, unless it ran in degree through all classes. It is a part of the ignorance of the age; and might be curbed, were there right education. There are inexorable laws of life, which to break is to defeat the ends of life; we remain in ignorance of them, because we do not think deeply enough, do not take steps to insure the right education.

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Nine out of ten would say that the object of education is to enable the child to succeed, to make his way in the world. We argue as to what subject we should teach him, and forget that ultimately there is but one subject: life! Why? Because we forget, or don't know, what life is, and what Man is. We have lost sight of the Divine Center within us, which is capable of ruling all the manifestations of our living; we have lost sight of the fact that that Divine Center is surrounded by, has to act through, an instrument or personality full of selfish and animal tendencies; we do not set ourselves, as we should, first and foremost in education to helping the Divine Soul to govern and to transmute these. So the Soul is clouded over, and manifests but little in our modern life. But it is there: the vital spot within the inner being of man, from which all the healing streams flow. All the ages have recognised it, in their fashion; and from such varying recognitions all religions have sprung.

The primary meaning of good is, obedience to the mandates of the Soul, following the light of the Soul. But when we lose sight of that true fountain of religion, religion becomes an unreal and traditional thing. The tradition of its value remains, and vice still pays its peculiar tribute to virtue. The instinct of the human race is, that virtue is virtue, good, good; evil, evil. What a corrosive to the inner life of a nation, eating into its spiritual vitality, is that man who, following evil, pretends to follow good! The openly bad man is openly at war with truth, light, the Soul; and open warfare may end in truce, peace, alliance. There is hope for your honest burglar. But the hypocrite conducts his warfare by stealth; he is a traitor in the camp of the right: an alien enemy, jabbering patriotism, and poisoning our wells. We all probably know of such men; who stand well with the world; very likely support the churches; and yet whose lives spread moral corruption. What word for them had the glorious Nazarene of old?

Akin to this man is the gossiping traducer: he of the light speech, so current in social life, who with a shrug of the shoulders, an implication that you may take for a jest if you like, will spread some report either known to be false or not known to be true. Such folk are skilful sowers of the seeds of national disruption and death. A nation is a vital unity: ordained, if you like by God, if you like by the laws of nature, for vital purposes. Its life is its unity; not merely in action; its higher life depends on that quick and inner unity which we may imply by the word Brotherhood. When we have attained a vital brotherhood, then we have formed a nation such as the Divine Architect of the Universe is forever seeking to upraise. What part then does this moral assassin play? We hang the murderer; and therein do a grave wrong; because he too is a part of ourselves, a molecule in the body of the nation, which must be restored to

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moral health if the whole body is to be *corpus sanum*, and health attained. But this other more dastardly murderer goes about his work knowing well there is no salutary hemp spun for him; that he is quite safe in his soul-killing. Indeed, indeed, the last poor fellow-man of ours that we hanged was worthy of our respect in comparison with this man! The thief in jail stole your goods, but did not touch your life and soul. This man steals your reputation; and because of his lightly sown falsehoods, you are to be thwarted in every effort you may make for good. Who can wonder that the prophet of old, moved to fiery indignation, spoke figuratively of a lake of everlasting fire that should be the portion of these? Patriots, be on guard here too; remember that this secret slanderer is sowing a habit in the life-stream and thought-stream of the nation that must be paid for some day in blood and desolation and bitter tears! Slander is a disease germ in the blood social; and, like all such germs, if allowed its way, will strike in presently at some vital center — at the critical moment.

You don't believe it? — I spoke of the hero who comes to save an unsavable nation, and fails. You may take the case of the Emperor Julian, called the Apostate. Rome was old when Julian came to save her; an old nation that had been traveling the paths of life for upwards of a thousand years. She had not been much better or much worse than ourselves; it is pretty safe to say that humanity has been much of a muchness any time these million years. But she was old; her habits were confirmed; the sinews of her life unelastic. She was traveling a downward and easy road; convinced, like the Gadarene swine in the gospel, that she was getting somewhere. She was sliding into her senility and ruin. Then came a grand champion of the Gods to save her, if she might anyhow be saved: the Blessed Apostate Julian. There never had been a greater Roman; though not one other Roman, respectably to be called such, had appeared within living memory. The versatility of his genius was astounding, in character as in intellect. As Gibbon says, Caesar may have been a greater general; Augustus a greater statesman; Marcus Aurelius a greater philosopher. But no one had been, as he was, all these things and much more besides. He did literally work night and day for the redemption of his people. He was at work for twenty hours or more in the twenty-four, employing relay after relay of secretaries, and exhausting them all. He ate only as necessity compelled him, and without turning from his work. He made his reign of three years read in the history-books like a good long thirty. And he had just one idea: to restore the ancient Roman virtue; to bring back his degenerate people to the greatness of the life of their forefathers.

But—his degenerate people did *profess* and *call* themselves Chris-

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tians; and heroic Julian was a Theosophist. Christians— God save the mark!— they had departed very far from the precepts of the Hero of Nazareth, the sublime Theosophist of old Judaea! You might have given them any name you would; they were degenerate Romans; they happened to wear the label Christianity; which wearing was in itself a kind of blasphemy. They were a seething mass of all the forces that tear down a nation; and they hated Julian, because he was the embodiment of all the forces that build a nation up. The slanderer went to work; the back-biter; the traducer. They wove a net about him; they multiplied lies, and would not be saved. The habit had grown with the Roman centuries. Men traduce a hero for several reasons; as: because his virtue puts to shame their vice; therefore, say they, it cannot be real virtue; tush, he is as bad as the rest of us, if all were known! And having satisfied themselves on this point, they go on to speak of that wherein he might be supposed to be bad — wherein they would be bad, were they he — and probably are bad, being their own unpleasant selves. Again: because they know very well that he is good; and that his goodness, being vital and energetic, threatens their evil-doing; so they must down him, or fear being downed themselves. Again: because of common vulgar jealousy, that always hates its superiors. So there were, as usual, a thousand reasons why Julian must be downed. And as he could not find a soul in his empire to give him valid support, downed he was. As a last resource, to awaken if he might some measure of the Roman valor, he led his armies against their old Parthian enemies: a desperate measure as he undertook it; but all else had failed. Then, the tongue of the moral assassin became presently the shaft of the physical assassin; treachery went to work, and finally shot the arrow that killed him. Of course it was given out that it was a Parthian arrow; but they knew better in the camp at the time.

That was in the year 363. In 395, only thirty-two years later, the Empire finally split into two. In 410, Alaric the Goth sacked Rome; in the same year the province of Britain was abandoned. During that fifth century the Roman empire was utterly destroyed, the embers of civilization thoroughly trodden out; anarchy and untold misery followed, and lasted for hundreds of years; no life was safe; no property was safe; plague, pestilence, and famine did their work; the population was reduced from millions to poor thousands. Let me end right here. Patriots, will you further the work of the slanderer, by lending him your ears?

THE NEW CYCLE

GERTRUDE W. VAN PELT, M. D.

(A paper recently read at Isis Theater, San Diego)

THOSE who have frequently attended these meetings are familiar with the teaching in regard to the Law of Cycles. It is not a new idea at all. Every one sees the law in action daily: — the earth turning on its axis; the moon circling around the earth. And every school-child knows that the planets revolve about the sun, and that as the sun itself moves, describe a spiral through the vast space which has no beginning and no end. But Theosophy has put a new meaning into these everyday facts. One reason for the success and profound influence of H. P. Blavatsky's writings, is that she awakens ideas latent in all. People after reading her books, say: "I have known much of this always, but did not understand the meaning of it." Then she leads them on from familiar to unperceived but plainly visible phenomena, into the unknown, but just as inevitably true as the more obvious. It is not recognised by many that the spiral is the universal path of all life from the atom up; that there is no manifestation of life conceivable on any plane which is not guided and controlled by this all-embracing law. So important is it in a comprehension of ourselves and the mysteries in which we are inwrapped, that it is given by H. P. Blavatsky in *The Secret Doctrine* as one of the three fundamental propositions upon which the whole philosophy of life is based — a philosophy which is simplicity itself, yet which penetrates to a fathomless depth.

In two issues of THE THEOSOPHICAL PATH (July and August, 1920) was published a reprint of an article written in 1889 by H. P. Blavatsky, entitled 'The New Cycle.' It refers, of course, to the cycle upon which the world is now entering, and is full of hints, warnings, and promises. The idea that the old era has reached its term of life, and that we are initiating a new order, is in the air. Theosophists are not alone in the perception of this: the attention of the world is upon it. Shallow as well as profound thinkers refer to it as accepted. Even in ordinary advertisements, one comes across such sentences as these: "The world is turning a critical corner." "Civilization is in the awful throes of rebirth," etc. The elements of life seem to be shaken from an unknown depth, some to go up in fire and smoke, for a redescent in new combinations; and all to be shifted, readjusted; arranged in a different order. Such a radical stirring of the old order must necessarily produce mental confusion. No

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one in the midst of the upheaval can see clearly, yet there is a general sense that something overwhelmingly great is happening; and that perhaps human life when it eventually emerges from the world-caldron in which it is now seething, may appear robed in garments of a different hue, and equipped with a mental outfit, which may throw a new light on the meaning and purpose of life. All this, I say, is more or less vaguely felt, but it is Theosophy alone that clarifies the perplexing situation. Theosophy has spoken from the heights of faultless vision; from the region of peace above the turmoil; from the center of eternal light.

It is plain when one begins to think of life in terms of cycles, that each turn of the wheel brings its own conditions which cannot reappear in kind until the same point is reached again; just as spring-time has its possibilities, which cannot recur until the following year. It is also evident that though little cycles such as day and night repeat the events daily that belong specifically to that cycle as such, larger cycles carry with themselves also their own modes of activity, which can come at no other time. The springtide meets the physical eye, but those greater turns which can be sensed by the spiritual eye alone, are no less inflexible as evidences of the eternal law. It is, of course, upon this that is based the cyclic rise and fall of nations and races.

In regard to the present cycle just entered, there are many hints given of its importance. As to actual periods of time, it is stated that it marks the end of the first 5000 years of Kali-Yuga, the Iron Age; and that this point coincides with the hundred-year cycle, which always brings with it special opportunities of its own, in which active spiritual work for the race is possible. The smaller cycle, of course, reinforces the larger, just as a surface wave, should it coincide with a deeper one, would increase its power; or as the force of the moon is augmented when in conjunction with the sun. But in addition to this statement, which recurs so frequently in Theosophical literature, there are hints even in the article of H. P. Blavatsky's referred to, that the present cycle means yet much more than that. She says, for instance:

"On every side we are surrounded by the ocean of the universal science — the science of Life Eternal, bearing on its waves the forgotten and submerged treasures of generations now passed away, treasures still unknown to the modern civilized races. . . .

"The strong current which rises from the submarine abysses . . . strikes us in the face and murmurs, 'That which has been, exists again; that which has been forgotten, buried for aeons in the depths of the Jurassic strata, may reappear to view once again. Prepare yourselves.'"

There is also a remarkable statement by William Q. Judge, no less definite on this same subject. He writes:

"This is a transition age, and he who has ears to hear, will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyân-Chohans did in the transition — the midway point — in evolution

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at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point: and what we now do in faith and hope for others and for ourselves, will result similarly on the plane to which it is all directed. If we neglect it now, so much the worse for us then. Hence we are working . . . for a change in the Manas and Buddhi of the Race, that is, in the mind and Spiritual Perception of the Race."

The whole of the work on this earth consists in the awakening and bringing to perfection the instrument known as the human mind. A new departure in such a fundamental and vital stratum of our being, must surely arise from the depths and must carry with it consequences and possibilities of unimaginable importance.

In 1887, William Q. Judge wrote:

"A new age is not far away. The huge, unwieldy flower of the nineteenth-century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself — as a whole — open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom."

This brings out the truth so often insisted upon in Theosophical literature, that we are the creators of our own destiny. If the conditions in the world are hard and painful, the blame cannot be thrown upon an unseen God, but upon our very selves, and the only possible atonement lies in binding all our energies (beginning with ourselves), to purifying and sweetening that which we have in the past contaminated.

It will probably be thousands of years before many of the seeds sown now will come to their fruition. Yet come they must. Nothing is lost, not even a thought. Science in its theory of the conservation of energy cannot be more exacting than is the moral law, taught in every religion. The Bible says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." All the glories of the wonderful Atlanteans, and all their terrible sins, which caused their destruction, we shall have to meet again. Nature's steps are silent and slow, but sure. The fact to be seized is that the magnitude of the present time for the whole of humanity cannot be overestimated. Indications are everywhere that our old earth and all the life it carries have reached a point in evolution where momentous and radical changes must be initiated. The old molds have served their time. They must die. The new ones to be builded, however, lie yet in their plastic matrix. Knowing the meaning

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of seed-time in our little mundane year, may we cast such seeds upon the deep, majestic current now silently stirring beneath humanity's consciousness, as will carry it forward into glory!

Possibilities all through life always lie in two directions. H. P. Blavatsky says in another article recently republished in *THE THEOSOPHICAL PATH*, entitled 'The Tidal Wave':

"But woe to the twentieth century if the now reigning school of thought prevails, for spirit would once more be made captive and silenced till the end of the now coming age."

Every opportunity has its hour, and passes. The little ones, as said, recur often, the great, with the great Cycles. It must be these decisive periods in human history which have given rise to the crude ideas about judgment days. For this is indeed what they are. Only the judge is not an extraneous, arbitrary power, but verily ourselves. "The hand of *Karma* guides the wheel," as says *The Voice of the Silence*. Nature offers her treasures in her appointed time in accordance with the eternal plan. Those who will, seize them. Those who prefer to isolate themselves from the great life of which they are a part, can close their eyes and their hearts, can become more and more sealed in their selfishness, and let these golden opportunities move by without them. Then as the mighty wave, which they have resisted, rises higher and higher and finally passes its crest, the receding force must suck them back. They have judged themselves. They are self-condemned. What is presumably their fate? They and their descendants become the laggards, and as they reincarnate age after age, it must be in this lower stratum until the wheel of time brings them again face to face with another great choice. Indeed, H. P. Blavatsky states in the article quoted from, that

"the man who imagines he has freedom, but who, nevertheless, remains plunged in that seething caldron of selfish pleasure-seeking, gives the lie in the face of his divine Ego, a lie so terrible that it will stifle that Higher Self for a long series of future incarnations."

All nations, sub-races, and races have had their cyclic hour. A persistent rejection at such golden epochs can have but one result. And this we see in a backward glance at the pictures of the past, which show always dotted her and there over the surface of our globe, and living apart, what is known as the "remnants of a once mighty race."

Yet a selfish desire to escape such a fate will only court it the more surely. The doctrine of the *Heart* is the great Sifter, says *The Voice of the Silence*. It is a larger, not a more contracted life that the new time offers. It can only be embraced by expanding the sympathies, by opening the eyes to the suffering and needs of others; by actually following the teachings of all the great religions: "Those that lose their lives shall find them." Intellectual attainments are much to be desired; talents

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and all the things men strive after when they first have their longing for growth aroused. But unless all these become subservient to a boundless devotion to Truth, they will carry no one to the crest of the wave.

The hand of destiny accepts no counterfeits. Nothing but the real thing will answer. Its essence must percolate through and through our social fabric, and bring out evidences of its presence, if our civilization as a whole is to be saved. Laws cannot preserve us if there is a secret desire to break them. The bulwark of the people's conscience must be behind them to give them substance and power. Is it, perchance, permanent Peace that we ask? And do we fancy we can write its terms on paper and not on tablets of our hearts? What can a treaty effect unless the spirit is behind it? If we take a sick man from his bed, stand him up, and bid him act as though well, will he thereby be whole? What folly to expect it. Do we indeed want peace itself, or is it prosperity and comfort? Is it that suffering, when too near, disturbs us; or that the fear of losses following war appals us? Or do we ask peace because we love our fellow-men, and long that they shall know the joy and greatness of life; because it is *right* and in harmony with the divine ruling of the universe? If so, then peace is ours as surely as day follows night. We must have new hearts, be filled with a longing to serve the race. We must feel an honest sorrow for the wrongs we have done. There must be a desire to serve, in which vanity has no part. We must be ready to forgive our enemies and demand for them the same justice that we desire for ourselves. We must recognise that we are each and all an integral part of the whole; and thus that our enemies are a part of ourselves. There can be no evading the issue. All this must be done if we mean to cure the mortal sickness of the world and do not want the next great cycle to bring to the surface poisons more terrible; to bring sufferings with a keener edge of bitterness than our imaginations can now create.

Yet the promise of the new time transcends its warnings. Mme. Blavatsky says that those who make the supreme effort will find themselves on the crest of the spiritual wave which raises to the very heavens beyond the stars. When the purging has passed, a sweeter, purer era is in store.

There are evidences that all this is felt, sometimes clearly, sometimes vaguely. In spite of the unspeakable horrors that have pierced the lives of millions, there is an atmosphere of hope that rises here and there and dispels the smoke. The world-consciousness knows that behind the tide of this sickening corruption, are the fresh, pure waters of Truth.

Here are some signs of the breaking of the clouds. J. L. Garvin writes:

"There are a thousand problems at home and abroad. There is one key and one only which

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unlocks them all. It is 'Partnership,' a new way of working together. If that key is not applied, it would be better not to live in the world that will be."

H. G. Wells writes:

"I am a man who looks now toward the end of life; . . . I live in days of hardship and privation, when it seems more natural to feel ill than well; without holidays or rest or peace; friends and the sons of my friends have been killed; death seems to be feeling always now for those I most love; . . . yet never have I been so sure that there is a divinity in man and that a great order of human life, a reign of justice and world-wide happiness, of plenty, power, hope, and gigantic creative effort, lies close at hand."

In the London *Times*, Literary Supplement, not long ago, occurred these lines:

"As the shouting and the tumult dies, we can perhaps turn for the season from the vain toil of making peace out of passion and reflect that the only peace that is perfect or matters to man is peace of mind; and the only kingdom we can really own is that which is within us. . . . We have in the past been so indoctrinated with selfishness, in some of its manifestations, that it has been looked upon as a virtue. . . . Service and sacrifice are the things that make this world a possible place to live in."

These are isolated instances among the thousands. They are the heralds who begin to feel the real tide in their hearts.

It is to disseminate the genuine feeling of Brotherhood that the Theosophical Movement is made active in the latter part of every century in some way, by the guides of evolution. It does not always bear the same name or form, but it is suited to the time and has always the same purpose. The last quarter of every century marks a cycle, relatively small, and generally local. But *this* period is more momentous. Events have transpired unlike anything we find in the past. The effort to bring to humanity the consciousness of the truth of Brotherhood has been made at the proper times and places, but has embraced either a single nation or race, while others have been asleep and unconscious of the quickening elsewhere. But the effort now is to make the consciousness of Brotherhood *universal*. All the wonderful material development of this age has been a preparatory stage. How significant it is that while in our historical past those on one side of the globe have been ignorant of the existence of the inhabitants of the other, now it is possible to speak to the nations thousands of miles away, as if they were near neighbors.

Who can fail to see in this a deep and far-reaching plan, gradually unfolding? A war formerly involved the actors only, but now the whole world suffers when its peace is violated anywhere. Even a fluctuation in commercial values ripples out to the ends of the earth. All these are new conditions, full of a meaning which will be apparent from the standpoint of a thousand years hence, as it cannot be today.

We have demonstrated our Brotherhood in trying to ignore it, and universal suffering is the answer. The New Cycle, as it gradually un-

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fold, will bring the opportunities for a different demonstration, one of harmony and joy.


I will close with these words of Katherine Tingley's:

"The whole aim of Theosophy, and particularly my thoughts at the dawn of . . . this New Age, upon which Humanity is entering, is to direct your attention to a brighter future, which lies before each one of you; to tell you, each one of you, that you hold the key to the present and the future; to proclaim to you that you, each one of you, can find in a moment of time, if you have the desire, a door to golden opportunities and a glorious future stretching out into the limitless Eternity.

"The consciousness of Divinity is the key to human life. For lack of this key Humanity has been drifting for ages. In finding it we unlock the door to the grandeur of soul-life and its golden opportunities; for only through the recognition of the Soul's Divinity can a Universal Brotherhood of Humanity be established and become a living power instead of a hopeless dream."

THE ANCIENT TEUTONS

P. F.

HE German people in prehistoric times wandered from its primitive settlements in the interior of Asia to the west, and spread out through tribes, differing in customs and manners, from the Black Sea to the Alps and Ardennes.

For what knowledge we possess of its primitive history, we are indebted to the Roman historian Tacitus, and according to his judgment we are justified in believing that the forefathers of the Teutons had reached a certain degree of civilization, and were not to be compared with a wild horde. They already understood the art of writing, at least this was known to their priests. 'Runa' was the name given to their writing, meaning secret, and the system consisted not in separate letters like ours, but was more like the Chinese, a writing in pictures, and characters, and only later there developed from this a regular alphabet.

Poetry of the most ancient period of the people is entirely missing; Tacitus, however, says in his famous work 'Location and customs of the peoples of Germania,' that there was prevalent among them a veneration of various deities. The Teutonic mythology is to a large extent of the Aryan type, and there are many analogies to Celtic mythology in particular, also apparently to Slavonic, though it is not certain that old oriental myths may have influenced these systems.

Our Teutonic forefathers believed in animism; they thought that 'inanimate' objects such as stars, stones, and organisms such as trees, fishes, birds, beasts, etc., were possessed of spirits, as were their own bodies; they believed in dreams and used them largely as a means of

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foretelling the future; they worshiped the dead, and treated their ancestors as gods. Those who practised hypnotism, sorcery, and used poison, were considered wizards and were dreaded, and sometimes punished. Other superstitious uses and practices, of Central American and Central African origin, were also known among the ancient Germans.

The Teutonic cosmogony consisted of three parts, as basis, and minor sub-divisions:

(1) Originally nothing existed but a huge giant, who filled all space. Some great hero killed the giant and out of his body made the world, sun, moon, and stars.

(2) The belief in gods — of the sun, moon, sky, day and night, war, peace, and many others.

(3) Creation of the first man and woman, made by the gods out of two trees, the ash and elder, that grew at the seashore.

The world was looked upon as a huge plain — a belief also prevalent in Greece and other countries. Kings and heroes were supposed to be actual descendants of the gods, and that they themselves, living as true warriors, became also gods at their deaths. They were said to accept as truth the legend of the hero who, in slaying the powerful giant or dwarf, became the possessor of a potent liquid, by which means he acquired the powers of poetry, prophecy, and memory. Weather-prophets, soothsayers, men of second sight, dream-readers, augurs, were revered and especially favored.

Turning to religious beliefs, it seems that these were not deeply rooted in later times, as is shown by their easy conversion to Christianity. In their ethical system is an immense superiority manifest. They had no ten commandments, but good manners and morals were taught in songs and stories to the young. Uprightness of life, cleanness of living, were enforced; sincerity, generosity, and silence were considered virtues, as were also reverence for the old, and high ideals of duty and self-respect. The Germans were characterized by a quality of heart-touch, expressed by the German word *Gemüth* — a term not alike to anything in the English language: it is approximately translated by 'heart,' but this is only an awkward substitute at best.

Of the chief gods worshiped, there were those from whom we have inherited the names of several days of the week: Tuesday, from Tiw or Tyr; Wednesday from Wodan or Wodin; and Thursday from Thor. Originally, the remotest ancestors had a week of nine days, but later adopted the seven-day week, bearing the Latin names Mars — Tew, Mercury — Wodan, Jove — Thor. Friday preserved the memory of the goddess Freyja, venerated as symbol of spring and love.

Wodan, the highest of all, stands most vividly before us. He repre-

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sented for the Teutons the Zeus of the Greeks; the all-father, the heaven, the distributor of wind and rain, the embracer of all the earth, and he was wisest, and watched over humanity from above. When riding through the air, he was said to be accompanied by the Walkyries, a troop of warlike maidens, who could transform themselves into swans. His counsel was sought at all times, but his chief business with men consisted of matters of the battlefield; he collected the souls of the fallen in battle for transport to Walhalla, the Hall of the Chosen. He was generally figured in the guise of an old one-eyed man, clad in a blue cloak, wearing a broad-brimmed hat, compared with the *tarnkappe* of the *Nibelungenlied* — the cap of concealment. Wodan was loved and also dreaded as the wild huntsman, the prince of the air, or Satan. From this Wodan-ride, originated the legend of the witches' sabbath: that on a certain day Satan meets all the world's witches at an appointed spot in Saxony, on the broken in the Hartz mountain-range; this day is also called 'Walpurgisday.'

Thor, the second of the gods in importance, drove in his chariot of thunder, wielding a miraculous hammer or crusher, which had the power to hurl itself at the victim, and to return like a boomerang back to the hand. He was god of the storm.

Of Tiw or Tyr little is known. The goddess Nerthus compares with Isis, of the Egyptians and later Romans, the World-Mother. She had her home on the island Helgoland or Heligoland, 'heilig land,' German for 'holy land.' Some writers place her on the island of Rügen, near Sasnitz, surrounded in its center by dense thickets, and only priests were permitted to approach her.

Social conditions of the earliest period were hardly above the hunting state; the men were warriors and carried on very little agriculture. In time of peace, the men led an idle life, as the management of things was given over to the women, to invalids, and to the old people. The warriors had their homes in the 'mark,' the outlying section around the villages. The village-communities consisted of groups of families in possession of a certain apportioned strip of land. This land was divided into three parts: (1) the immediate section around each house; (2) a section set aside for agriculture; and (3) open country for grazing. Certain villages joined together in a common society, but seemingly at some distance apart from each other. The choice of a home was always near a stream and grove, and, most important of all, around a large tree. The word 'mark,' of Wendish origin, meaning originally forest, later signified boundary or division between two villages. In the mark, the market was held; and there in groves the gods were worshiped and certain trees designated as places of sacrifice. This idea of the sacredness of trees and

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especially of the fir, has survived up to the present time in the extensive use of the fir at the Christmas festivals.

The mark divided Germany from Slavonia, and its head was called Markgraf; at first he was only a warrior-chief of the tribe, but later he acted as protector and guard between village and outer world, and also to prevent attacks upon the community.

The ancient Teutons venerated the earth-god Tuisco and his son Mannus, as found in old songs and history-books; from the former, the nation derived its ultimate name, *tuisco*, *Deutsch* in German. He was considered the founder of the nation. Arminius, or Herman, is also venerated as the conqueror of the Romans, in the year 9 A. D. — in the battle of the Teutoburger Forest. Their mode of warfare included also battle-songs, which were intoned at nights before attack on the enemy. These were intended to fan into flame their courage, and it was customary to increase the volume of sound of these songs by placing their mouths against their shields; *barditus* was the name of this process, from the old Nordish root *bardi* — shield, German *schild*. At certain festivals the same custom prevailed; the Goths also employed this custom and it is said that when Alaric and Theodoric the Great were killed in battle, they were carried from the field with songs.

Of the oldest known poetry of the Germans, there exists the *Hildebrandslied*, the manuscript of which dates from the eighth century, but is supposed to be much older; then the *Nibelungenlied*, the most famous of all; it is said to have been put together in the Middle Ages, about the year 1210, by an unknown poet, from various ancient folk-songs, and is divided into thirty-nine adventures. Both of these are in alliteration. Next in importance is the *Gudrun*, which is on similar lines with the former two, and is said to have been composed in the middle of the thirteenth century; the poet is unknown, but is supposed to have been a traveling *minnesänger*; thirty-two adventures are contained therein. Of other old poets, Wolfram von Eschenbach and Walther von der Vogelweide, the former especially through his *Parzival*, should be mentioned. There are also Ulfilas and Ortfried; the former, born in Asia Minor, translated the Bible into the Gothic language and became bishop of the Goths; he died about 390 A. D.; the latter, a Benedictine monk, wrote on religious subjects, and lived in the latter part of the ninth century.



“THE Giants of *Genesis* are the historical Atlanteans of Lankâ, and the Greek Titans.”—H. P. BLAVATSKY in *The Secret Doctrine*, II, 236



IN MEMORIAM

A tribute of love to Mrs. Amy Reineman, who passed away on August 26, 1922, and whose noble life and unselfish Theosophic work for many years was a true inspiration to all who knew her.

PURPLE blooms and crimson red,
Blooms of royalty and power,
Nobly come ye now to flower!
Splendidly your sweetness shed!
One that was your peer is dead.

One that made this human clay
Fair as any flower that blows,—
Royal as the crimson rose,
Pure as cherry-blossom spray,—
Now is one with the light of day.

Sing, you winged magicians! Sing
Mockingbird and meadowlark!
There's a new bright music, hark!
In every winged and singing thing,
Because this Soul hath taken wing,

And is at one with that pure white
And secret splendor in the sun
And in the Spirit; and being one
With it, hath made it shine more bright
For man's peace and the Gods' delight.


E'en though, whilst we think how dear
Her presence was, our eyes grow blind
Now,— we know she hath left behind
Not grief, but benedictions clear
And a new truth and bravery here.

Death comes not to such as she,
Save very royally, to bless
With largesses of loveliness
Upwarded erst, but now set free,
Men and mountains, sun and sea.

KENNETH MORRIS
*International Theosophical Headquarters
Point Loma, California*

LOOK WITHIN!

R. LANESDALE

HEN I was a child I used to be much impressed with the titles of books. I think that they seemed to me suggestive of so much wisdom that I could never dare to undertake an investigation of the contents of the book itself: and this was particularly the case with one small volume which bore the pretentious title of 'Look Within For Everything.' The serene assumption of omniscience contained in this title impressed me so deeply that I felt it would be an impertinence on my part to open so wonderful a work. Later, when I had grown skeptical as to the right of any one to claim omniscience, the title seemed foolish; and, as applied to that particular volume, it probably was so. But still later, when Theosophy had revealed itself to my mind, I looked with a certain wonder on the wisdom of the recommendation 'Look within for everything'; and applying it to life I decided that the book of wisdom to be opened and studied was not the volume with that striking title, but was life itself; and that the index to it was my own particular volume of the Great Book of Life, my own heart.

There are many ways of reading books and of consulting volumes such as encyclopaedias and dictionaries, and there are many ways of studying life, even when the recommendation to 'look within for everything' is taken as a guiding principle. There are two ways in particular that seem to mark the widest divergence in views as to the nature and use of knowledge. One is the acquisition of information: the other is the development of understanding.

There is little doubt that the first of these methods may be adopted as an end in itself, and that memory alone may be developed in the process. It is possible for a man to become a walking dictionary without an original thought of his own and without any increase of discretion or discrimination as the result of all his study. A reference library is useful, no doubt, but the man that uses it should have other qualities in order to use it to advantage, and in order to employ it in the highest sense of use, he must have developed the faculty of discrimination.

To gain discrimination man must look within. He must look beyond the outer facts to the inner motive power that produces facts. To understand motives man must study the source and origin of motives, that is to say, the human heart: and the only heart that is actually within his reach for direct study is his own. Let him therefore begin his study of life by the study of his own life; for if he cannot understand himself, his

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conceptions as to other men will all be clouded by the confusion of his own mind. If he can learn to appreciate one single original motive in his own heart he will have acquired a knowledge that will unlock at least one door in the secret chamber of every other man capable of similar thoughts and emotions. He will have increased his understanding, and that means growth.

The acquisition of information may add nothing to the understanding: and yet there are many educational establishments that have no higher aim than to impart information. Information is like food, which must be eaten and then must be digested. Before it can accomplish its function of feeding, it must be acquired and understood, that is to say, it must be assimilated before it can be regarded as real knowledge. The power to assimilate information so as to convert it into knowledge is a faculty which far transcends that of mere memory: it is understanding, which demands the exercise of discrimination; and this latter is possessed only by those in whom the higher mind is alive and active. It is in fact a function of the spiritual man, who reviews all knowledge and experience acquired by the lower mind, who sifts and co-ordinates facts and information, and who applies the resulting theories to life. It is the exercise of discrimination that brings wisdom, if it is not itself that crowning power of god-like man.

It is not always recognised that the true function of education is the development of character, just as the proper function of athletics is to establish health and strength of body; for character is moral and intellectual health, just as surely as a defective character is coincident with mental or moral disease: the one implies the other.

Sanitary science will not produce health unless it is properly and persistently applied to actual life, and knowledge will not produce high character unless it be converted into action and thought. The power to do this is not the same as the power to acquire and remember information, it is not a question of learning but of discipline and practice. Discipline is the practical application of theories to life, and in the old schools of philosophy of the higher kind the rule was maintained that 'discipline precedes instruction.' Is it not the case today that this rule is often ignored and in practice generally reversed? Discipline has lost its place in education and society is suffering the consequences.

It may be that the reason for 'letting down the bars' of discipline was to emancipate the student from the despotism of custom and the tyranny of prejudice. It may be that discipline was misunderstood and that in many cases mere compulsion was substituted for that wise guidance and judicious control of low tendencies by the higher mind which constitute discipline, and that a general revolt against such despotism was inevitable. But the resulting laxity has almost destroyed the value of

LOOK WITHIN!

many so-called educational establishments, and has made them a danger to the moral standards of society.

It would seem as if there were a popular belief that morality will take care of itself, and that it is merely incidental, or perhaps even to be regarded as an ornamental feature in education, of which it should be the backbone. For morality is the health of the mind, on which the health of the body depends; and morality can only be maintained by discipline, the highest kind of which is self-control. The discipline of force is but a substitute for the real thing; and it is certain that when discipline is dropped from education, then repression of crime becomes necessary, and police methods take the place of the preventive power of true discipline, which is self-imposed morality.

The most elementary student of Theosophy is aware that man is a being with a higher and a lower nature, and that it is necessary for the higher to control the lower. Self-control is the first essential in education. The use of violence or force is only necessary where education has failed; and it can never take the place of true discipline, which is the control of the lower man by his own higher nature. The uncontrolled indulgence of the lower impulses in human nature is simply insanity, and sooner or later it must be recognised as such. The attempt to substitute force for self-control is due to a fundamental ignorance of the mixed nature of man, and a total failure to appreciate the higher possibilities latent in every human being.

Theosophy declares that man is essentially divine. And the logical application of this doctrine is to be found in the appeal to the higher nature that is made by the Theosophical system of education, known as Katherine Tingley's Râja-Yoga school-method. The results of this appeal are so successful as to give food for reflexion to the most confirmed pessimist.

The child is treated as a soul imprisoned in a body: a soul, that may be helped to assume control of that body, and so become free. This is true emancipation; as contrasted with the false method employed by those who leave the human animal to run wild, uncontrolled and undisciplined, in the name of freedom.

To find the soul it is necessary to find the true Self. For that, one must 'look within.' To find the solution of every problem of life the same rule holds good: for the inner controls the outer, or should do so, even when natural order has been disturbed by the disordered will of man, who alone in nature has power to choose the wrong, and temporarily to exercise it. If man had not the power to do wrong it would be useless to appeal to his sense of right. The power of self-control is that which distinguishes man from the animals in their wild state. In confinement the

THE THEOSOPHICAL PATH

animals become influenced by man, and can be taught to control themselves apparently, but the result is to substitute the will of man for the race-instinct that, in the wild state, acts as conscience in the animal. The domesticated animal is but an imitation of man, whatever it may become in a later stage of its evolution.

The power of man to train animals reveals in that man the presence of a will, that is capable of controlling even more completely the desires and impulses of the animal in man, the lower self.

The awakening of this inner controlling power is what is aimed at in true education. It is a process of liberation or of emancipation: for, at birth, the soul (the spiritual soul) comes down from its own plane, or state of pure spirituality, to incarnate in, or at least to overshadow, the lower human animal, with its impulses, and instincts, and its mentality adapted to the lower plane of matter, on which that human-animal is at home, and on which the spiritual man is relatively a stranger, who may appear to the human-animal as an interloper, a usurper, to be opposed, rather than as a friend and guide, or, more properly, as the very Self of the man.

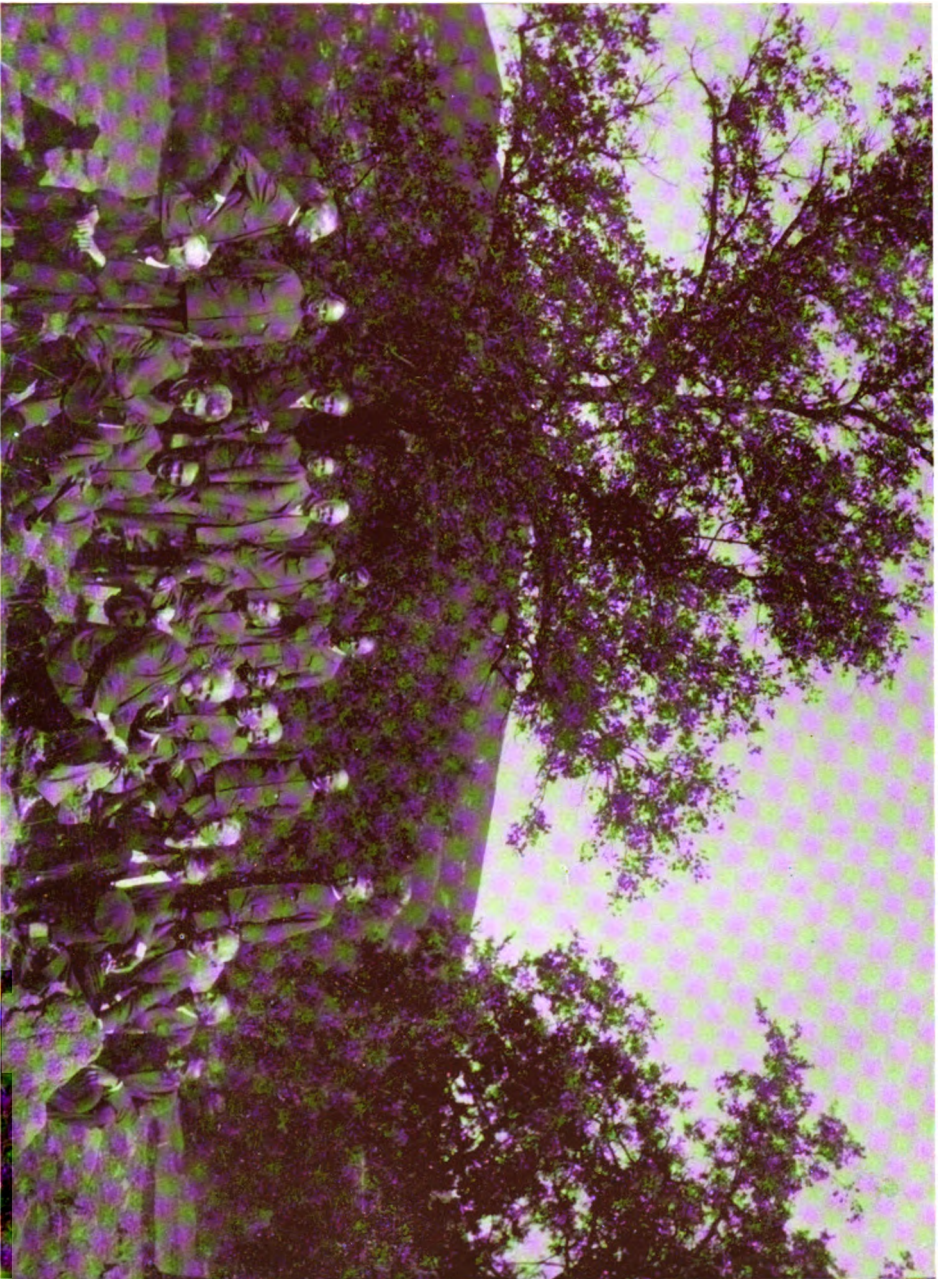
The forcible control of the lower man by police methods, or by the compulsion of organized public opinion, is just about as futile as the ordinary work of the animal trainer, who knows that his pupils will only perform their exercises so long as he maintains his mastery over them, and who does not aim at making of them independent, self-controlled, responsible beings.

It may well be questioned whether a large part of human school-work is in any way superior to the achievements of the animal trainer.

True education is the calling out the inner spiritual self of the pupil to assume control of its own instrument, the lower mind and body of man. To find this controlling power one must indeed 'look within.' And this is the mission of Râja-Yoga, to call out the godlike human, and to help him to assume control of his own personality, not as a master of slaves, not as an animal-trainer, but as the real self of all the illusive selves that make up that personality. So the title of that book may be a good motto for a man, for it is surely wise to 'look within for everything.'



"I AM persuaded that within the being of each man there is an ideal self so much higher than the self of ordinary life that he who should become fully aware of it would think himself in the presence of a god."— *Dr. E. Hadley*



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A GROUP OF THEOSOPHICAL STUDENTS IN PICNIC AT ALPINE, SAN DIEGO COUNTY
OCTOBER, 1922, IN HONOR OF ENGINEER OSCAR LJUNGSTRÖM OF SWEDEN

A DELIGHTFUL OUTING FOR POINT LOMA THEOSOPHICAL STUDENTS OF SEVERAL NATIONS
INCLUDING KATHERINE TINGLEY'S CABINET OFFICERS



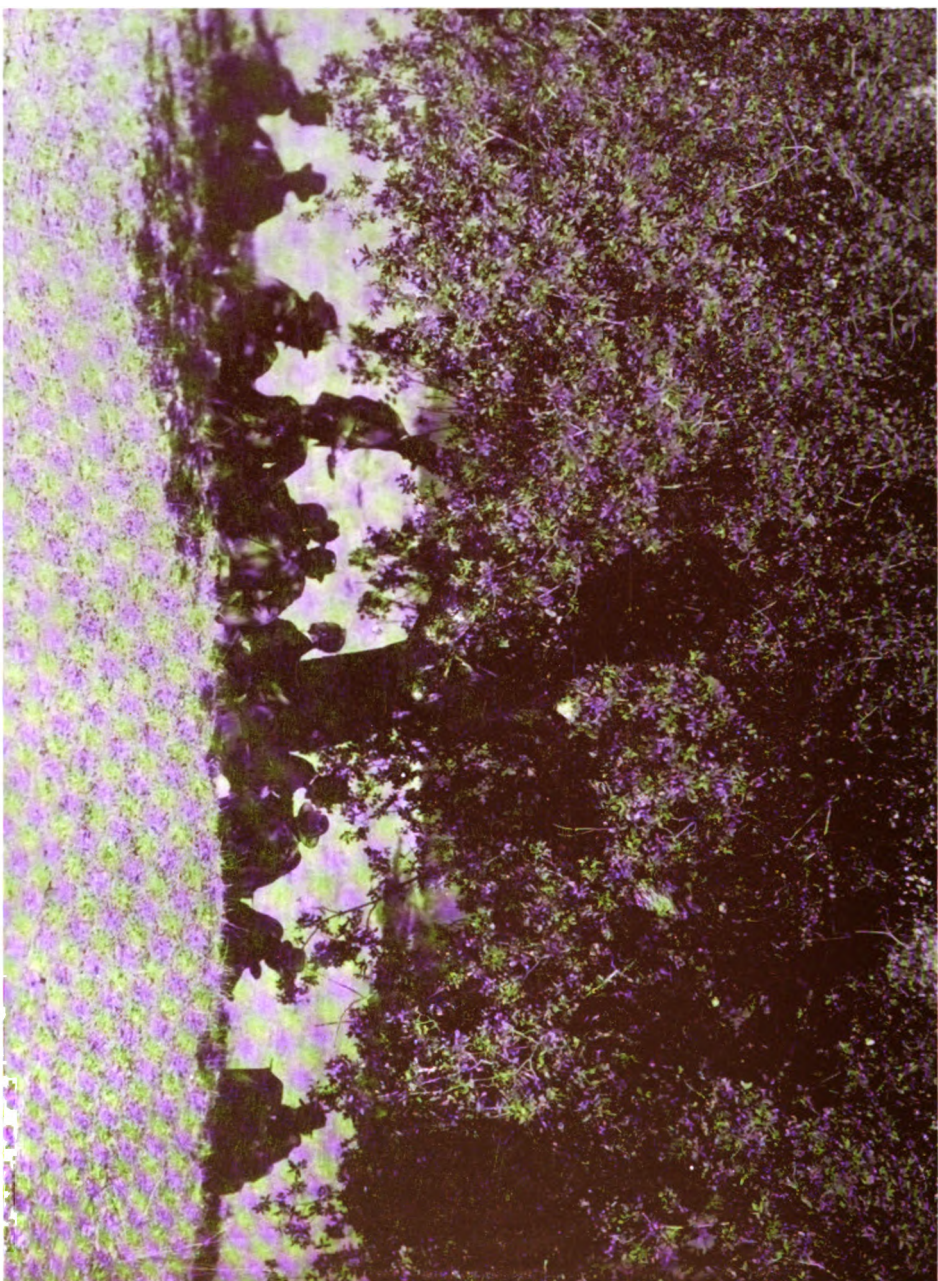
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AWAITING LUNCH



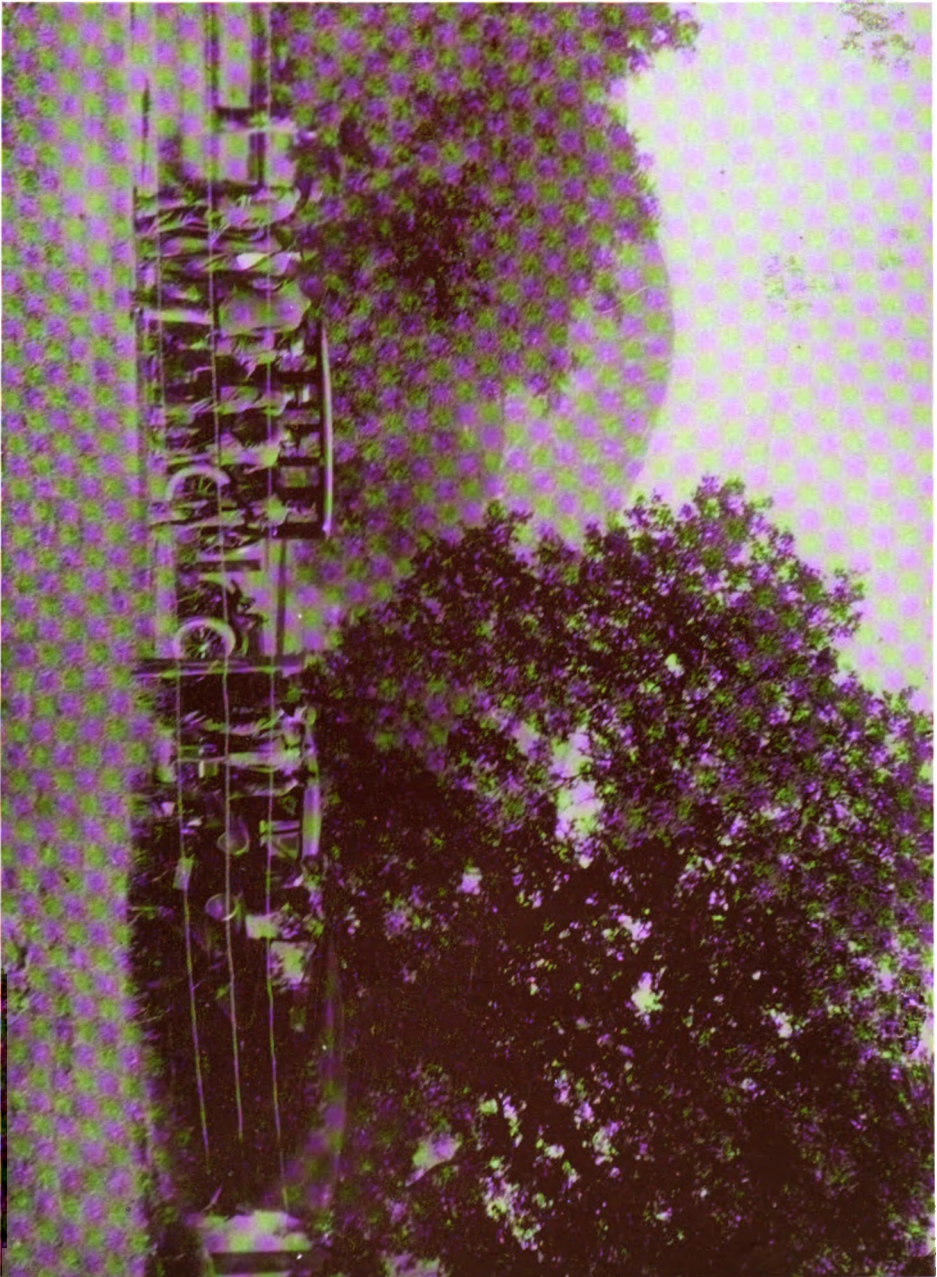
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A GLIMPSE OF THE BEAUTIFUL MOUNTAIN SCENERY ON THE WAY



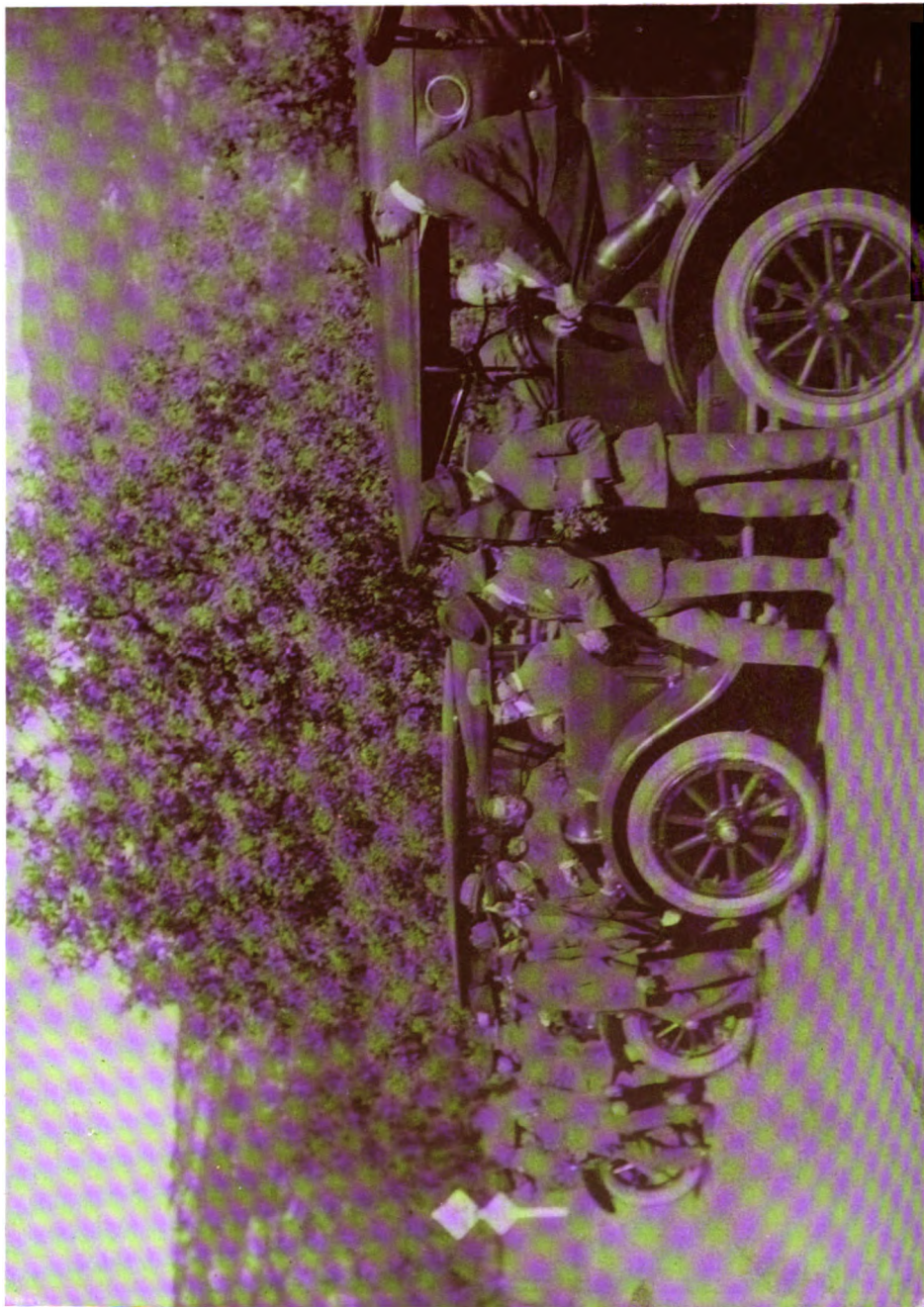
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THE THEOSOPHICAL COMRADES AT LUNCH UNDER THE LIVE-OAKS NEAR ALPINE



Lomaland Photo & Engraving Dept.

THE STUDENTS PREPARING TO RETURN HOME TO THE THEOSOPHICAL HEADQUARTERS



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A FEW MOMENTS BEFORE THE RETURN HOMEWARD OF THE THEOSOPHICAL STUDENTS

THE OLD NEW-ENGLAND LIFE

F. M. P.

IN the earlier life of New England, so sensitive was its almost wholly patrician population to man and woman engaged in honest work, that those who were employed were spoken of as 'hired man, woman, or girl,' never as servants, excepting among the small select groups in cities. Yet this designation marked a rigid if subtil class-line, which was maintained with frigidity by the employer should the 'hired help' venture to join in the family conversation on family matters or affairs of general concern in its relations with the public. And the 'help' was wary against committing such breaches from its place at the family-table, where given names were used when it was spoken to. For all were workers and neighbors.

Thus service was honored and servitude guarded against in communities of neighbors, where the 'Better Off' helped themselves and also the 'Not-so-well-off' in utilising the latter for mutual benefit. And 'House- and Barn-raising,' and 'Husking Bees,' were glad offerings of all the neighbors to such needs of any one of them.

Lack of a solid primary education and probity of conduct were the only recognised marks of low caste. Any falling short of public spirit in matters of principle or the common good was met with isolation from such affairs — without words. Not coming up to the manhood-line meant loss of full manhood-rights.

Such were the subtilly fine distinctions which characterized New-England's life as late as 1865-70. The close of the Civil War, filling up the Middle States, and opening the West, quite generally emptied New England of its original stock. And the influx of foreign peoples has materially changed previous conditions of life in that Section. Yet the old New-England spirit is so strong and wholesome that it takes hold of and influences these later peoples in customs and outer appearance.



"MEDITATION is the soul's perspective glass; whereby, in her long remove, she discerneth God, as if he were nearer hand. I persuade no man to make it his whole life's business. We have bodies as well as souls; and even this world, while we are in it, ought somewhat to be cared for. As those states are likely to flourish where execution follows sound advisements; so is man, when contemplation is seconded by action. Contemplation generates; action propagates."— *Owen Feltham*

AMERICA'S PHYSICAL MANHOOD MATERIALLY DEFICIENT, HOLDS UNITED STATES ARMY SURGEON

[From *The San Diego Union*, November 8, 1922]

BY CHARLES R. SAWYER

(Editor's [*San Diego Union*] Note.— General Charles E. Sawyer is not only a great physician and surgeon, but he is in addition a great student of manhood and his work as one of the ranking officers in the army medical corps has placed him in a position to know the true condition of the nation's physical manhood. That he is unafraid to declare the condition verging on the tragic is a fortunate thing for those Americans who are not blinded by a false pride in birth and national egotism and who hail with pleasure any step taken to right the condition.)

AMERICA'S physical manhood is materially deficient.
Its mental capacity is of a mediocre type.

Harsh and cruel as these statements may sound they are only the grim findings of the records made when the World War forced examinations of America's manhood.

The knife of a surgeon may seem cruel in its relentless cutting but the results obtained more than justify the method. If we are brought to a realization of our needs through a frank if smarting application of truth then we have taken the first step toward a national health and higher grade of mentality.

Such a realization is growing and the nation today is moving toward some system that will change us from a body of men shot through with physical weakness to a physical perfection that will make us not only strong as individuals but will make us strong as a nation, a need greatly to be desired in the troubled times that have fallen upon the world.

Survival as expressed in God Almighty's plan of human perpetuity depends upon fitness. This is quite as true of nations as of individuals. A nation to be most fit must have men and women of physical strength and mental capacity. To have physical strength and mental capacity as a nation it is quite important that there should exist a general national plan of physical development. All countries that have developed power as the history of the world relates accomplishment, have done so through strength and vigor.

Strength both of body and character comes from contact and the practice of systematized policies of development is necessary for both.

OUR HEALTH RECORD

The records of the World War reveal the fact that America's physical manhood is materially deficient and its mental capacity of a very mediocre type.

AMERICA'S PHYSICAL MANHOOD MATERIALLY DEFICIENT

The findings of the draft boards as applied to men training for soldiers show only 67½ per cent. of the flower of the country's manhood in physical condition to stand war's vicissitudes. These same war records show another distressing and surprising situation as regards the mentality of our people. Of all the men who went into service only 4½ per cent. showed very superior intelligence, 9 per cent. superior intelligence, 16½ per cent. high average intelligence, 25 per cent. average intelligence, 20 per cent. low intelligence, 15 per cent. inferior intelligence, 10 per cent. very inferior intelligence. In other words 70 per cent. of our young American manhood registers below the average of normal mentality, representing really only the mental ability of the age of 14 years and less. These are really startling statistics and certainly indicate great need of much special attention to the individual citizen if America is to keep step with the march of progress as a nation. Had we put the physical tests by which we measure soldiers to all the people of the United States, we should have found ourselves less than 50 per cent. competent.

WELFARE SACRIFICED

In the hurry of development, in the necessities of production and out of the consequences of competitive existence, the rule in America has been to sacrifice not only natural endowments but also physical welfare.

America in the strength of her youth has been improvident and without due consideration for the consequences of extravagant drain upon our greatest resources, *i. e.*, health. It is true that we have employed some simple forms of calisthenic exercises in our schools. We have had a limited amount of physical development under voluntary military instruction; we play some golf and a very limited number play baseball and basketball, but on the whole America has paid little heed and given but little attention to the proper development of the individual as a class.

We are at last thinking in the language of how to be big and strong, powerful, potential and competent, and with this thought possessing them many of the leading minds of America are today giving specific attention to the creation of some general system of physical development which will be broad enough in its scope of application to reach both male and female, young, middle-aged and those later in life.

PRIDE IN STRENGTH

America has pride in being competent in industrial capacity, in financial strength and in commercial relations. She has pride in progress in the development of all of the affairs in which any nation should be interested, such as its manufactures, its mines and mining, its quarries and quarrying, its waterways and transportation facilities; in fact she has been expert and capable in assembling all the things and materials from which we have grown to our present position as a splendid nation of ingenious people.

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We can reasonably claim right to the title of leader in many of the national and international affairs and from the progressive disposition of the past we might reasonably contemplate perpetuity as a people but without some extra precaution, some special effort, instead of continuing a strong and accomplishing race, we will become so weakened in our physical forces as to bring to ourselves the liability of early degeneration and decay.

NEED OF RESISTANCE

To perpetuate the American nation we must have special resistance against the inroads of disease and the liabilities of increasing limitations in our living accommodations. Our combat with influenza showed how incapable we are of positive resistance. Were this not true we would not have sacrificed nearly 300,000 of our citizens through the mortality list of influenza.

Nintey years ago the Hawaiian Islands had a population of 132,000 natives. The race seemed capable of meeting all of the exigencies of climate and such afflictions as they had to bear in all of the affairs of their life, with a fair prospect of reasonable longevity as a race. Today they represent a people numbered by 21,000 pure Hawaiians and 19,000 mixed. This is due to the fact that they became the subjects of tuberculosis, venereal disease, drug habits, imperfect and unfavorable sanitation, and a total lack of physical upkeep. Believing that the missionary was capable of caring for them, they became indifferent to the natural actions and practices of their people. They were spoiled by the extension to them of rights and privileges which they had never had before, and because they took no precaution in the maintenance of their physical manhood, they have succumbed to the inroads of disease and today are almost an exterminated race.

America today is big and strong and may well assume to itself the leadership and protectorate of the affairs of the world. But unless we are able to maintain a continued resistance, unless we develop some national system of physical maintenance by which we can improve our longevity and decrease our mortality, we will not be able to continue the commandership to which we are justly entitled. In fact we may subject ourselves to the same disastrous consequences that came to Hawaii's population.

CAUSE OF T. B.

Men and women resist disease by the strength of their own physical capacity. Without physical strength they yield much more readily to disease afflictions. That is why today we are showing such a large percentage of cases of tuberculosis. With all of our experience and the observations we have taken, with all the rules and regulations of protection so far as instituted, the percentage of tubercular subjects in the United States of America continues about the same. This would be very different were we more powerful physically. For these reasons and many others which might be

AMERICA'S PHYSICAL MANHOOD MATERIALLY DEFICIENT

enumerated, I wish to emphasize the fact that if America is to remain in the vanguard of nations, then it is very important that we establish a broadcast, universal plan of physical improvement.

Comparatively America holds fifth place among the nations of the earth in physical vigor, and since 55 per cent. of our children do not go beyond the fifth grade in our public schools, it is self-evident that if we are to be in the vanguard of nations, we must adopt some general, systematized plan of physical development, and at the same time bring about a system of education that will interest and attract our young people until we have elevated the standard of mental and productive competence far beyond its present status.

TO BUILD LEADERSHIP

The department of welfare now being arranged for by the present administration has in mind the creation of a system that will provide the ways and means to overcome our present deficiencies, for it contemplates in its divisions of education, health and social service, a combination of influences which will bring the American citizen to a different understanding, also to more effective action in behalf of such advanced measures as will guarantee to Americans the continued leadership of the world.

[Note that only $4\frac{1}{2}$ per cent. of the men who went into service showed very superior intelligence.

In this connexion the following, quoted from an affidavit on file in the Superior Court of San Diego County is of interest:

"That on July 25, 1918, four students from the Râja-Yoga College besides affiant arrived at Camp Lewis, American Lake, Washington, having been inducted into the service by Local Board No. 1, San Diego, California; and a few days thereafter they received their psychological examination, with the result that three of them received the highest mark, 'A', indicating 'Very Superior Intelligence,' one of them received the mark 'B', indicating 'Superior Intelligence'; and the other received the mark 'HC', indicating 'Average High Intelligence': that all of these five students had been educated at Point Loma from childhood," — H.]

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"It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the higher mind *alone* which can influence the atoms interacting in those cells."

THEOSOPHICAL ITEMS OF INTEREST



AS we go to press, the hum of preparations for Thanksgiving and Christmas festivities is already heard among the busy hives of workers, old and young, in Lomaland. These festivals in Lomaland are never just simply occasions for feasting and merry-making, though these delightful elements are not lacking. On Thanksgiving the Lomaland students always take occasion to remind themselves and one another of the great spiritual blessings which belong to every earnest Theosophist and for which we try to be duly thankful in the best possible manner — by passing them on to others and becoming daily better exemplars of the great Theosophic principles.

And at Christmas-time, when a large portion of the people of Western nations do remember, at least for a few days, that the teachings of Jesus were concerned with inculcating brotherly love, the real students of Lomaland take the opportunity of again reminding themselves of the presence of the Christos-spirit in each one, by an accentuation of the principle that "Helping and sharing is what Brotherhood means" — the main undercurrent of their lives at all times.

Our Leader, Madame Tingley, is arranging for a special celebration of Thanksgiving Day at Headquarters this year before the regular date, as she is planning to leave Lomaland on or about November 24th for a trip east. She is scheduled to arrive in Boston about November 29th and expects to return to Lomaland by Christmas. The purpose of her trip is to attend to special work in connexion with new Theosophical activities, and to give public addresses if possible in Boston, New York, Chicago, and Minneapolis.



Accompanying the Leader will be Dr. Erik Bogren, President of the Universal Brotherhood and Theosophical Society in Sweden and Finland, who has been visiting Lomaland for the past few weeks. Dr. Bogren will spend a few days in Boston, visiting our New England Center, and bringing about a closer connexion between our activities there and in Scandinavia. He expects to arrive at his home in Hälsingborg, Sweden, before Christmas.

Dr. Bogren is much beloved not only in Sweden and Finland, but also by the members of the Universal Brotherhood and Theosophical Society in America who know him — especially by the members at the International Headquarters. He has always been a splendid example of devotion to Theosophy, loyalty to the Leaders of our Organization, and of the real spirit of love for all Humanity.

Direktör E. A. Gyllenberg, Business Manager of the Universal Brotherhood and Theosophical Society in Sweden and Finland, who accompanied Dr. Bogren from Sweden to Lomaland, will remain at Headquarters for

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several months longer. He is making a careful study of the English language in the hope of rendering even more efficient service than ever to the Cause of Universal Brotherhood in Sweden, and of bringing about a closer connexion between his country and the International Theosophical Headquarters at Point Loma.



When the Leader was in Sweden last spring, she reorganized the Gothenburg Center and suggested that the members secure a new hall for their headquarters and for the public meetings. A substantial fund was raised by the members of the Woman's International Theosophical League at Point Loma to assist them in this work. The Leader appointed Ingeniör Gustav Kahlson and Fröken Eufrosyne Collander as the Directors of the Center. As already noted in these Items, Ingeniör Kahlson reports that the members of the Gothenburg Center have secured a fine hall, splendidly located and admirably adapted for the work of Theosophical propaganda in their city.

On October 30th the following cablegram was received from Gothenburg:

"Tingley, Point Loma, California.

"From first meeting we send loyal greetings.

"(Signed) Members of Gothenburg Center."

To which the following answer was immediately wired:

"Gustav Kahlson, Kungsgatan 10, Gothenburg.

"Rejoicing in glad tidings of your new home. Persevere, trust.

"(Signed) Leader and Students."



On November 6th a cablegram to the Leader from Arkivarien Oscar Ljungström announced his safe arrival in Sweden. Mr. Ljungström is one of the sub-editors of the Swedish 'Theosophical Path,' and has recently paid a visit to Lomaland, where his two children were educated. Just before leaving New York, Mr. Ljungström wrote the following letter to the Leader:

"Hotel Belmont, New York, October 27, 1922.

"Dear Leader: Before leaving America I feel that I must again thank you with all my heart, not only for your kindness to me, and because I was allowed to take advantage of the blessings of Lomaland, but also for what you are doing for Humanity by the building up of the Temple on the Hill at Point Loma.

"Again going through these large cities, and reminding myself of all institutions I know of, I am once more awfully impressed by the heart-rending sorrow and need of Humanity, and deeply convinced that only the light that burns on the Hill of Lomaland can bring the remedy.

"My love to you and all the comrades!

"Yours faithfully,

"(Signed) Oscar Ljungström."

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The Leader and the comrades at Lomaland regretted deeply to say good-bye to Mr. Ljungström after his visit to Headquarters.



Professor Osvald Sirén, PH. D., who for many years past has occupied the chair of the History of Art in the University of Stockholm, and has long been a devoted member of the Universal Brotherhood and Theosophical Society, is now pursuing his studies of Chinese art, architecture, and antiquities, in the interior of that interesting country. He expects to arrive in Lomaland about Christmas-time.

Professor Sirén intends to direct his writings in future very largely to the German- and English-speaking public. He will of course keep up his Swedish publications also. He expresses his intention of devoting more of his time in future to the international field.

He writes: "The opportunities for an art-student are enormous here in China. Every subject opens views into new possibilities. I am not sure how far this kind of work will carry me. It concerns the evolution and expansion of certain forms of Chinese sculpture and architecture. . . .

"I have at present the intention of leaving China towards the end of November and staying in Japan for about two weeks, arriving in San Francisco between Christmas and New Year's. I hope to be at Point Loma for New Year's, and to stay there for one or two months. I intend to go to New York to see certain Chinese works of art and possibly at the same time to give some lectures. Later I may return to Europe, particularly to Sweden and England, where I shall make some arrangements for publications on Chinese sculpture and architecture. . . .

"I wonder how far the museum idea can be carried out at Point Loma. An appropriate building . . . must be proof against fire and heat and rain. . . . If someone could be sufficiently interested to help us in this proposition! I know wonders could be done at Point Loma. . . .

"My heart rejoices at the news of the success of *The Eumenides* at Point Loma under the Leader's direction. I find that the importance and influence of Theosophical activities there are growing day by day in many minds in the Orient.

"My greetings to all the members throughout the world."



The members of the Universal Brotherhood and Theosophical Society in Finland are entering with a splendid spirit of enthusiasm and devotion into their new public activities inaugurated by the Leader when she was in Helsingfors last Spring. The following extracts from the translation of a recent letter written by Miss Inez Wilén, the directress of the Helsingfors Center, to the Leader, speak for themselves:

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"The Universal Brotherhood and Theosophical Society of Helsingfors,
N. Esplanadgatan 5, Helsingfors, Finland, August 20, 1922.

"We have started our public work. On the 15th of August we opened our free circulating library of Theosophical literature, and there were people on hand to borrow our books the very day it was opened. And ever since there has not been a day without people coming both to borrow and to purchase our literature. It was a most happy hour for us when we opened our library. Our show-window is very useful and attractive. It is lit up in the evenings, and there is always a fine display of books, pictures, and posters for the public to inspect.

"As the street on which our headquarters is located is one of the busiest thoroughfares of Helsingfors, a large number of people come to read and inspect our books. Our library and book-store are open to the public every day. Once a week we advertise.

"It is difficult for us to believe that now we really have a place of our own for public work — something that we have yearned for, for such a long time. Now we are able to receive interested inquirers, and such as wish to buy our literature or borrow our books. Our room has become a cherished gathering-place for the members in Finland as well as for inquirers, and the atmosphere is one of peace and harmony — so simple and yet so dignified and inviting, that all who come here immediately express their delight. . . .

"Accept, dear Leader, and Teacher, our loving and respectful greetings, in which we all join, and rest assured that you will ever remain with us in loving memory. We also send our kindest greetings to all the comrades in Lomaland.

"From your affectionate Finnish comrades,
by Inez Wilén."

(Note: A report of the success of the first public meeting conducted by the members in Helsingfors will be found in 'The Mirror of the Movement.')



The following is a translation from *Hufvudstadsbladet*, Helsingfors, Finland, October 7th:

"ANCIENT GREEK DRAMA AT POINT LOMA

"On September 2nd, the magnificent tragedy of *The Eumenides* by Aeschylus, was presented in English verse with splendid success at Point Loma, under the direction of Mme. Katherine Tingley.

"A critic in the San Diego *Union* of September 3rd has nothing but praise for the play. To Madame Tingley must be assigned the credit for the greater part of its success. As is well known, she has a rare comprehension of ancient Greek culture; and say what you will, this is Humanity's most valuable inheritance.

"As far back as 1898 Madame Tingley gave the first performance of *The Eumenides* in New York. At the recent performance at Point Loma, all

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the players were students or teachers in the Râja-Yoga College. Miss Frances Savage, as Athena, and Mr. Montague Machell as Orestes, were particularly noteworthy. Mr. Machell is probably remembered here in Helsingfors. He took part in Madame Tingley's Theosophical and musical events here last Spring, at the Swedish Theater. The California critic also praises the music composed especially for *The Eumenides*, which closely follows the ancient Greek modes."

Note: The music for Katherine Tingley's production of *The Eumenides* above referred to, was written by Professor W. A. Raboch, who is in New York, on a temporary leave of absence from his duties as Head Instructor of the Isis Conservatory of Music, Point Loma. Under date of October 19th he writes to the Leader:

"I must confess that I miss my work with the students and the little ones, and the general spirit of the work, and can add that it was all one continuous round of pleasure and satisfaction. I wish all continued success and progress in the noble work of which you are the Leader and initiator.

"Yours sincerely,

"(Signed) Wenzel A. Raboch."

The current issue of the *Pacific Coast Musician*, on its San Diego page for September, 1922, says:

"The outstanding event of the month was the presentation of the classical Greek Tragedy, *The Eumenides*, at the Greek Theater, Point Loma, by Katherine Tingley and students of the Theosophical University. This great drama of ancient Greece although twenty-three centuries old, is as living to-day as when Aeschylus wrote it. The beauty of the setting as presented at Point Loma, the classic Greek Theater, and the murmuring sea in the background, made an unforgettable picture. The production, under Madame Tingley's direction, was artistic perfection. The students read their lines with intelligence and a full conception of the beauties of this classic work. The splendid costuming, graceful dances and appropriate music combined to make the performance of *The Eumenides* a notable achievement."



Mr. Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in England, announces the opening of free public meetings at Examination Hall, 8-11 Queen Square, Bloomsbury, London, W. C., on Wednesday, November 1st. Mr. Crooke presided. Three addresses were announced on the subject 'Theosophy as practised at Point Loma'; the speakers being Miss Florence Collison (who will soon come to Point Loma), Mr. E. E. Synge, and Mr. F. Keep. Lantern views of the Greek Drama, *The Eumenides*, as recently presented by Mme. Katherine Tingley in the open-air Greek Theater at Point Loma, feature the program as announced.

Concerning the Hall for the public meetings, Mr. Crooke writes:

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"Examination Hall gives nice accommodation on the ground floor and is exactly suited to our purpose of the best class audience, having conveniences for electric light for the lantern, and for music, etc., and it can be very nicely decorated. There is a fine marble statue of Queen Victoria in this room — she opened the Hall some years ago. Now we are busy preparing hand-bills and advertisements for the meeting. The lantern-slides are being made and will be ready next week."



"No more war" — That these words may be effective our Leader says: "Make this sentiment your daily mantram. The thought in itself is humane and lessens the pressure of anxiety. America now has the opportunity of bringing to the attention of the world the fact that in the spirit of internationalism, there is a power in this country which, brought forth and applied to the needs of other nations, would bring new hope to millions of our suffering fellow-men, and a true unity among the peoples of the earth. Why does not America step to the front and win the honor of becoming the benefactor of all nations? So says Theosophy in pleading for the promulgation of the true spirit of Brotherhood."



Below is a copy of a letter recently sent by the Leader to the Girls' Clubs for Higher Education in Sweden — a branch of the Theosophical activities adapted to the needs of the young people who are over fourteen years of age and hence no longer eligible to the children's Lotus Groups. The Girls' Clubs have done most effective work, especially in Stockholm, Gothenburg, Hälsingborg, and Malmö, Sweden.

"November 8, 1922.

"To the Girls' Clubs for Higher Education.

"My beloved Comrades:

"I salute you with the heart-touch of good wishes for the coming year for each and all of you, that you may find each day, new courage and new hope that will keep warm in your hearts the ennobling and purifying teachings of Theosophy — that through this you may find the power to make the moments of your daily lives a force of good, that will sustain you on the path of self-evolution.

"Keep your minds clean and pure,— your hearts strong and true,— ever have before you the vision of the nobility of your calling, that it is only through building your characters on a solid foundation that you can be of any real service to the world. Rise above all the temptations of your lower natures, and bring into play for the world's good the beauty of a true and Theosophical life.

"I embrace you. I give you my confidence and assure you that I am with you daily in thought and that I appreciate your efforts, and am assured that ere long I shall meet you, and then we will come together in the fulness of

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our love for the truth, and make possible better service for the world's children.

"I salute your faithful teachers with tenderness and love. Truly they are your friends.

"Wishing you a Merry Christmas and a Happy New Year, dear hearts,

"Affectionately,

"(Signed) Katherine Tingley."

Miss Anna Sonesson, Superintendent of the Stockholm Lotus Group writes that five of the former members of the Lotus Group have recently been promoted to the Girls' Club for Higher Education. The Lotus children entertained their parents on October 15th at the Stockholm Center by presenting the symposium 'The Little Philosophers' (written for them by Katherine Tingley), songs, and short recitations. Every Friday night a large number of the older children in the Group attend an English class. This idea was introduced by the Leader on her last visit.



There has been a call from several cities in California for our Leader to make a tour through the state and deliver public addresses. This plan will be considered later, but probably not until after Mme. Tingley has completed her trip to Europe next spring, which she is now contemplating.

Keen interest is shown in the regular Sunday evening meetings of the Universal Brotherhood and Theosophical Society at the Ebell Club Auditorium, 1719 So. Figueroa St., Los Angeles. Since the removal from the Music-Art Studio Building, where the meetings were conducted last year, the attendance has not been quite so large as it will probably be after the holidays.

The weekly reports from the New England Center of the Universal Brotherhood and Theosophical Society at 246 Huntington Avenue show that the old standard of Theosophical activities is sustained with enthusiasm by all the members. Public meetings are conducted throughout the winter by the members of the Boston Center.



Nature-life in Lomaland has been refreshed by recent rains which were welcomed by all. While our comrades in many countries long for more sunshine, in Lomaland we have plenty of sunshine to spare — and look forward eagerly to the rainy season, as we only get about ten inches of rain a year on the average, and for the rest of the year have to depend upon irrigation with the water stored in the huge reservoirs during the rainy season.



The Hallowe'en festival was duly celebrated in Lomaland by the Râja-Yoga students with music and merriment. Before a number of guests including our Leader's Swedish visitors, Dr. Bogren and Mr. Gyllenberg, the older Râja-Yoga students conducted a varied and lively program of enter-

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tainment, in which typical Hallowe'en and other games were interspersed with recitations and musical numbers. One of the musical novelties was a 'Spanish' male quartet, who, dressed in old style Spanish costume, rendered several songs, including that old favorite *La Paloma*, in the original. At the conclusion of the program the singers were invited by our Leader to call at Headquarters and entertain the members of her cabinet assembled there.



The general activities at the International Headquarters are greater than ever before. There is no let-up in the work at the Aryan Press — the demands upon it always keep the full staff working at capacity. The propaganda work that is done from year to year and from day to day by this Center is gradually spreading the leavening teachings of Theosophy all over the world for the benefit of Humanity. The new edition of the Leader's book, *Theosophy: the Path of the Mystic*, is now on sale. Our capable staff of translators are kept busy translating our literature, reports of meetings, correspondence, etc., into different languages.



The weekly meetings at the Isis Theater in San Diego are conducted regularly every Sunday morning. The audiences are made up of earnest thoughtful people, whose interest in Theosophy is steadfast and sincere.

The San Diego Branch of the Universal Brotherhood and Theosophical Society which bears the title of our three Leaders — H. P. Blavatsky, William Quan Judge, and Katherine Tingley, — is largely attended at its regular weekly members' meetings. It is ably directed by Mr. Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, the Leader's private secretary and formerly William Quan Judge's private secretary. At the present time a committee of the members are looking for larger quarters.

A picnic for all the members of the San Diego Branch was recently held in Lomaland, which was a great success in every way, and strengthened more than ever before the tie between the members resident at the Headquarters and those on 'outpost' duty in San Diego.



Petrus Bontje, our young Dutch comrade, whom the Leader brought to Lomaland from Holland in 1913 to become a student at the Râja-Yoga College, and who has recently been visiting relatives in Denver, Colorado, expects to return shortly to Lomaland. In a recent letter to the Leader he writes:

"Every day that passes convinces me anew that this outside world is not a world in which I care to live or could be really happy. Its attractions do not attract me and I am looking in vain for the things which I know to be essential to happiness. At times I feel completely isolated, and were it not for the picture of Lomaland, always hovering in the back of my mind, I should often be very unhappy. I am looking forward with the greatest eagerness to the day when you will allow me to go home. In the meantime

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I am holding the Râja-Yoga banner aloft. I have no difficulty in living up to the Râja-Yoga standard. More than eight years of Lomaland life have fortified me against temptation in any form as found in the outside world. Be assured that I shall do nothing during my stay in Denver, that I would not have you know.

“With affection and gratitude,

“(Signed) Petrus Bontje.”

In a recent circular issued by the Leader to the resident-members and students at the International Theosophical Headquarters, she said, among other things:

“The conscientious student will always remember that he is a part of the whole, and that it is difficult to separate his real personal interests from the interests of the Work. The saying, ‘What is good for the hive, is good for the bee,’ contains a valuable lesson in occultism, which all the members should learn.

“When a student forgets and introduces personal gossip to one or more, that student is placing obstacles in his or her own path, which have to be met later with some embarrassment. Gossip poisons the brain-mind and occupies space that should be used by conscientious thoughts and high purposes. . . .

“The awful suffering of the world’s children — especially of the young folk in Europe — through the War, should challenge all members to forget their weaknesses and to overcome them in such a way that they would be doing heroic work in intention and in the application of Theosophy to human life all the time. . . .

“*The real issue is that a person on this Hill must be a Theosophist at heart.* There must be the love of the Work, and the ever-present desire to protect it and do justice to it; there must be the love of the constant opportunities to further advance spiritually in the strength needed to help the world; there must be a continuous, never-failing love of everything that is good and true and beautiful. . . .

“There is a magic power in these words, ‘Think three times before you speak or act.’ In this way, impulse is checked and the weaknesses that seek expression so determinedly, will be held back. And then often follows the reflexion of the higher mind, which makes no mistakes. Let there be more thinking and less talking. Always be ready to blame the self rather than others. Avoid crawling out of difficulties by blaming others, or making comparisons with this one and that one and yourself.

“Indeed, loyalty rightly interpreted with a conscience clear, is making this great Center of Theosophical activity a beacon-light for the world, at the very time when the starving and hungry, both physically and spiritually, are calling for help. Let us love one another: let us love one another. Keep these words in your minds, you who sometimes forget. Thus you will help yourselves and the workers and our Sacred Cause.”

CLARK THURSTON

THE MAGIC MIRROR

R. MACHELL

MARY SINCLAIR was sitting alone in her studio; and yet she was not exactly alone, for her model was with her. But her model was her own fair self, and the go-between was a long cheval glass. She was not dissatisfied with her model, yet they had both struck work and were contemplating one another in the friendly mirror with a certain wonder. They both were trying to find out which was the reality, and who they were in themselves.

Mary knew all about her family history; but her model was telling her that she was all wrong, and that she was not even a reality — that in fact she was but a poor version of the real self.

"But who am I, then?" asked the artist; and the model answered: "You and I have passed through many lives."

"Yes," answered Mary. "I know that; at least I know I have, but I don't remember them. Do you?"

The model looked wise, and smiled so sweetly that Mary was forced to smile too. She nodded her head and the other nodded. Then they both said together: "You make me sleepy, nodding your head like that," and then they both smiled drowsily.

Mary was holding in her hand an old-fashioned metal mirror. She wanted to paint her model looking in that mirror, but could not manage it; for her model insisted on looking her straight in the face till they were both psychologized and thought that they were looking at each other through a window — at least, that is how it appeared to Mary for a little while; and then she knew that what she saw was just her own image in the mirror — like the surface of a little mountain lake. She smiled as she recognised herself again; and wondered how she could have doubted her own identity. She was the Lady Pamela of Château Blanc. Everyone knew the Lady Pamela; she had been a subject of general interest from her infancy, for she had never been like other children.

It was whispered that her father was a magician, who was carried off by a dragon or some evil spirit that he had evoked; and that her mother died of terror when her wicked husband left her to the mercy of the elements alone with her infant in the forest. How the child was rescued was not known; for her aunt brought the little Lady Pamela with her when she took up her residence at Château Blanc, an old castle in the forest, to which she had retired from the court when she became a widow, there to devote herself to study and to the peaceful life she loved.

She was a stately châtelaine, learned and gentle, and reputed wise in an age when ladies of rank were more remarkable for frivolity than learning.

She undertook the guardianship of her dead sister's daughter, with the

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intention to fulfil her duty to the uttermost. But from the first she found it difficult to understand the child; and little Pamela was soon aware of the great gulf that lay between her and her guardian. The teachers to whom the châtelaine intrusted the education of her ward were not more fortunate. They did their best, but found their pupil quite unnaturally reticent. They called her proud; no doubt she seemed so, but her pride was of a kind they could not understand. Almost as soon as she could talk she learned to keep her thoughts and feelings to herself; for when she tried to express them no one seemed to know just what she meant, and as she grew older she became confirmed in the habit by reason of the evident bewilderment that her questions caused to her teachers.

They, in due course, reported to the châtelaine that the Lady Pamela was 'strange'; a word that seemed to hint at some deficiency of intellect. But when her aunt examined the child herself, she soon decided that if there was any deficiency of intellect it was to be looked for in the teachers, rather than in their pupil; and from that time she chose as tutors none but the most learned professors in the country.

But these were no more successful than the rest had been in their endeavor to bridge the gulf between themselves and their unresponsive pupil who seemed content to live her life apart, opening her heart to no one among the companions provided for her entertainment as well as for her education.

As she grew up, the 'strangeness' became more marked. She was entirely unlike the rest of the family, and no one knew it better than she did. At first the discovery troubled her, and made her wonder if there had not been some mistake about her birth. It seemed as if she must have been born in the wrong family, or else in the wrong world. She asked her aunt if that could be so, being entirely ignorant of such matters. But the look of horrified amazement that met this question warned the child never to hint at such a possibility again. She tried to puzzle out the answer by herself, and in doing so raised other questions, which kept her mind busy on problems that were altogether beyond the scope of her educational curriculum.

She was a stranger in her own family, that was certain; how did it happen? Where did she come from? Where was her home originally? Who was she before she was the lady Pamela? She must have been some one, and she must have come from somewhere. There might be many different kinds of people on the earth that she had not yet heard of, and there might be many other worlds, for aught she knew. Which of them all did she belong to? And why had she been born among strangers who treated her as if she were not one of them, and yet refused to explain the difference, or to help her in any way to understand it?

All her self-questioning was unprofitable. She stood alone. The children who were allowed to be her playmates had never been companions to her, and as she grew up the distance between them widened. Only in dreams she found companions who were like herself, but as she grew out of childhood they too deserted her. For years she thought they must be dead and then

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it came to her that possibly they had been born on earth in ordinary bodies like her own, and had, perhaps, like her, found themselves placed in families where all were strangers to them; and she was very sorry for them.

Then she began to wonder if they, too, forgot where they had come from, and who they truly were. But she would know them if she should meet them. Of that she felt quite sure, because she would look into their eyes and see the real one there, just as she did when looking in a mirror. She would look earnestly into the eyes of every stranger who might visit the castle, and some of them were much embarrassed by this curious scrutiny.

Once she was almost sure she saw a gleam of recognition in the eye of a wandering monk, a man reputed to be learned in the science of the stars. He was retained at the castle for a time to give her some instruction in astronomy. But in a little while report reached the châtelaine that the man was suspected of holding intercourse with evil spirits and of practising sorcery. So he was sent upon his way with a rich solatium — to the Lady Pamela's regret, for she had found him interesting and quite unorthodox.

Meanwhile her lessons occupied her time, if not her thoughts. She found no difficulty in learning all that her tutors had to teach her, but when she asked for explanations of the principles of things, they only gave her references to innumerable authorities. It seemed to her scarcely worth while to load her memory with such a mass of unexplained facts. But she was told that this was education, which she took to be a form of mental discipline without reality in itself. She learned the formalities of religion in the same way. It seemed to her that some of the moral axioms found in the religious books were good sound rules of conduct; but she was given to understand that court etiquette was the real guide to right behavior for a person of her rank, and that the teaching of the religious books was far too holy to be vulgarized by application to the ordinary affairs of life. So she accepted her religion as merely a part of her educational discipline and continued privately to ponder on the mysteries of life, wondering who she was and where she came from.

Yes, she was 'strange' decidedly, and yet, as she grew up, she met with more than a fair share of admiration, although she appeared indifferent to the homage she received, and on her periodical visits to the court spent much of her time in looking forward to her return to Château Blanc, and to her beloved 'Rörik,' in whose stable she was more at home than in her uncle's palace. Rörik could understand her; he never seemed to think her strange, nor looked at her, as did the gentlemen at court, as if she were some curious creature from another world. He was her only confidant, and she was happy in his company. She trusted him, and he knew it and was proud to carry her unfalteringly over the rough country round about the castle in which she loved to wander.

The forest was to her more homelike even than the castle, and in its solitude more hospitable than the reception-rooms in which the ladies generally took delight. There she could ride freely at her will, but not alone, her aunt insisting on an escort composed of at least one lady-in-waiting with an

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officer of the household and two or more grooms. But Pamela occasionally contrived to escape from their attentions by means of a little innocent diplomacy. Having observed that one of her ladies was not indifferent to the advances of a gallant officer, she contrived to have them chosen for her escort, whenever the craving for solitude came upon her. The lady in question being but a poor horse-woman, the Lady Pamela bade the officer to take particular care of her when following some dangerous path, such as she herself loved, and in which Rörík could do justice to her faith in his surefootedness. Then if her escort fell behind, or frankly halted and proposed to wait for her return, she did not seem to notice their neglect of duty; and on their part there was no grumbling at the length of the delay.

There was a little lake, high up the deep ravine, where Pamela and Rörík loved to disport themselves. Only a bold rider would attempt to reach the place on horseback, and when she chose that path she was not likely to be troubled by the society of her escort, who invariably found some excuse to rest for a few moments at a point where the path ended and the real climb began. To Pamela it was a sort of pilgrimage to visit the little lake. The place was full of mystery, and many legends clustered around it; but to her it seemed familiar from away back in the dim past before she came a stranger to this strange world, that seemed so foreign to her.

Here she could feel at home; here she gave full play to her imagination and peopled the lake with fairy folk, such as she used to play with in her infancy. She would look to see a castle rise slowly, majestically, from the calm waters, and a stately barge come sailing to the shore to fetch her home. Or it would be a simple boat rowed by a fisherman that would come gliding from some sheltered nook among the overhanging boughs, and in the boat she thought that she would see some one who knew her as she was, not merely as she seemed, and who would take her home to that land from which she came so long ago. She listened for a song like to no singing of the troubadours or minstrels of the court. But the still lake stirred to no paddle, nor did the echoes wake to any singer's voice. And yet there was something in that solitude that made the silence musical.

One day she sat there in the saddle brooding, and allowed her horse to drink from the clear lake. The ripples gently spread until they lost themselves in the distance, and she watched them fade away into the sheen and shimmer of the smooth surface that the lake offered as a mirror to the sky. A white cloud floated overhead and saw itself born again on earth there in that mirror in the bosom of the mountains; and she marked it as it drifted to her feet and vanished where the unresponsive rocks refused their recognition of the ethereal visitor.

Reluctantly she left the lake, and let her horse find his own way down the steep mountainside among the tree-trunks and the scattering rocks, until they reached an opening over which the blue sky arched itself, and the white cloudlets floated by. But on the earth below she saw no image of the world above. There was no pool so still and deep as to reflect the beauty of the

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over-world. The streamlets could not stay to smooth their laughing faces into mirrors for the clouds; they were too eager to rejoin their comrades in the race to reach the stately river, that with such turbulent dignity swept down the valley to its goal, where it must lose its own identity ere it could know the freedom of the larger life it craved, and sacrifice its separate significance to the vast majesty of the immeasurable sea.

Enveloped by the forest, the little clearing seemed like a pool of silence in which she sat steeped, listening to the rustling depths of shadow that surrounded her little luminous oasis. She felt appallingly alone. Never before had solitude oppressed her, as at this moment, with a sense of loneliness. It was a new experience; with it came fear, a hitherto almost unknown emotion. She shook the bridle lightly, but the horse merely shivered nervously and pricked his ears; he did not move. She touched him with her heel; he shifted the position of his feet, but did not leave the spot. She called to him by name; and then he whinnied, as he was wont to do in his stable when he heard her voice; but did not start. Astonished at his unusual behavior Pamela looked around to see what there might be to terrify the animal, for he was evidently afraid to move. Then for the first time it dawned upon her that she was in an unknown part of the old forest, which she had thought impossible of approach on horseback. She had heard tell of the valley where the red oaks grew, and where no forester would go alone even in midday. It was not easily accessible; indeed it lay so curiously inclosed by rocky walls on three sides that the only entrance that she knew of was by a precipice, up which no horse could climb.

She realized that she must retrace her steps and lose no time, if she would reach a more familiar path before the darkness made her prisoner. She swiftly made her choice and instantly the horse obeyed her more decided touch of the hand upon his flank. But though the downhill journey had been so easy as to allow the rider to go heedlessly, the return was otherwise. The path grew steeper and more difficult; now she was compelled to choose the way herself: the horse was lost, and looked to her for guidance. The trees grew smaller, and at last the rocks rose like a wall wherever she tried to find an upward path; yet she felt sure the lake must be above her.

The sun sank quickly — or seemed to do so, being lost behind the mountains — so that the rider found herself in twilight an hour or two before the customary time. Slowly she followed as nearly as possible the wall of rock, fearing the darkness lower down, where the trees grew thick and quite shut out the last pale vestige of the day. The stillness seemed unnatural: not a sound rose from the dark forest below; and above her towered the rocky precipice. She drew a whistle from her saddle-pouch and blew a long call; but neither horn nor hound made answer. Three times she whistled; but the sound was swallowed by the silence, which seemed part of the gathering gloom, though more impenetrable. It settled down upon her like a black mist; it paralysed her mind, blotting out thought and memory and action.

It was but for a moment; then Rörík started and shivered nervously.

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Suddenly he wheeled round to face the wall of rock, but it was veiled in a chilly mist, that rose up from the ground like a dense cloud of steam. This gradually cleared, and a warm sunset glow was visible between the sides of a deep cleft in the rock, that but a moment since appeared impassable. The horse whinnied joyfully; the way was open, and a grassy glade sloped downward to a sunlit plain. Pamela gave the horse the rein, and Rörík broke into a canter as they passed the rocky barrier. The glade grew wider as the mountains fell away on either side, displaying the beauties of the valley, nursing in its lap a long lake studded with islands, gleaming in the setting sun, and bordered by peaks and towering cliffs of glistening marble, all adorned with clinging groves of dwarf-trees perched on each ledge and leaning out from every crevice in the precipitous wall. It looked as if the rocks themselves were breaking into branch and leaf; and the thick moss hung down like tresses of hair to meet the soaring trees that seemed to climb the face of the sheer cliff, as if in hope to reach the summit by and by.

Rörík was wild with joy to feel the soft turf beneath his hoofs, and the Lady Pamela was happier than he. As to the strangeness of the scene, that did not trouble her. The world in which her life had hitherto been passed had seemed to her illusive even to the point of unreality, and she was always looking for some other world to open to her waking consciousness, as it would do so frequently in sleep. So now she hardly felt surprise, but was aglow with expectation, as she cantered across the grass that stretched down to the borders of the lake. A boat was moored beneath an overhanging tree, beside a low-built cottage with a stable or cow-shed and an empty yard. The place was overgrown with weeds and seemed deserted. The gate stood open, and she entered.

Dismounting, she led the horse into the stable, and found a halter in the manger. Deftly she took off his bridle and put the halter on, so as to let him eat the hay that was in the rack overhead. A little stream of water ran through the place; she filled a bucket for her favorite, and set it within reach. Then she went out to see what she might find as entertainment for herself. The sight of Rörík's hearty appetite reminded her that it was past the hour of the evening meal, although the light was just as bright as if it were mid-afternoon. The cottage was deserted, but the boat was at the bottom of the little garden walk. It seemed to be an invitation. She accepted it as such, and soon was out upon the glittering lake, the boat apparently drifting along a current as if drawn by an invisible magnet, for she made no effort with oar or rudder to influence it in its course. She simply waited for what would come, and smiled contentedly. She was very happy.

The boat drifted on among well-wooded islands, that rose out of the lake as if they had been pushed up from below on pedestals of rock. She noticed flights of steps cut in the rock, and coves, which were overhung by trees, and that looked like deep clefts in the supporting pedestals; and in these coves were many-colored boats. But on the shores above and on the lake below there was no sign of life. She seemed to understand; there was a sense

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of undefined but undeniable familiarity about the scene. She could not recollect the place, and yet it was not strange. The islands seemed to rise higher from the lake as she went on and the supporting pedestals of rock were almost architectural in their effect of clustered columns rising sheer from the depths of the blue lake, and crowned with overhanging fringes of feathery boughs and trailing creepers. The water darkened as the trees above shut out the sky, or maybe the night had fallen suddenly. Still the boat moved calmly in and out among the rocks; and now the shadows sparkled here and there with colored lights among the trees. The water glowed with the variegated images reflected in its rippling surface. The lights increased, as the boat swept gently round a lofty rock and came in view of a broad terrace stretching to the water's edge with rock-cut steps and piers and landing-stages, carved in the solid rock. Here there were boats of every size and color moored to the piers, or grouped between, but still she saw no sign of boatmen or of the owners and users of the boats. She found herself alongside one of the landing-places, and stepped out eagerly, nor looked to see what happened to the boat; it seemed to know its business. Before her rose long flights of steps and terraces, up which she hurried. When she reached the top she found herself upon a terrace bordered by great trees, and all the avenues that radiated from the open space were closed by shivering curtains made of hanging vines and threaded beads and reeds that masked the view beyond. She saw no guides nor ushers, and yet she could feel, rather than see, that somewhere near was gathered a great multitude.

She went straight forward to the central avenue, and passed the delicate barrier of foliage. A soft light glowed through the leaves and branches, and the still air was full of luminous forms that hung poised in the midst of the thick foliage, scarcely to be distinguished from the shadows which seemed to be teeming with dreamy, ethereal, floating shapes that swayed like clouds and melted out of sight, changing continually. And all the paths were filled with veiled figures, gently, but eagerly pressing onward.

She followed, and found space; for when she came within reach of them, the figures vanished. She could not see their faces. They seemed to her like dreams, or like the ghosts of those that dream. A little further on there was a great open space, where the ground fell away, disclosing a vast amphitheater. Tier upon tier of the veiled figures filled the sloping sides of the assembly-place. The trees flung out their branches, as if they would have arched it in, but in the center the clear sky was visible with stars innumerable, and below was an arena with a lily-pond in the center, which reflected the tiers of figures, and the still heaven overhead.

She was so rapt in admiration of the scene, that she was scarcely conscious of a touch upon her arm. Instinctively she turned and followed the silent guide, who led her round among the trees towards an opening in the surrounding fence of flowering shrubs. She felt a long flowing drapery thrown round her shoulders, and a wreath of flowers gently placed on her head, over a filmy veil that hid her face and made her like the rest; and she was given

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a white rose in her hand. She took her place among the throng unheeded. She herself was too absorbed in wonder and contemplation to have any curiosity as to her neighbors, or as to who it was who led her to her seat.

The music fascinated her; it seemed to merge her with the rest in an impersonal unity, that was insouled by the spirit of the place. She gradually lost sense of her identity, while growing more and more keenly conscious of the rhythm of life itself, harmoniously pulsing in the heart of the great multitude which seemed to be focused in the space above the lotus-pond.

Her heart was there, and she was everywhere; or so it seemed. The rhythm changed; and with it all hearts throbbed synchronously.

The ceremony seemed to be over in a moment, and yet to have lasted for a thousand years; for all idea of time was lost in an overwhelming sense of unity.

Gradually the music melted into a single tone, that dulled her senses, so that the amphitheater was lost to sight. Her veil seemed denser; she put it aside, and looked around her. She was alone. Again she saw the wall of rock and the dark depths beneath the red oaks in the haunted valley.

(To be continued)



F. J. Dick, *Editor*

THE MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

THE services of the Universal Brotherhood and Theosophical Society on October 15th were conducted by students of the Theosophical University at Point Loma, of which Madame Katherine Tingley is Foundress-President. 'The Potentialities of the Râja-Yoga System of Education' was discussed by two speakers, Mrs. Hazel Oetli Minot and Miss Frances Savage.

"Spiritual knowledge," said Mrs. Minot, "is a most important factor in an educational system. Because the child is a spiritual being, it is robbed of half its power in evolution if kept in ignorance of its true nature and of the Higher Law governing its life. It must be taught its

**Essentials in
the Education
of Youth**

Duality — that it is really two in one, the 'higher self' and the 'lower,' and it must be shown how to strengthen one while overcoming the other. It must be taught the regenerative power of the divine side of its nature, and

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how can it learn this if those who teach it have not this knowledge themselves? When they do have it, think you not there will be a truer understanding of the real needs of the child, a greater and more unselfish love, an end to many of the unanswered yearnings both of young and old, and less disappointment for all? It is the children who hold the key to the future, and we must show them how to use it — that magical key which unlocks not only one secret door but all the portals of the vast treasury of life. A simple word for it is *character-building*.

"In founding the Râja-Yoga system of education," said Miss Savage, "what Madame Tingley wished to do was to *prevent* the evils that were and still are eating out the heart-life of our best manhood and womanhood. She herself said, that 'the world was already fairly well equipped with havens for the beaten and the fallen,' and her purpose was 'to evolve an institution that would take humanity in hand *before* it was worsted in the struggle of life.'

"Madame Tingley has declared that a pupil's success in life depends first upon physical health, second, upon mental vigor, and third, upon moral purity; and these three factors, coupled with the spiritual aspiration that should illumine the whole life, might be called the four pillars upon which the Râja-Yoga system is founded. With physical well-being and the effort to live unselfishly, much of the mental rubbish that so often impedes clear thinking disappears. Add to this the force of a will strengthened by daily acts of self-conquest, and you have some idea of the equipment with which Râja-Yoga sends its pupils out to meet the battles of life."

'The Value of Theosophy as a Factor in Reconstruction' was the subject of an address by Mrs. Emily Lemke-Neresheimer on October 22nd, the speaker being a resident of the International Theosophical Headquarters at Point Loma and for many years a student under Madame Katherine Tingley. She said:

"In considering the question of the value of Theosophy as a factor in reconstruction, the first thing you will want to know is what remedy Theosophy has to offer for the alleviation of the many ills we see about us today, and what is its bearing upon reconstruction. As we all know, the world is suffering from the aftermath of the war, which brought us nothing but the loss of thousands of lives, immense destruction of property, and a complete dislocation of the accustomed conditions and circumstances of life. The world is full of unrest, strife, unhappiness, injustice, and despair, and in spite of the signing of treaties and peace pacts, nations are still at war.

"That this should be the case is not to be wondered at, for the great war itself was only the bursting into flame of the fires of hatred, selfishness, and greed that had been smoldering for years, perhaps for centuries. The world as it is today is built up of many yesterdays, and what was sown in the past is being reaped in the present. By this we may see to how great an extent the

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future lies in our own hands; for the seeds of thought and action that we sow now must inevitably come to fruition at some future time. If we charge the atmosphere in which we live and breathe with unbrotherliness and hate, storms of strife are bound to gather and burst over us, sooner or later. We must practise the spirit of brotherly love, without which, as Katherine Tingley says, 'we are working in vain for the future.'

"This Teacher says further: 'If we could realize the voice of the soul working behind the ordinary mentality, we should consciously become receptive to higher influences and more spiritual realities; we should bring about that condition within ourselves where we should hear the divine melodies, restoring harmony throughout all nature. In this way we should become pioneers, opening up the vision of men to the vast and unexplored regions of life, and being conscious of this possibility, so stimulate every energy that the very atoms in space, the atoms composing every organism, would change and begin to respond to the divine impulse.'

"It has been said that the darkest hour comes before the dawn, and we can already see the signs of awakening all around us. This is an age of inquiry, and once again the truths of the ancient Wisdom-Religion, Theosophy, have been proclaimed to the world, to respond to the demand of the time. To quote from Katherine Tingley once again: 'A new hope is dawning on humanity. This hope is the mainspring of progression.'"

On October 29th, Mr. J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke upon the subject, 'The Common Sense of Theosophy.'

Mrs. Marjorie M. Tyberg, lecturer on history and literature in the Theosophical University at Point Loma of which Mme. Katherine Tingley is Foundress-President, spoke on November 5th on the subject 'Theosophy and the Renewal of Religious Life.' She said in part:

"The renewal of religious life, the restoration of the true spirit of religion, may be part of the experience of any man or woman in the world, quite irrespective of the form of religion followed or the name of their special sacred book. **The Unity and Divinity within all Life** The renewal of religious life does not mean a revival of careful observance of forms and ceremonies; it is not the reawakening of interest or of belief in any religious teachings; it is a new, deep, inner sense of the unity of all life, of the tie that binds all beings. It is a new, deep sense of the Divinity that is an overshadowing presence in all life. It is a new and intense realization of the sacredness and the significance of every thought and act. It brings a glad feeling that our life, our love for our fellows, our service, links us to all — even to the most distant, glorious star. It enables us to see our own soul's road to God.

"Theosophy, as the basic truth of all religions, has given a firm founda-

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tion upon which all men can stand together, where they can agree to respect the truth conveyed by way of the sacred teachings the world over. Mme. Blavatsky's works prove incontrovertibly the unity underlying all religions. What might not a realization of this mean to the restless peoples of Europe and Asia today? Would religion be used as a pretext for war? On the contrary, the recognition of the unity underlying all religions would emphasize the fact that all are members of one great human family — brothers — and would lead them to see that war is a terrible mistake. . . .

"With the removal of these two destroyers of peace, namely, the conflict between religion and science and the quarrel between different creeds — an opportunity would be presented for humanity to enter upon a new order of religious experience. A wonderful result would come, a lifting of life to a higher level with a new spiritual consciousness common to all. Katherine Tingley has said: 'Men may talk of peace and work for peace, but it is mockery unless they try to find peace within their own natures. You cannot gain the power to adjust civic affairs, let alone international affairs, until you begin self-adjustment. The secret of human life in its fullness is self-directed effort'."— *The San Diego Union*, November 6, 1922

Madame Tingley in Talk on Silence

QUOTING the words, "Give the best of mind and thought and God unexpressed will dawn upon thee," Madame Katherine Tingley last night at the Ebell Club Auditorium said:

"Steady your thoughts which have been running hither and thither, playing hide-and-go-seek with your best possibilities; sit in silence and find that 'unexpressed' which words can never bring forth. Truth will dawn upon you and you shall unburden yourselves and throw aside all misgivings, all doubts, all hesitancy, and never again shall you falter in the pursuit of truth. You will seek it because it is your heritage, because it is your life, it is the panacea of all your woes; you will seek it because you can wait no longer."— *Examiner*, Los Angeles, California, October 16, 1922

THEOSOPHY IN FINLAND

THE following are extracts from a letter written from Helsingfors, Finland, October 7, 1922, to Mme. Katherine Tingley from Miss Inez Wilén, Directress of the Theosophical Work in Finland.

"Dear Teacher and Leader: September 24, at 2 o'clock p.m., we held our first public meeting in the Auditorium of the Svenska Normal Lyceum, which appears from the reports we sent you some time ago. The meeting was inspiring and rather largely attended. Among others there were many old

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people and also young ones. At first there was a vocal solo with organ accompaniment, beautifully and feelingly rendered by outsiders, who had kindly offered us their assistance. Before the beginning of the meeting we heard a clear peal of bells on the charming Sunday morning, which kept the public in harmony from the commencement. After the song, the lecture followed, which was given by Mrs. E. Ohlsson, with fervor and conviction, on the subject, 'Theosophy and Christianity.' Mrs. Ohlsson threw so much feeling and enthusiasm into her subject, that it was perceptible to the audience, who listened eagerly and lost not a word of her address. Everything was said in such a natural way, and without any subtle or mystic atmosphere, that everyone, on leaving the Auditorium must have felt convinced that Theosophy was by no means an enemy to Christianity but that, on the contrary, it contains the nucleus of all religions, because divine truths and wisdom can never be but one, and that therefore it depends upon how we interpret Christianity according to our different degrees of development.

"After Mrs. Ohlsson had finished her lecture, with reciting 'Oh My Divinity!' breathless silence reigned. The whole Auditorium seemed spell-bound; all of us felt the sublime power of those words.

"At the end of the meeting, since information concerning our Society had been announced, the public thronged around our literature table, and many books were bought. One gentleman came and applied to the Lotus Group for his two children, and a music teacher, Miss Schybergson (the daughter of the professor who was present at your address in the Swedish Theater), placed her musical abilities at our disposal.

"We had decorated the auditorium with flowers and green. Everything was unpretentious, harmonious and inspiring. We were conscious of having succeeded in our endeavor to make Theosophy known and respected.

"Dear Leader, now we have made a commencement, and we feel happy that it has turned out so well, and therefore we want to inform you of the progress, as soon as Mrs. Westling has time to translate the letter into English. Mrs. Westling translates into English all our letters and articles. We are grateful to receive information and letters and communications from Point Loma, and we send you our best thanks for your last dear letter which has been translated and read to the members. Mr. Neresheimer's letter has also been translated and will be read to the members at our next private meeting. Will you please thank him for us, for his kind letter which we shall answer shortly.

"People come to us, during the time our library is open, for information and advice, and we are glad to be able to oblige everybody. Everything has turned out well for us, and the beginning is promising, it is like a revelation. We feel what a great blessing the Leader's visit to our country has proved. All of us send heartfelt thanks for all your priceless gifts to us.

"With many loving greetings to all the comrades in Lomaland, from us all.

"Truly and affectionately, INEZ WILÉN."

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VISITORS AND GUESTS ENTERTAINED

MADAME KATHERINE TINGLEY entertained at dinner Wednesday evening at her Lomaland Headquarters and home 'Wachere Crest,' in honor of Dr. Erik Bogren, President of the Universal Brotherhood and Theosophical Society in Sweden and Finland, who is soon to leave for his home in Halsingborg, Sweden. Among the guests were Austin Adams, Talbot Mundy, the author, who is living for the present on Point Loma, and E. A. Gyllenberg, who accompanied Dr. Bogren to Lomaland from Sweden, but will remain here some months longer.

After dinner the students of the Isis Conservatory of Music entertained the guests with a concert in the Rotunda of the Râja-Yoga Academy, prefaced by the small children in their action-songs, and the symposium 'The Little Philosophers,' written for them by Madame Tingley. The Râja-Yoga Orchestra played the introduction to act two of *Königskinder*, by Humperdinck; the newly-formed string quartet played the Mozart No. XII; Miss Christine Wright sang a group of Scotch and Irish songs, playing her own accompaniment on the harp; and after violin and piano solos by Miss Olive Shurlock and Miss Inez Walker, the college male quartet gave a group of Spanish songs in costume, including *Estudiantina* by Lacome, and *La Paloma* by Yradier. The large mixed chorus closed the program with Bantock's *Awake, Awake* and *The Sea Hath its Pearls*, by Pinsuti.

Interesting short speeches by Austin Adams and Mr. Mundy closed a delightful evening.— *The San Diego Union*, November 10, 1922

KILLING WON'T STOP MURDER

FROM OUR OWN CORRESPONDENT

DURHAM, TUESDAY.— Outspoken remarks in condemnation of executions were made by Coroner John Graham (one of the oldest coroners in the country), at the inquest in Durham Prison today on the body of James Hutton Williamson, aged 37, a miner, who two hours previously had been hanged for the murder of his wife.

"This old barbarous system of carrying out the Mosaic dispensation still exists," said Mr. Graham.

"Because a man is wicked enough to take away the life of a fellow-creature, his surviving fellow-creatures try to mend matters by taking away his life. I cannot see what possible good is done by that."

In his early days (he said) law was considered to exist for remedial purposes; and in criminal matters to fit the punishment to the crime, so as to deter others.

He did not consider capital punishment acted in any way as a deterrent. It was a mistake, and he felt it would be better for the country to do away with that sickening business.— *The Daily Herald*, London, March 22, 1922

"THOU SHALT NOT KILL"

BY GOV. J. FRANK HANLEY OF OHIO

I HAVE read and thought much upon the subject of capital punishment. Six times in my life I have faced the responsibility of its infliction, holding within my own will decision concerning it, with power to suspend it or to let it be imposed — the power of life and death over its intended victim. My convictions concerning it are deep-rooted and firmly established. I am opposed to it in any form. Every fiber of my being, physical, mental and moral, revolts at it. Four times out of the six I set aside the penalty and commuted the sentence to life imprisonment. Twice I let the bloody thing be done.

I was at the time governor of a great common-wealth. The law provided for the death-penalty. I had sworn to enforce the law. The power of clemency was mine; an attribute of the great office I held, a high and solemn power. But it was not mine to use at will or to arbitrarily exercise, or, indeed, to exercise at all, except for grave and public reasons. I had no right to suspend a law duly and solemnly enacted, simply because my own personal conviction did not accord with its mandate. My duty seemed to me to be aptly defined by Justice Samuel F. Miller, of the United States Supreme Court, in sentencing a prisoner found guilty of murder, in a case over which he presided while on the district bench: "The penalty which the law attaches to your offense is one which my private judgment does not approve; for I do not believe that capital punishment is the best means to enforce the observance of the law, or that, in the present state of society, it is necessary for its protection. But I have no more right, for that reason, to refuse to obey the law, than you have to resist it."

In the four cases in which I extended clemency there were palliating circumstances that seemed to justify executive mercy. In the other two there was no fact or circumstance upon which to base such action, and I permitted the sentence of the court to be carried out. But to my dying day I shall not be able to acquit or justify the law that imposed the awful responsibility upon me.

The death-penalty is inconsistent with the highest principles of American penal codes or constitutions. There is scarcely a modern bill of rights that does not provide that penal laws shall be founded upon the principles of reformation and not on vindictive justice. Capital punishment does not reform! It exterminates! It rests wholly upon the ancient doctrine of revenge — an eye for an eye, a hand for a hand, a life for a life. It is out of harmony with the spirit of the age, in conflict with modern culture, and in contravention of every teaching of the religion we profess to live.

It is part of the old penal system of torture and of bodily mutilation, a system founded upon retribution. It belongs to the days of the Inquisition, the wheel and the rack, the stake and the fagot; to the hatred and furies of a time long gone, fitting only the iron hand of a Nero, the metallic soul of a

THE DEATH-PENALTY

Bismarck. Depending for its authority upon "what dead men have written in old books," it has no place among the just, merciful, and solemn enactments of a free, enlightened and Christian people.

Its deterrent quality lies only in the dread of death, the agony of execution. But neither of these is often present in the mind of the murderer. Most murders are done in passion. In such cases there is present in the mind at the time no thought of the penalty at all. Even when the crime is pre-meditated the perpetrator calculates not upon detection and apprehension, but upon concealment and escape. It is the certainty of punishment and not its severity that deters.

The more lightly the state regards, and the more publicly it takes, the lives of its citizens, and the more frequent, inhuman and terrible the punishment it inflicts, the greater the brutalizing effect upon the people. If the state would have the citizen hold human life in high and holy regard, the state itself must also hold it sacred. The power of suggestion and example by the state upon the individual can scarcely be estimated. An English divine who had attended one hundred and sixty-seven criminals through the final scenes of their dissolution testified that all but six of them had themselves witnessed executions. All scientific reflexion and knowledge, all experience, all history, and all statistics are against capital punishment as a deterrent for crime. There are fewer murders in states that do not inflict it than there are in those that do. Where the death-penalty has been abolished murders have not increased, and mobs and lynchings are less frequent. It is unrightful and inefficient — an expiation, cruel, bloody, and ineffectual. The modern mind repudiates it, the twentieth century conscience sickens in contemplation of it; and a Christian people ought not to inflict it.

— *The Yeoman Shield*, Des Moines, Iowa, August 1, 1922

Theosophical University Meteorological Station

Point Loma, California

Summary for October 1922

TEMPERATURE		SUNSHINE	
Mean highest	68.30	Number hours actual sunshine	246.00
Mean lowest	56.10	Number hours possible	351.00
Mean	62.20	Percentage of possible	70.00
Highest	80.00	Average number hours per day	7.94
Lowest	46.00		
Greatest daily range	24.00	WIND	
PRECIPITATION		Movement in miles	3840.00
Inches	0.06	Average hourly velocity	5.16
Total from July 1, 1921	0.07	Maximum velocity	30.00

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma, with the buildings and grounds, are no 'Community,' 'Settlement' or 'Colony,' but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership 'at large' to the Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of Nature and the divine powers in man.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases they permit it to be inferred that they are, thus misleading the public,

and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellowmen and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

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